

# PACIFIC UNION RECORDER



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

Vol. 8

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No. 1

## The Church

### Be Tender to Those Who Are Old

Let us ever be tender to those who are past

The glory and joy of their prime;  
Whose strength and whose vision are  
weakening fast

'Neath the shadowing touches of time.

Let us ever be tender to those who are old,

For once they were happy and young;  
And when the bright future before them  
unrolled,

They merrily frolicked and sung.

With strength and with hopefulness life  
was enjoyed,

And gaily they went on their ways.  
Undreaming of hopes to be baffled—  
destroyed;

Undreaming of sorrowful days.

The years are fast speeding; they soon  
will be gone

The aged ones with us to-day;  
Their feet are approaching eternity's  
dawn,

Make haste to be kind while we may!

—Selected.

### Sketches of the Past—No. 37

Our last article closed with the time for the sounding of the sixth trumpet (Rev. 6:15-21), and brings us to the time when the Turks who had "tormented" the Eastern empire of Rome for "five months"—150 years—were now to "slay" them for "an hour, and

a day, and a month, and a year." Rev. 9:15. Taking this as prophetic time,—a day for a year,—how long would it be? The problem is a simple one. A year, 360 days or years; a month, 30 days or years; and one day, one year—in all 391 days, literally 391 years. An hour being the twenty-fourth part of a day, as a symbol would be half a month, or fifteen days. The whole time of Mohammedan independent rule of Eastern Roman territory would be 391 years and fifteen days. This added to July 27, 1449, brings us to Aug. 11, 1840.

In the *Midnight Cry*, an Adventist paper, of Nov. 24, 1842, the editor said, "More than twelve years ago, Brother Miller published his views on the ninth chapter of Revelation, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish independence in 1839 or 1840. "Nearly five years ago, in 1838, Brother Litch, understanding the duration of the sixth trumpet to be represented by a *day for a year*, published the lecture we commence to-day. The event has most accurately conformed to his view of that prophecy."

Many thousands of people were thus called to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the pasha of Egypt, and the Turkish sultan. Hundreds said, "If this affair terminates as the doctor has asserted, it will establish the '*year day*' principle of interpreting symbolic time, and we will be Adventists."

For several years previous to 1840, the sultan had been embroiled in war with Mehemet Ali, pasha of Egypt. In 1838

the trouble between the sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again begun, and were prosecuted until, in a general battle between the armies of the sultan and Mehemet, the sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. This fleet Mehemet positively refused to give up and return to the sultan, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when in 1840, England, Russia, and Prussia interposed, and determined on a settlement of the difficulty; for it was evident that, if let alone, Mehemet would soon become master of the sultan's throne.

A conference of these powers was held in London, and an ultimatum was drawn up, to be presented to the pasha of Egypt. In case he refused their offer, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

The sultan despatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge on the eleventh day of August, 1840. On the same day a note was addressed by the sultan to the ambassadors of the four powers, inquiring what course was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum; to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contin-

gency that might arise. This day, the period of three hundred and ninety-one years and fifteen days allotted to the continuance of the Ottoman power ended; and where was the sultan's independence?—Gone!

From that day to this he has had to move under the dictation of the "powers," and watch the dismemberment of his kingdom, as slice by slice it has been appropriated to their own use

The accurate fulfilment of the prophecy gave an impetus to the advent proclamation such as it had never before received. Doctor Litch ascertained that not less than one thousand infidels renounced their infidelity and accepted the Bible on witnessing the fall of the Ottoman supremacy, as set forth in the accurate fulfilment of the prophecy.

J. N. Loughborough.

### Is It Too Much?

Is what too much?

Why, ten cents a week.

Ten cents for what?

Well, is ten cents a week too much to spend for tobacco?

Why, Brother Jeys, you know I don't use tobacco.

O, don't you? Well, how did that happen? I notice that most of the people use tobacco, and ten cents a week is not regarded as a large amount to spend for it. Since you don't use it, I suppose you don't buy it? Didn't you ever use it?

O yes, I once did.

How did you happen to quit?

Well, the truth of the third angel's message found me a few years ago, and of course you know well enough that I could not hold to both. So I gave up the tobacco.

Praise the Lord for that. I'm glad you let go of that which harmed you, and held on to that which is so good for you.

But now about the ten cents again. What do you think? Is ten cents a week too much? Did you use ten cents worth of tobacco?

Yes, I think I did.

Now do you love the third angel's message better than the tobacco?

Certainly.

Do you think there might be some others who, like yourself, would love it if they heard it?

Yes, I think there must be.

Do you think then that ten cents a week is too much to give to the work of pushing this blessed truth into the regions beyond?

Why, Brother Jeys, I many times spent that much for cigars on one day in town. It seems a very small sum surely.

Well, now take your pencil and do a little figuring for me. How many Seventh-day Adventists are there in the world?

Wait a minute till I go to the library for the Year Book. Here it is. The 1907 enumeration gives 87,311.

For convenience call it 80,000. Now suppose you should give ten cents a week to foreign missions, how much would that be in a year?

Since there are fifty-two weeks, the entire year would bring \$5.20.

Good! Now if each one of 80,000 Seventh-day Adventists should give ten cents a week, how much money would the Mission Board receive with which to push the work in all lands?

It would be 80,000 times \$5.20, or \$416,000.

Correct. Now is the third angel's message worth ten cents a week? Is it too much?

T. H. Jeys, in *Report of Progress*.

### A Remarkable Record

Fifty thousand copies of the first edition of the August number of the *Signs of the Times Monthly* were sold within two weeks after it came from the press, and another edition had to be printed. One agent ordered 3,000; another, 2,000; another, 1,100; and several 500 to 1,000 copies each. And so the magazine is going.

The second edition will be off the press in time to fill orders promptly. Send for sample copy and special terms to agents.

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

### Liberty, Liberty, Liberty!

All our readers will desire to circulate large numbers of *Liberty* No. 3, now ready to mail, for it contains the straight third angel's message associated with the act of the United States Senate in passing a District Sunday Bill during its last session.

It presents the true principles of religious liberty upon which this nation

was established, and through which it has been prospered; the history of the church of Rome and the formation and the work of the Papacy is portrayed in contrast with these principles; the image of the Papal government being developed in the United States government in fulfilment of prophecy, is clearly set forth; it reveals the meaning of present movements, and clearly places the issue between the law of God and the commandments of men.

In the glaring light of prophecy and present developments, this nation is shown to be rapidly developing an image to the Papal government and making enforced Sunday observation the mark of loyalty. It is a timely issue and all of our people should unite in giving it a large circulation.

Send to your tract society for circulars containing prices and special rates to agents.

## Educational

### The Comic Section of the Sunday Paper

[Read at the recent teachers' institute at Healdsburg, Cal.]

It seems hardly necessary for intelligent people, and especially Christians, to discuss the comic section of the Sunday paper. No one of refinement who has seen its ridiculous pictures once, would care to look at it again, much less to have it a weekly visitor in his home.

But as this is the subject that was given to me, I will endeavor to deal with it.

To introduce my topic I wish to quote from "Education," pages 226, 227:

"What are the works on which throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from the springs fed by the corruption of ancient heathendom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

"And of how many modern authors also might the same be said! With how many are grace and beauty of language

but a disguise for principles that in their real deformity would repel the reader!

"Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life."

Notice again the first question and the answer. This certainly includes the so-called "funny paper."

Although my paper deals chiefly with the comic section, let us consider first the newspaper in general. The following is quoted from Bate's Study of Literature, pages 162, 163.

"One of the conditions of the present time which most strongly affects the relations of ordinary readers to reading in general is the part which periodicals of one sort or another play in modern life. The newspaper enters so intimately into existence to-day that no man can escape it if he would, and with innumerable readers it is practically the sole mental food. It is hardly necessary to say that there is no more relation between the newspaper and literature than there would be between two persons because they both wear hats. Both books and journals are expressed in printed words and that is about all that there is in common. It is necessary to use the daily paper, but its office is chiefly a mechanical one. It is connected with the purely material side of life. This is not a fault, any more than it is the fault of a spade that is employed to dig the earth instead of being used to serve food. It is not the function of the newspapers to minister to the intellect or the imagination in any high sense. They fulfil their mission when they are clean and reliable in material affairs. What is beyond this is a pretense at literature under impossible conditions, assumed to beguile the unwary, and harmless or vicious, according to circumstances. It is seen at its worst in the Sunday editions, with their sheets as many—

'as autumnal leaves that strow the  
brooks

In Vallombrosa.'

"It is safe to say that for the faithful reader of the Sunday newspaper

there is no intellectual salvation. Like the prodigal son, he is fain to eat the husks which the swine ate, and he has not the grace even to long for the more dignified diet of fatted calf.

"The newspaper habit is pretty generally recognized as demoralizing, and in so far it may be in a literary point of view less dangerous than the magazine habit."

If the world recognizes the newspaper habit as demoralizing, shall our children be allowed to feast their eyes on its demoralizing pages?

The newspaper has its place, but that the comic section of the paper is of no real benefit to any one is, I presume, admitted by all, whether Christian or not.

Should you ask those who favor its publication what it does for the child, they can only answer that it gives him pleasure, that it is simply a source of innocent amusement. But that is no argument in its favor, for does not the eating of opium give pleasure for the time being to the heathen Chinese? Does not a dram of whisky now and then seemingly give pleasure to the man who is well on the road to be a drunkard?

But the awful after effects; and a mind fed on demoralizing literature can not but bring evil results.

It is positively disgraceful that such things exist, and must of necessity come more or less in range of the child's vision; but it is there nevertheless, and it remains with us, as teachers, to do what we can to counteract the evil influence.

I am going to make the statement in the beginning that the Sunday comic paper is demoralizing, and then endeavor to prove it.

When a child is allowed to study the pranks of Buster Brown from week to week; to follow the mischievous workings of the Katzenjammers, etc., is it any wonder that in a fit of anger he draws an unsightly picture of his teacher? Because of the popular Sunday paper the fronts of the children's tablets must bear a likeness of some character in that paper. No doubt the teachers have noticed the late tablet covers; and I was so thoroughly disgusted, this past year, that I almost resolved to do the selecting of tablets myself.

With such pictures before the child,

should he be punished for trying some of the pranks of Buster Brown?

I am here reminded of an instance: A father enjoyed looking at the funny paper and would laugh heartily at the jokes of Buster Brown. His small son, seeing his father's enjoyment of such things, tried some of the same jokes, for which he was severely reprimanded. The boy said, "Papa laughs when he sees Buster Brown do those things, but whips me when I do them." And was he really to blame?

The world argues that a child, could he see the naughty pranks of these children and the well-deserved punishment meted out sometimes to the culprits, as in the case of the Katzenjammers, would be less likely to commit such himself. But that is a weak argument, for a child who would not do such things because he saw them in the funny paper, would not do them at all. And why fill his mind with such abominations?

Another evil affecting the child who watches for the Sunday comic paper is that he will want to go to see Buster Brown played, thereby giving him a relish for such things. Perhaps this is a small evil though compared with the miserable English and slang expressions he gets from a perusal of above mentioned pages.

Will the things that he learns from this paper help him any in remembering this scripture: "Every idle word that men shall speak, they shall give account thereof in the day of judgment," or in fact any other scripture?—No, indeed. Then if this is true, should the funny paper occupy any place in the child's reading? Again I say, No. It is utterly without educational value, no aid whatever in character building and no help to his spiritual advancement.

Then the child should be taught to shun it, and all demoralizing literature, as he would opium or strong drink; for to the upbuilding of his character there is little difference.

There is a fascination about this literature which the children and even grown-up children can not well get away from. I call to mind a family of children living near us who stop on their way home from Sunday-school regularly to get the funny paper. And what is there in it to give them even the thought of God?

If then it has no merits, if it does not benefit, is there any use wasting time

looking at it? Children who have not been trained to dislike such literature might be excused for looking at it, but it seems utterly foolish for intelligent, grown-up people to spend their time thus.

To spend precious moments that ought to be used in other ways, gloating over the ridiculous pages of the funny paper is not becoming to a Christian, and should find no place in Christian homes. It is only one of the many inventions of Satan to trap people, to turn their thoughts from God, to care for the light and frivolous things of life, until their minds get into such a condition that they do not care for serious things and for that most important of all—their soul's salvation. I honestly believe that a Christian will have no time for such things. How sad it is to see the hundreds spending hours and hours of precious time in childhood and youth reading worthless chaff!

We all enjoy good, wholesome fun, and if the funny paper were such it would be allowable; but is it a harmless amusement? Is it pure? Call to mind again the sentence in "Education," "With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader?" This certainly is true of the comic paper. Would not some of the characters that appear in the weekly funny paper repel the reader should they suddenly see them transformed into real life!

How many a mother would wish her child to have for a playmate Buster Brown? Imagine Happy Hooligan gracing the parlor of the homes where he is now a weekly visitor, but in the paper! You say that this is absurd; but is it any more so than the pictures themselves? They are not true to life; many of them are impossibilities; they are nothing then but a series of falsehoods, invented, shall we say, by the father of lies? Then can the perusal of the pages of such a paper teach truth, the thing greatly desired among the youth of today?

The definition of *wholesome* is: favorable to morals, religion, or prosperity; sound. The paper under consideration has none of these characteristics.

All the evil things that a child learns will develop rapidly and crowd out the good things he may try to learn. Did you ever notice how much easier a little

silly rhyme could be learned than the multiplication table? It was no effort at all. And did you ever try to learn a verse of the Bible after reading some foolish story? You found it difficult to concentrate your thoughts upon the Bible. They would constantly keep reverting to the theme in the story, and it was with difficulty that you could give your mind to serious things.

If we could always remember that all the light, foolish things we read will do us no good whatsoever, but will lead us farther from God, we perhaps would be more careful of our reading.

Good, wholesome amusement is all right; we all enjoy it and need it; but we should be careful not to spend our time and energy reading worthless chaff, when there is so much good, wholesome food for thought.

The comic section of the Sunday paper is certainly full of that which can not help but stay in the minds of those who read it, and will bear its fruit. Certainly Christian people have no business with it, for they care too much now for the things of the world, when they ought to be serious; for do we not believe that the greatest of all events—the coming of the Saviour and the end of the world—is near at hand; that soon our destiny will be sealed forever, soon the door of mercy will be forever closed?

O, then, should we not lay aside all nonsense and think seriously,—yea, prostrate our whole being at the feet of the Saviour, as it were, and with tears and supplications plead for strength from the Life-giver that will lift us up on higher ground?

So we conclude that the comic section of the Sunday papers is an existing evil, and ought to be dispensed with. Since it can not be, we as Christian teachers must do what we can to teach those under our care to admire and love the beautiful and pure, and to put only that into their lives that will steadily but surely build up their characters; that which will make their lives sweet and pure, and be fitting them to stand at last "without spot and blameless" before Jesus, their Saviour, the soon-coming King.

How shall this be done?

A suggestion to the solution is this: Were it practically possible to confine the reading of the child to the Bible, the whole question would be well and wisely settled. Since this can not be done, it is

essential that a child be given it as soon as he can be interested in it. Understand, he is to be guarded and aided, but there can not be a richer and nobler introduction to literature than through the inspired pages of the Bible, and a child who has been well grounded in this, the greatest of all books, is not likely ever to go very widely astray in his habits of reading.

Laura Wagner.

The following thoughts were brought out in the discussion:

Shall we spend our time in filling our minds with worthless chaff when there is so much of real food that has power in itself to lift us higher?

Foolish literature engenders crime.

Children under twelve years of age do not as a rule appreciate the humor of the comic section, but something vitally and seriously evil. Children are attracted by the bright colors, not by the cheap wit.

Children should be taught to enjoy and relish heavenly things. The Bible should not be read in a monotonous and disinteresting style.

## The Field

### Mission Notes

In a letter mailed at London, Mrs. Edith E. Bruce, who left the position of head nurse at the Washington Branch Sanitarium, in answer to a call for help at the Mussoorie (India) Sanitarium, writes: "We reached Liverpool in time Friday for me to get on to London before Sabbath. I found that the other nurses had already sailed for Bombay, so I am obliged to make the trip alone. It will be just a little lonely. But I am sure the dear Father's protection will always be mine, and I have nothing to fear."

The Bermuda Islands, just off the southeastern coast of the United States, afford a desirable climate. The present season their crops have suffered somewhat, because of a lack of rain and because of a disease affecting the onion crop, so that the residents will realize but little from that product this year. Brother and Sister J. A. Morrow and Brother and Sister M. Enoch are at

present engaged in the work there. Brother Morrow is conducting evangelistic work, holding meetings in different places. Brother Enoch is doing self-supporting missionary work. They are endeavoring to support a school, but very much need a teacher. Brother Morrow writes: "A young man and wife, the latter to take the school, and the husband with musical talent, so that he can give music lessons or engage in some other self-supporting work, would fit in very nicely in assisting them in the work."

Brother L. J. Burgess, who has recently passed through a serious illness of typhoid fever at the Mussoorie Sanitarium, says of the work in that institution: "The sanitarium work here is going on well. They are full to overflowing, and are having good results. They not only give treatments to patients, but also give Bible studies. As a result, some are accepting the message. Doctor Menkel seems to be doing faithful work. I can say that during my illness he was very attentive, and I appreciate his prayers and advice very much. We have our first Hindustani gentleman nurse in training at the sanitarium. He is an earnest young man, and we hope he will in time become well prepared for that line of work."

Of his recent visit to Burma, Elder J. L. Shaw, in a letter, says: "I had an interesting trip to Burma, and found the work going forward in that field in a very encouraging way. The message is really getting root there, and some time I hope that a conference may be organized in Burma. I visited Rangoon, Moulmein, and Meiktila. In all these places a short series of meetings was held, and in all eight souls were baptized. The workers in Burma are an earnest little band. Their prayer is that God may double the number of Sabbathkeepers there this year. This is rather a large request, but it shows the faith of the workers in that part of the vineyard." Let all join with them in prayer that this addition may be made in the land of Judson.

In a recent communication, Doctor Selmon mentions a bit of interesting experience concerning the death of one of our believers in inland China. He says: "One of our oldest Sabbath-

keepers in this section died the other day. He was over sixty years of age. He had always been a faithful Christian. He was at the mission a short time before his death. He sickened very suddenly, and, living over twelve miles from us, his relatives, who were all heathen, did not notify us, and we did not get to see him, or we might have given some treatment that would have saved his life. The people are fatalists, and when an old person comes down with a serious illness, it is not uncommon for the relatives to place him on his death bed or sometimes even in his coffin."

Dr. A. C. Selmon and those connected with him have recently found it necessary to change their location in the province of Honan, China. They are now at Cheo Chia K'ou. Their entering a new place has caused something of a stir. Doctor Selmon says: "We feel confident that it has been the Lord's leading, and that we have located in the right place to look after the work in Honan. We have been so busy that we have not had much time to work with the literature or to get the preaching work started, but of course our presence here brings people to look around and inquire who and what we are. It has led the China Inland Mission people to declare a boycott against any and all of our literature. None of their people are allowed to have or read anything that has our stamp on it. Of course in all this they are doing the very thing that will make the people want to see this literature all the more. We are anxious to get settled as quickly as possible; for we feel that there will be a good harvest throughout this section just as soon as we make known the truth. The thing we want to do is to give the message straight, and leave out nothing essential; for if the Lord could make apostles out of the poor fishermen, He can make full-fledged Adventists out of some of these Chinese."

### Publishing Work in Mexico City

Brother L. E. Borle and family, Brethren J. A. P. Green, A. A. Reinke, J. L. Brown, and Earl C. Hackett arrived in Mexico City, July 17. I reached there a few hours earlier, and in company with Dr. Swayze and Sister Caviness, met them at the train.

Arrangements had been made for us all to take dinner with Sister Bocher, who used to be acquainted with Brother Borle in Switzerland. During the institute we were entertained by Brother and Sister Caviness, Brother and Sister Cooper, and Sister Bocher.

The institute itself began Sunday morning, July 19. It continued until the 29th. In addition to our company from California, we had Brethren C. Schulz, E. Fernandez, and S. Marchisio, who have been doing colporteur work in the republic. Sister Burges, who has been doing Bible work in the City of Mexico, was also with us a portion of the time.

Brother Caviness and Sister Swayze assisted us in our language study and in the committing of the Spanish canvass for "Coming King." And by the way, the committing of this canvass in the Spanish language and applying it in an intelligent way to the book was a big undertaking for a ten-days' institute. I never saw any one study harder than did the members of this class. Before I left, each member had practically mastered his canvass, and they hoped to begin doing some work the following week.

It was thought best for them to remain in Mexico City until the November general meeting. We hope they will have sufficiently mastered the language by that time to go to other cities. But as Mexico City contains a population of over half a million, they will have sufficient territory for many months to come. They are full of hope and courage, and with the Lord's help expect to place thousands of books in the homes of the Spanish-speaking people of that great country. Their address will be 1420 Avenida 20, Tacubaya, D. F., Mexico, care of *El Mensajero de la Verdad*.

H. H. Hall.

### Marshfield, Oregon

I am as busy as I can be taking orders. The good Lord gives all the success, praise His name.

To-day in carrying out the plan that I have tried to get all our canvassers and workers to adopt in the circulation of "Ministry of Healing" and "Christ's Object Lessons," the Master gave me seven orders for "Ministry" besides over \$50.00 worth of orders for books, helps, etc.

The plan for these two devoted or "relief" books is to take them along

as a part of the regular canvassing work; attach it to one's regular labors, as a part of it, and take one or two orders a day for these books. I take one book, say "Ministry," on one trip, and take one or two (or more,—no limit if the way opens) orders a day for it and deliver the same time I fill my regular orders. Then another trip I take along "Christ's Object Lessons," and handle it on the same plan as I do "Ministry of Healing."

I have seen it when I would devote some time to this book in a day and it would seem as if I had lost much time on it from the regular day's work, but it only seemed so or appeared so, for the Lord had a care over the work. After about 5 P.M. of that day the Master gave me some \$40.00 in orders on my other regular canvassing work, that is. I got that much in orders between 5 P.M. and bedtime.

I have often said, one loses no time or value of orders from his regular canvassing work by doing this little missionary work for the Lord each day on "Ministry" or "Object Lessons," for the dear Lord will always, sooner or later, make it up. I have seen it worked out time and again. The Lord never fails us. He is good and His mercies endure forever. He wants to do us good and only good, and that all the time. These plans will redound to our good, even if the blessed Master has to give us \$40 in orders on regular work after about 5 P.M. in one day to balance things up.

I could say much more of interest, but time fails me now. Walter Harper.

### CALIFORNIA San Francisco

We are holding the second series of tent meetings in San Francisco. The first began April 24 and continued to about June 15. The second began June 21, and this series of meetings is still in progress.

The Richmond District was selected for both these efforts, being a portion of the city by itself on the north side of Golden Gate Park.

Our workers connected with the tent visit over and over each house in the community adjacent to the tent, invite the people to the meetings, and offer for sale periodicals and books and give away tracts or leaflets.

A very good interest has been aroused, and some twenty persons are thus far either fully or mostly developed in the truths for this time.

Only two have been baptized as yet, but several more are now ready.

Last year after the tent meetings were over, more people decided for the truth than had done so during the effort. It will probably be so this year.

Very little out of the usual has occurred. One Baptist clergyman has tried to defend Sunday, but with the usual lack of success. In fact we think it was the weakest, if not the crookedest, of all the attempts we have heard in that direction.

We are enjoying the work very much. Our tent company is made up of efficient helpers of undoubted Christian experience.

E. J. Hibbard.  
G. W. Rine.

### Fresno Tent-Meeting

At the request of the California Conference Committee, I connected with the work in Fresno, and we began our tent meeting May 5. Meetings continued until June 22, when the tent was taken down. It seemed indeed good to be out in the field again laboring for souls. Our company was composed of Elder C. L. Taggart and myself, while Brethren Moler and Rich each assisted for a time. The church gave valuable help especially in singing and the distribution of reading-matter and visiting.

The weather for the first part of the time was cold, and we found it necessary to have a stove, but toward the last it was quiet and nice. We met no opposition from the outside that was open, but letters received by the writer indicated very clearly that there were those who were acquainted with our work and had fully decided not to see it prosper.

At the conclusion fifteen were baptized while sixteen united with the church. Since then a number of others have been baptized by Elder Taggart who remained to follow up the work.

It has been thought good by the Conference Committee to hold a camp-meeting in Fresno in September, and we fully hope and look for many souls to be gathered in. There is a great field for labor for the Fresno church within her own borders, and also among the many nationalities about there.

I am now at Stockton, where we began meetings July 23, and have a fair attendance. We would ask the favor of God's people in remembering us and all the workers in their prayers.

J. H. Behrens.

### Bishop

On July 4, Brother Lewis, our church elder, baptized two willing souls; and on July 11, five more were buried with their Lord in baptism.

Four of these last were pupils of our church-school, and the fifth is a daughter of one of our sisters in the Lord. This makes seven that have been recently added to our little church here, for which we praise the Lord and take courage.

J. J. Hill.

### Tithes Received by the California Conference for the Month of July, 1908

Alameda, \$148.07; Arcata, \$63.42; Armona, \$196.77; Arroyo Grande, \$34.06; Berkeley, \$302.57; Bishop, \$117.80; Brnrough, \$16.05; Buckeye, \$14.10; Calistoga, \$21.67; Dinuba, \$36.35; Dos Palos, \$51.51; Eureka, \$200.90; Ferndale, \$32.25; Fresno, \$621.56; Glennville, \$76.91; Gnerneville, \$32.41; Hanford, \$123.37; Hnghson, \$156.40; Healdsburg, \$7.00; Island, \$55.15; Le Grand, \$20.75; Los Gatos, \$43.63; Lodi, \$282.47; Lompoc, \$20.00; Modesto, \$273.02; Mountain View, \$336.28; Mt. Bullion, \$5.35; Merced, \$215.00; Napa, \$48.71; Oakdale, \$17.50; Oakland, \$1,614.92; Placerville, \$21.80; Petaluma, \$50.12; Red Bluff, \$62.85; Redding, \$81.00; Reno, (Nev.) \$178.35; San Francisco, \$431.61; Sanitarium, \$1,622.88; San Jose, \$193.57; San Luis Obispo, \$27.21; Santa Cruz, \$38.30; Sebastopol, \$67.42; Selma, \$108.37; Soquel, \$36.65; Snanville, \$12.50; Ukiah, \$37.55; Vallejo, \$52.40; Woodland, \$116.15; L. Oberti, \$288.40; P. D. Porter, \$9.80; Miscellaneous, \$41.95. Total, \$8,691.83.

The same month in 1907 we received \$11,326.61. E. A. Chapman,  
Treas.

### ARIZONA Prescott

The work in Prescott has been quite recently reported, but not since the baptismal services held June 28.

I had the privilege of burying eleven candidates with their Lord in baptism on that occasion. There were tears, but not of sorrow. Several others will be baptized in the near future.

We expect to organize a church here in a few weeks, and hope to be able to erect a church building this fall.

June 20th I baptized three in Flagstaff. Two of these united with the church at that place the same day. The other, Sister Burke, who resides in Williams, has been a member of the church for about a year, but had not had the privilege of being baptized.

The work in the Arizona Conference is taking advanced steps. From every place where our workers are located comes the good news that people are accepting the message for this time. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." F. W. Wheeler.

**SOUTHERN CALIFORNIA**

**Items of Interest**

Elders Ford and Christiansen closed their meetings at El Carmel on July 21. They report eight accessions to the faith.

Brethren Adams and Hoare will not close their meetings at Glendale until the Sunday night before the camp-meeting. They are having an excellent interest. Some have already begun the observance of the Sabbath.

It has been decided to conduct the dining-tent on the cafeteria plan during our general camp-meeting, which will doubtless bring much larger patronage to the restaurant, as the rates will be lower than heretofore. Individuals can order as low as five cents' worth of food at a meal. Hot food will also be served in quantities to families at the lunch-counter.

Our conference purchased seventy-five 12 x 17 tents and flies complete at Kansas City during the past year, but we found that will not be sufficient to accommodate the people at our general gathering. We were therefore compelled to purchase fifty more tents of the same size at Los Angeles, and doubtless this number will not be enough to supply those who attend the meeting.

Present indications are that, although our camp-meeting will be one of the larg-

est in the history of the conference, everything will be in readiness so far as pitching and furnishing tents are concerned, on the opening day. This is much more satisfactory than to have the preparation of the ground drag along into the camp-meeting as is sometimes the case. Brother J. F. Gaster has charge of the preparation of the ground.

G. W. Reaser.

**Paradise Valley Sanitarium**

The Paradise Valley Sanitarium has a good patronage, about twenty-five patients on the average.

A Young People's Missionary Volunteer Society was recently organized with a membership of about thirty. At the last meeting it was voted to support two native missionaries in foreign fields.

R. S. Cummings, M.D.

**Annual Meeting of the Paradise Valley Sanitarium**

The annual meeting of the stockholders of the Paradise Valley Sanitarium will be held in connection with the Seventh-day Adventist camp-meeting at Los Angeles, Cal., at 12 o'clock, noon, Aug. 10, 1908. All questions to be considered will be taken up at that time. Signed,

R. A. Cummings, M.D., Sec'y.

**Missionary Work**

**CALIFORNIA**

**Report for Week Ending July 24**

| "Coming King"            |      |       |         |
|--------------------------|------|-------|---------|
|                          | Hrs. | Ords. | Value   |
| Miss Tressa Belvail,     | 53   | 42    | \$73.35 |
| John D. Thompson,        | 39   | 7     | 10.50   |
| Miss Tressa Belvail,*    | 15   | 9     | 23.40   |
| Miss Mariam Clark,       | 28   | 4     | 6.50    |
| "Great Controversy"      |      |       |         |
| Hayden Gilstrap,         | 31   | 3     | 10.75   |
| "Story of Daniel"        |      |       |         |
| Miss Minnie Jones,       | 24   | 14    | 25.00   |
| Miss Wilma Landis,       | 24   | 9     | 15.00   |
| Miss Oleta Butcher,      | 22   | 5     | 8.50    |
| C. E. Sroek,             | 20   | 2     | 3.50    |
| Miss Lottiebelle Maxson, | 14   | 3     | 7.00    |
| H. J. Christianson,      | 8    | 4     | 7.45    |
| Miss Florence Dean,      | 4    | 7     | 14.00   |

\*Week ending July 17.

**"Heralds"**

|               |    |    |       |
|---------------|----|----|-------|
| C. V. Raaths, | 21 | 24 | 48.00 |
| Miscellaneous |    |    |       |
| E. C. Jaeger, | 7  | 10 | 16.50 |

**A Few Paragraphs from Canvassers**

"Yesterday I gave a silent canvass. It was to a deaf and dumb lady. She motioned for me to come in and then went and got a slate and pencil. I showed her the pictures in the book and wrote the canvass out on the slate. She was ready to sign her name when I got through. I enjoyed that more than anything I did that day."

Oleta Butcher.

"In order to canvass the men at the mills I had to begin at 5:15 in the morning. Then I would have to canvass at noon at another mill and sometimes get to another before night. The Lord has worked with us this week and we have had many interesting experiences. One woman that I canvassed was sick in bed and wanted to know if I knew of any one she could get to come and clean up the house and little children. I offered to do it, but she wanted me to go on with my work, so my mother, who was waiting for me to finish canvassing the place, went and dressed the children and gave the house a good cleaning. We were very glad for the privilege, and when the woman gets the book she ordered I am sure she will be more apt to read it. Mama has found several opportunities to do missionary work while I canvass."

Tressa Belvail.

(Concluded from page 8.)

publishers of the RECORDER will be glad to furnish a sufficient number of copies free to every such church to be used as samples. Please let us hear from any who are interested in extending the circulation of our conference newspaper, the PACIFIC UNION RECORDER.

**Home for Children and Help Wanted**

At the Hurlbutt Home, in Lake County, we are prepared to take a few children on reasonable terms.

Would also like to secure two able farm-hands and a good, strong girl or woman, to assist in housework. Who will help us? Write for particulars to

Mrs. E. McMains,  
Finley, Cal.

# PACIFIC UNION RECORDER

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*Editorial Committee*

J. J. Ireland H. W. Cottrell Claude Conard

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THURSDAY, August 6, 1908.

## Volume VIII

With this issue begins the eighth year of publication of the PACIFIC UNION RECORDER. A retrospective glance over even this short period of time shows marvelous strides in the development of the third angel's message—the cause for which our little paper stands. Although not without opposition in its broad sphere, the work has gone steadily forward until few are the countries yet remaining that have not been entered by our faithful workers. True, there is a vast amount yet to be done both in foreign and home lands, but when we consider the work that has been accomplished within the last eight years in the giving of this message to the world, and see the power of God which is everywhere manifest in the promulgation of the gospel, our faith is strengthened in the assurance that the Lord “will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”

A meeting of the constituency of the Central California Intermediate School at Armopa, at the school building, has been called for the evening after the Sabbath, August 8. All the members are requested to be present.

Reports from Eureka camp-meeting in Humboldt County, Cal., state that the attendance at the Sunday night meetings has been large, but those during the week have been small. The evenings have been quite windy and cold. A

good many of our papers and books have been sold to those in attendance.

The following item is taken from a letter from Brother Walter Harper, Marshfield, Ore., July 24: “This week I have received some \$200 to \$250 in orders for books, helps, etc. Last evening from about 6 P.M. until bedtime, God granted me some \$35 to \$40 in orders, and by 6 A.M. to-day I had begun taking orders. ‘What hath God wrought. It is the Lord’s doings: It is wondrous in our eyes.’ ”

Brother H. H. Hall, of the Pacific Press, returned the latter part of last week from an extended trip in the interest of the book work. During this tour he attended a number of camp-meetings and state conferences in the Northwest and middle West; also the special meeting of the General Conference Educational and Text-book Committee in Cleveland, Ohio, and visited the Republic of Mexico with the brethren who are entering that country to sell our books and periodicals. He leaves shortly to attend the Los Angeles camp-meeting.

A recent letter, dated July 29, from Brethren R. S. Frees and L. L. Hutchinson, who are starting a tent effort at Fort Jones, Siskiyou County, Cal., contains the following of interest: “We got into Yreka yesterday, and left by wagon for here this morning, an eighteen-mile trip, and are now comfortably situated in a shady front lawn on the main street. There has been considerable interest shown already by some of the people, and they have given us the use of the school organ. So we are looking forward to a blessing from the Lord in reaching this people with the last message to mankind.”

It is with deep feelings of regret that attention is called at this time to the falling off in the payment of tithes. In the tithe report for the California Conference published in this issue, we note that for the month of July, 1908, \$8,691.83 was received, while for the same month of last year there was \$11,326.61, the difference being \$2,634.78. This is certainly quite a drop in the means for the support of our laborers in their work in the field. During the period of time from January 1 to June 30, 1907,

\$28,058.06 was received in tithes in the California Conference. For the same period of 1908, \$23,895.26, or \$4,162.80 less, has come in. This amount added to the deficit for July makes \$6,797.58 less received thus far in 1908 than the same period of time last year. What is the reason for this? Is it because the work of the Lord needs less for its support this year than last? Certainly this can not be, for this work is to grow. Can it be that a faithful tithe is not being returned to the Lord? We trust this, too, is not the case. O, brethren and sisters, let us study carefully and heed what God has said to His people about the payment of tithes and offerings, and thus receive the double blessing that is promised for all who are faithful.

It has not been our custom in the past to say much as to the merits of our paper, or to repeat the good things that our workers and people have to say about it. We would rather that others do this. Our part is to do faithfully the task that is allotted to us and let other people judge of the results, and sound the alarm. We have, however, received one letter in the recent past from which we will give an extract. Brother Walter Harper, known to most all of our people as one of the best canvassers in the land, says in regard to the RECORDER: “I read it with relish, yes, with much interest. I wish every Seventh-day Adventist person or family in California took it. If there is any one who can truly and conscientiously say that he can not afford one cent a week for it for one year (50 cents), tell me that person’s name, and I will donate it for one year to that individual.” Now we wish that more of our readers would manifest some of their generosity in this direction, not perhaps, to the extent of paying for the paper for some one else, but would call the attention of their friends and fellow church-members to its contents, and solicit their subscriptions. This is being done by some, but the field is not yet overrun with such workers. Another very acceptable way would be for each church, through its elder or librarian, to appoint one or two, or more, persons to make a thorough canvass of its members at their homes, and present the paper before them, soliciting their subscriptions. The

*(Concluded on page 7.)*