

PACIFIC UNION RECORDER



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

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The Church

Sketches of the Past — No. 87

The Sabbath and first day following the meeting at Vergennes, Mich., Brother Cornell and myself were with a little company of our people at Grand Rapids. We were told there that a steamer crossed from the mouth of Grand River to Milwaukee, Wis. So we planned to cross the lake, taking our horse and carriage, and commence our labors among the scattered brethren in the West, in Northern Wisconsin.

On Monday we started for the mouth of Grand River, on Lake Michigan shore. Thinking to make the drive down the river in about half a day, we did not take much food. To our surprise we had a forty-mile drive. By two o'clock, having consumed the slight lunch, we became hungry. What was then our surprise, as we were passing through a cluster of pine-trees, to come into a plat of about half an acre that was thickly covered with wintergreen plants! and what a sight of berries we could pluck by the handful! This find supplied well our lack in food.

Toward night we stopped at a hotel by the lakeside, but learned that the steamer which was to leave on the next afternoon did not run to Milwaukee, as we had been informed at Grand Rapids, but that it ran to Chicago. So at the appointed hour we embarked on the steamer, with horse and carriage, for Chicago, making the trip in about twenty hours, and landing on the west side of

the Chicago River on Wednesday in mud a foot deep. Chicago was not then — 1853 — much like those well-built houses and paved streets now found.

Our fine horse had been in terror all the way over the lake from the noise of the steam and machinery, and would neither eat nor drink while on the boat. So he was not in a very good condition for his journey. He, however, succeeded in drawing us and the carriage about half a mile through the mud to higher ground. Then we let him feed on prairie grass for a while, and he was soon ready for his breakfast of oats. While he was eating, we had to re-plan our tour. We had names of scattered brethren whom we were to visit. There were only one or two small companies of Sabbath-keepers, but our visits were to be with the isolated ones.

Our nearest point of meeting any of our people was at Alden, McHenry County. In that place there were two families of Sabbath-keepers, four members in all. It was a two-days journey from Chicago to Alden. Much of the way was by road through the open prairie. For our noon feed for the horse, and our own lunch, we could turn aside into the prairie grass. On Friday, the day we were to reach Brother Chapman's in Alden, as we turned aside into the prairie grass, what a sight greeted our eyes — a great mass of large, ripe, wild strawberries. We filled our twelve-quart water-bucket with the berries, and then pulled the stems of berries, tying up large clusters of the same. This was a feast for us and Brother Chapman's family for the three days we were at their house.

These two families were greatly rejoiced with our visit with them. They were anxious that their neighbors should have a chance to hear, whom they well notified. The meetings were held in Brother Chapman's house. Only one of their neighbors came to the meetings. In that time there was such a prejudice against the Advent doctrine, that our work was confined almost exclusively to those either who had been in the former movement, or who were interested in prophecy. The masses had through prejudice so set themselves against the doctrine, because of the disappointment in 1844, that they would not listen to any explanation of the past movement. Even in this, we can see the Lord's purpose, which was that those who had been disappointed should have opportunity to hear the true explanation. In the Lord's own time public interest was aroused to hear.

We were told there were a man and his wife at Beloit who kept the Sabbath; so after making some other calls, we went to this Brother Brown's to spend the next Sabbath with them. The evening was spent in conversation on the message, progress of the work, etc. From their conversation one would not even surmise but that they were *bona fide* Sabbath-keepers. When Brother Cornell and I awoke the next morning, what was our surprise to hear some one sawing and splitting wood. I carefully raised the curtain and looked out, and there the man, who the night before talked so earnestly about keeping the Sabbath, was the very one who was doing this work.

I said: “Brother Cornell, what does

this mean? Has that man lost the day of the week since last night?"

After arising, we went into the room where he was.

He said: "Brethren, you may be surprised that I was sawing wood this morning. I keep the Sabbath, but I do not refrain from labor on the day. That part of the commandment was ceremonial, and is abolished. I keep the moral part of it, which is remembering that God rested on the day. The commandment says, 'Remember the Sabbath day, to keep it holy.' So I keep it holy by remembering all the day, although I may be laboring on it, that God rested on that day."

He would not hear to any reasoning on the subject. Our readers need not be surprised to learn that not long after this the man became a rank Spiritualist.

J. N. Loughborough.

The Field

Jottings from Mexico

During the year 1909, forty-three believers were baptized into Christ in connection with our work in the republic of Mexico. This is more than half as many as had been baptized in the previous history of our work here, covering a period of fifteen years. There are fully thirty-five more who have requested baptism; and are only waiting until one of our two ordained ministers can visit the localities where they reside.

Forty-eight are attending meetings in Santa Barbara, in the state of Chihuahua, conducted by Brethren Robles and Colunga. Nearly all of these were devout Catholics six weeks ago, but they have now renounced image and saint worship, and are in their first ardent love of the truth.

There are more calls for meetings in Mexico than we can possibly fill. In view of this we are making an urgent appeal for two more ministers from the United States. We want men who have had a good record in raising up churches, and yet we prefer rather young workers, so that they can the more readily learn the language. However, they need not wait a day to acquire the language, before going to work, as we can yoke them up with workers who understand both the Spanish and English, and will gladly interpret for them. This will enable them

to acquire the Spanish language quickly. Who will volunteer to come over and help us, in case we get the approval of our Mission Board to employ more workers? We confidently believe that the next two years will witness a remarkable growth in our membership in this field.

Two of our canvassers have just taken orders for books to the value of nearly \$1,900 in United States currency in a period of six weeks.

A comparison of the workers and of the membership in our field with the same in the three states of California, Oregon, and Washington, would give the following results: In the states mentioned, there is one worker to each six thousand of the population; in Mexico, one worker of all classes to each seven hundred and fifty thousand of the population. The comparative conditions are as though there were thirty believers in the states mentioned, and four workers of all classes; say one ordained minister who would also be compelled to act as editor, one canvasser, one colporteur, and you can take your choice of a doctor, a teacher, a nurse, or a printer to make up the fourth worker, as we have included all classes of workers in the above comparison. Then take into consideration almost a solid Catholic population, great superstition, and extreme poverty of the masses, with almost half of our territory with climatic conditions which are extremely trying, and very dangerous to health in some localities, and you have a fair comparison between the fields mentioned.

As yet we have no school for the development of workers. And still, with the disparaging comparison of workers in the two fields, my observation of the geographical conditions and of the country in crossing the international boundary several times, compel the conclusion that the land and the people on this side of the invisible line—except for a few monuments—belong to the same God as the people and the land on the other side of the line; and I have no reason to believe that the Lord loves the people of Mexico less than the people of the United States. Of one thing I am certain; namely, that the giving of the message to all the world will be finished at one and the same time, and the redeemed from one nation will not go home to the kingdom of glory before we all go together. But I am also impressed that

the sooner we comply with the injunction of our Saviour and lift up our eyes and behold the world harvest ripe and ready for the reapers, and then go to every nation, kindred, tongue, and people with our message, the sooner we will all be in the kingdom of glory. If we had as many workers according to our population as there are in one conference in the Pacific Union, we would have five thousand workers in the republic of Mexico.

We have great need of four inexpensive chapels where we have as many congregations; and \$1,000 would build them all.

Some of our people, with a genuine missionary spirit, expect to locate soon on land on the west coast of Mexico, and start a school for the Mexican people in their settlement. We hope that this enterprise will prove to be a real success.

G. W. Reaser.

CALIFORNIA

Fresno District Yearly Report

Taking a glimpse of the work for the Master the past year in this part of San Joaquin Valley, we feel encouraged to believe that considerable progress has been made. I have been able to see a little of the work that has been done in the Fresno, Fowler, Barstow Colony, Dinuba, Dos Palos, Laguna, and Selma churches.

There have been a number of accessions to the faith in this district. I have baptized twenty-one, while others have also baptized a few. Some have been satisfied with their former baptism. The Fowler church of eighteen members will ask for admission into the conference.

As far as we have learned, the election of officers for the ensuing year has passed off harmoniously. The office of treasurer has required no little thought. The brethren's knowing that every dollar they give goes where it is intended to go, being carefully booked on the records, is a great incentive to their giving.

Brother W. E. Chinnock, who has filled this position nobly for more than fifteen years in the Fresno church, felt that he must be released this time. Last year he gave 1,308 receipts. Many of these receipts were for as high as four different accounts. This means that he

filled out as many stubs in his receipt book besides making an entry of these several thousand offerings in their respective places upon his books. When it comes to handling considerable over \$5,000, receiving it little by little, and keeping an exact account of everything, we may be sure it is no small task. To find one who could do this and would be able to give it the necessary time, was a grave question. We were fortunate in procuring the services of Brother J. B. Dymot by releasing him from the eldership.

Regardless of the financial depression of the raisin industry, the past year has been the banner year for this church in tithes and offerings.

We are encouraged at the outlook for our churches the coming year. If our desire for a greater work to be done is prompted by the Holy Spirit, we may be sure of success.

C. L. Taggart.

Religious Liberty

The Law of Expediency as Applied to Religious Liberty Work

(Concluded)

Again: It is claimed that the present instruction regarding our refraining from offensive labor on Sunday and doing missionary work on that day in times of special crisis is in conflict with what is said in "Great Controversy," page 605:

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."

It will be observed, however, from the foregoing quotation, that the language in a most specific way defines its application, for it says that "when the final test shall be brought to bear upon men." But has the final test come upon God's people as yet? All will agree that it has not, and will not until all the nations have been warned against the beast, his image, and the reception of his mark. Does the reader know of souls in the vicinity where he lives who have not yet been instructed regarding the principles of the third angel's message? If so, we can yet exercise expediency and not compromise principle.

It will be noted further that the foregoing statement does not say that one will be paying allegiance to a power that is in opposition to God by refraining from offensive labor on Sunday; but it does say that they would be doing so if they should observe the false sabbath in compliance with the law of the state. The difference between the two is broad and clear.

Illustrations showing the practical application of this principle in the South might be cited. For instance, in one of the largest communities of Seventh-day Adventists in the South, where our people were persecuted a number of years ago, they can now employ Sunday in doing most any kind of work they choose. This is because the people of the community have become acquainted with them, and know that the work which they do is not done to antagonize others. A sheriff in this county, where this large colony of our people reside, in a letter says:

"Some three or four years ago our grand jury indicted a number of them (Adventists) for violating the Sunday law. Of course, all were convicted, and went to the workhouse. Since that time our courts have never interfered with them, but allow them to do as they please in the neighborhood where they live. Other citizens are their friends and say that they (the Seventh-day Adventists) are their best citizens, and that they have no desire to have them indicted in the courts; in fact, they don't want them bothered at all. The people of Graysville inform me that the Adventists working on Sunday do not interfere in the least with any one or any other religious denomination in that town. The

public sentiment of our people is with the Adventists, and very few of our citizens would care to have them prosecuted."

The difficulty is not that there has been a change in the instruction that the Lord has given us along this line; but there has been a change from the radical and extreme positions that were taught some years ago on this subject, which were not in accord with the spirit of prophecy, or with good sanctified common sense. Seventh-day Adventists have not departed in any particular from the instruction that God has given them along this line. The Religious Liberty Department to-day stands as uncompromisingly opposed to paying homage in any way to the Sunday institution as it ever has, and we believe it will never retreat from this position.

K. C. Russell.

CALIFORNIA

The Armona Religious Liberty Institute

Another excellent religious liberty institute has closed. The brethren of the Armona church gave good attendance, and seemed deeply interested in the deep-laid principles of religious liberty as brought out in the daily studies.

Brethren from Hanford and Lemoore were present a part of the time, but the condition of the roads from heavy rains interfered with the attendance from long distances. Urgent invitations, however, came from Hanford, especially, for similar studies in their localities.

The people freely took all the leaflets we had (15,000 in number), with which to educate their neighbors in the truth for this time. Some expressed the opinion that the literature they secured was only about one half of what they would need, and said they would be ordering more in a short time.

It seems refreshing to see the way in which brethren generally receive the message, and take hold of the work of spreading the knowledge of it. We believe that before the meeting of the next legislature, the sentiment of California citizens will have been better educated regarding the evil of Sunday legislation than it has hitherto been. May God grant it.

H. W. Cottrell.

J. O. Corliss.

W. M. Healey.

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Editorial Committee

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THURSDAY, JANUARY 6, 1910

Elder W. A. Spicer writes that the General Conference committee have asked Elders G. A. Irwin and I. H. Evans to attend the next session of the Pacific Union Conference.

The following words are from Brother B. C. Chandler, of Long Beach:

"Please find enclosed two petition blanks filled. Hope they will be an aid in defeating the proposed Sunday law at the next session of the California Legislature. If you will send me another blank, will try to get it filled. Do not know that I shall fully succeed, but will try. There are many here who are very much in favor of a Sunday law. I pray the Lord to bless the effort that you, in harmony with His will, are making.

"Will add that in view of my age, have about all on my hands that I am able to accomplish. But the Lord is blessing me with a good degree of strength, and I want to devote it to Him — the Giver."

If each Seventh-day Adventist in the state of California will do all he can between now and next January in securing names to these petitions against religious legislation, surely a large list of blanks will be ready for the next legislature.

Notice to Church Clerks

December 31, 1909, is the time for making up the annual report of the local church or company to the local conference. We trust all of our church clerks have complied with this requirement already; but if any have not,

will you please do so at once, as your figures are needed to make up the report of the local conference to the union conference, which will be held in a few weeks. We desire correct reports, but correct reports can not be submitted unless all local reports come in promptly. Let us all press together in doing the Lord's work in order.

Wanted — Two competent sisters at Glendale Sanitarium, to do room work. Fair wages, congenial environment; and a good home. Apply at once. Glendale Sanitarium, Glendale, Cal.

Wanted — Two devoted young men at Glendale Sanitarium to do call work. For particulars apply to J. J. Wessels, Glendale Sanitarium, Glendale, Cal.

Annual Meeting of the California Conference S. D. A.

The thirty-ninth annual session of the California Conference will convene at Lodi, Cal., Feb. 1, 1910, and will continue until February 6. The first meeting of the session will be held at 9:00 A.M., February 1.

Each church in the conference is entitled to one delegate for the church, and one additional delegate for every twenty members. A full delegation is earnestly desired.

S. N. Haskell, *President.*

Claude Conard, *Secretary.*

California Conference Association S. D. A.

Notice of Annual Meeting

The fourteenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the thirty-ninth annual session of the California Conference of Seventh-day Adventists, at Lodi, Cal., Feb. 1 to 6, 1910, for the purpose of electing a Board of seven directors and transacting such other business as may come before the meeting.

The first meeting will be held at 9:00 A. M., February 2.

H. W. Cottrell, *President.*

Glaude G. Conard, *Secretary.*

"Send the gospel of salvation
To a world of dying men;
Tell it out to every nation,
Till the Lord shall come again."

Biennial Meeting Pacific Union Conference

The fifth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist Church at Mountain View, Cal., January 24, 1910, and continue until the 30th, for the purpose of electing an executive to direct the work for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference is entitled, aside from its president, to one delegate in the sessions of this conference without regard to numbers, and one additional delegate for every three hundred church-members.

The conference will be organized at 9:30 A.M., Tuesday, January 25, 1910.

By order of the Executive Committee.

H. W. Cottrell, *President.*

J. J. Ireland, *Secretary.*

Olds.—Charles Wesley Olds was born in Weathersfield, Wyoming Co., New York, March 23, 1832, and died in Glendale, California, Nov. 11, 1909. At the age of seventeen, he went to Wisconsin, where his parents settled in Little Prairie, Walworth Co. In 1860 he was united in marriage with Miss Julia Anne Ewer, six daughters crowning their married life.

Brother Olds accepted the views of Seventh-day Adventists in the autumn of 1859, and was soon after ordained to the work of the ministry by Elder James White. He continued in the ministry until less than two years ago, when he came to California for his health. Although prevented from public labor on account of advanced age and failing health, his interest in the progress of the work to which his life had been dedicated never flagged.

To the last he hoped to see his Lord return; but as he realized that he must bid farewell to earthly scenes, he said he was willing to rest for a time in the grave. A widow and five daughters remain to mourn their loss. The funeral was conducted by the writer, assisted by Elder E. E. Andross and Dr. B. E. Fulmer.

J. O. Corliss.

Behold, the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear. Isa. 59:1.