

PACIFIC UNION RECORDER



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

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Pacific Union Conference S. D. A. Directory

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The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober.—*Volume 9.*

The Field

Thrilling Experiences of E. C. Silsbee

Dear Brother and Sister Willson:—

How glad we were to get your good letter last Monday. And now as I read it again way out here in the wilderness with no white person within twenty-five miles that I know of, you may be sure that my heart is again cheered as I am thus reminded of warm friends in this blessed truth.

I brought your letter with me that I might better write you of my experiences and impressions of them. As I write I am sitting on the bank of a river a little way from the wagon. About fifty yards the other side of the wagon is a native kraal. This morning early they

came out to the wagon with their spears, saying that a lion was heard near their kraal last night, and a few steps further on I found his fresh tracks.

This is a new experience with me, as all I ever saw or knew of lions in America was in story books or in menageries. I have our kodak along with me, and if I see a lion on this trip, I intend taking a snap-shot at him if he will pose long enough. I also have a rifle and may take other shots later—that will depend upon circumstances.

On my last trip a wild boar charged at me at the rate, I should judge, of a mile a minute. In a very short space of time I took four shots at him (not with the kodak, however) which seemed to persuade him that the weather was too warm down our way, so he turned aside into the bush, and I let him turn. I was sure he stopped one of the bullets, but as they are hard to kill, especially by a tenderfoot who does not know where to hit them, and as I was not looking for trouble, I followed him no longer; glad that he did not make me climb a tree.

Truly the Lord is good to us. After I have done all I can to save myself, I have absolutely no fear of these wild beasts, for I know there is One who can send His angels and close the mouths of lions to-day as well as in Daniel's day,—especially when we are in His service.

Since writing the above, I have finished taking supplies to all the rest of the out-schools, hauled one hundred and fifteen bags of mealies from one of them to the railroad, and walked thirty-five miles home. I will tell you a little more of my experience while on this trip.

The Sabbath night after writing the first part of this letter, we started on to

the next out-school. After dark we found we were beset with lions which seemed to want an ox for supper. They do not attack a team (we had eighteen oxen) when on the move as a rule, so we kept going. Sometimes they would be following us, and sometimes alongside of the wagon out in the bush. It was too dark to shoot at them, and the frightened dog, a good one, too, and the boys, kept things interesting, and the occasional crackling of bushes near at hand, on one side or the other, seemed to send the dog into convulsions.

But the Lord protected us, and after two or three hours of this kind of trekking we arrived safely at the out-school. The next day we were kept busy. From this school we loaded and took five thousand pounds of mealies across to another school. It was a big load, and we were "stuck" in the rivers no less than half a dozen times, and once in a sand ridge, where we stayed all night with the tigers and hyenas giving us a royal serenade. One of the rivers where we were "stuck" after dark, was where some time before a lion had chased Pastor Anderson to his wagon and carried off one of his oxen. So we built two fires to keep them away, and carried the mealies up the steep river bank till the oxen could pull the rest.

Then our water supply ran out at this place, and we also broke our water jug and lost our water. The next stop for the day was at a salt spring where we had nothing but warm water from a hot salt spring to drink. But when the sun is hot here one can drink anything that is wet and drinkable. After this for two days we nearly famished for water. At one place we were sure we would find

water and plenty of it, but after trekking twenty or thirty miles with the joyful anticipation of having a good drink when we came to this well-known watering place, lo, we found it dry. The short wet season, and the long dry one this year, were too much. O how I wished for a good cool drink from our filter at home.

But we had twenty miles further to trek, which also must be done in the middle of the day, before we could get water. So tired, hungry, and thirsty, and our oxen also nearly famished, we started on again. I hurried on ahead of the wagon to the next out-school to send water and fresh oxen to meet the boys I had as drivers, and I nearly fainted with the heat and a burning fever before I reached there, my pulse running at one hundred and twenty per minute, and a temperature of one hundred and three, or more. Finally I came to a native village, or kraal, near the school, and had a drink. O it was so good. After seeing that relief was sent from the school to meet the wagon, I lay down to rest.

The boys arrived that night all well, but tired and well-nigh worn out. The following morning my fever was gone, and I felt much better. The next few days I spent hauling meales to the railway siding. In the meantime it rained, but the Lord kept our grain from getting wet. Sleeping under the wagon, with the cold rain beating in and trickling down under you in your blankets, is somewhat different from being at home and in a good dry spring bed. But we lived through it, and shortly after this I walked between thirty and thirty-five miles home in less than nine hours, where I am now with my loving wife, well and happy.

This is something of my experiences, but not all by any means. It would take a book to tell them all, but we glory in tribulation, knowing that it is for our good and the furtherance of the gospel. — *South African Missionary.*

CALIFORNIA

Park Church

On Sabbath, December 31, 1910, a church was organized in San Francisco, in the Sunset District. It was named the Park Seventh-day Adventist Church.

Twenty-two was the number when or-

ganized, thirteen by profession of faith and baptism, the rest by letters from other churches. There are several more people deeply interested, and some will join soon. The following officers were elected: Elder, J. A. Stevens; deacon, George A. Kuhns; two deaconesses; church clerk, treasurer, and librarian, Lotta A. Kuhns.

There seems to be good material among the new converts, and some were members of other churches, and had more or less experience in the Christian life.

The organization of this company has come about as the results of the faithful labors of Elder J. A. Stevens, R. S. Fries, George A. Kuhns, and Lotta A. Kuhns. The method of work has been to go from house to house with tracts and papers, inviting the people to come to the meetings which were held in a hall not far away in the evening. This has been demonstrated to be the most successful way of reaching the people in large cities. And it is less expensive than with a tent. A new tent will wear out in one season, and the renting of lots is very high sometimes in central locations.

We thank the Lord for this first fruit of a new method, and for His blessing upon the work thus far, and no doubt there are many precious souls yet to be gathered out before the end in these large cities.

Urgent appeals have come to us of late through Sister White that large cities should be worked, and we are confident the Lord has revealed the best way of doing this work, and doing it quickly. Praise His holy name.

Andrew Brorsen.

January 2.

The Work in San Francisco

Our brethren throughout the entire conference are deeply interested in the work carried forward in San Francisco, so we thought it proper to give a general report of the work in that city.

At the close of the Oakland institute last spring, Brother and Sister G. A. Kuhns began distributing literature in the Sunset District of San Francisco. After a few weeks Elder J. A. Stevens and Brother R. S. Fries joined them. They rented a store building and began meetings.

Since then three series of meetings

have been held in different halls in the vicinity of the first effort. In this way all the interest from each series of meetings was followed up carefully. They have thoroughly canvassed the territory again and again with tract packages, books, and papers.

As a result of this work a company of Sabbath-keepers have been gathered, and on Dec. 31, 1910, a church of twenty-two members was organized in this place, called the Park Seventh-day Adventist Church. Thirteen of this number were new Sabbath-keepers, and there are a number of others who are keeping the Sabbath, but are not yet quite ready for baptism.

The workers in this company have between ninety and one hundred families who are interested in reading literature, and they expect to faithfully follow up the work.

At the close of the Sacramento camp-meeting and institute, a company of workers was located in the western division of San Francisco, consisting of Brother and Sister W. B. Taylor and Brother and Sister G. A. Hamilton. They began distributing literature and loaning tracts until an interest was aroused, and then rented a store building and began meetings. In the midst of their first series of meetings Brother and Sister Taylor were called to the Lodi Normal Academy. Brother Jas. Taphouse and Sister Laura Morrison were sent to take their places in the city work.

When they were looking for a hall in which to hold their second series of meetings, they found a church building which was not being used by any one. It had been built since the earthquake; was a neat building, and in every way suited to our needs. They secured this, and have been holding a series of meetings in it for some months. The Lord has blessed their efforts, and on January 7 a church of twenty-three members was organized. A few of this number were old Sabbath-keepers living in that part of the city; the remainder were new Sabbath-keepers, and a number of others are keeping the Sabbath, but are not yet ready for baptism. This church is located on Union Street, not far from the presidio; and the new church is called the Union Street Seventh-day Adventist Church.

This company have a large number of

families who are reading our literature and are being visited regularly. Sister A. E. Moore has recently joined the company on Union Street, and is assisting in the house-to-house work.

At the time of the Berkeley camp-meeting five hundred of the "Story of Daniel" were purchased for a free circulating library for the city work. Later Brother Walter Harper purchased one hundred and fifty "Ministry of Healing" and one hundred and fifty of "Christ's Object Lessons" to add to this library, making eight hundred volumes in all. The workers in San Francisco have been making good use of these books, and a large number of families are reading them. After a family has read the sixth package of tracts, they are loaned a book. It is found in many homes where only the wife reads the tracts that the book at once attracts the attention of the husband, and he becomes interested in reading.

These two companies of workers have made a practise of meeting together once a week for prayer and counsel and a study of the testimonies, which has been a great help to them in their work.

There has also been a good work carried on in connection with the old church on Laguna Street. Sister E. E. Parlin has been doing faithful work holding Bible readings; and Brother Taphouse was working with the Laguna Street church until called in September to connect with the Union Street work. Elder G. W. Rine took up the work when Brother Taphouse left. As a result of this work, a number have united with the Laguna Street church.

Brother and Sister Clarence Moon, and nurses from the St. Helena Sanitarium, have been doing faithful work connected with the dispensary in the basement of the Laguna Street church. A large amount of literature has been scattered among the Chinese and Japanese by these workers. Lately Brother Yen Chin, a Chinese nurse from St. Helena, has joined the force of workers connected with the dispensary, and is working for his own countrymen.

There are a number of faithful paper workers who have sown much seed in San Francisco, and some of them have had the privilege the past year of seeing souls take their stand as the fruit of their labor. Some of these workers for two years have been faithfully month

by month selling large numbers of our periodicals in this wicked city.

After the Berkeley camp-meeting Brother E. S. Horsman formed a training class for book canvassing. While in training for some time this band worked on the Oakland side of the bay, but now he has a company of canvassers located in San Francisco. The reports published from week to week in the RECORDER have given a record of their work. Brother Horsman has met with this company of workers each Sunday afternoon in the Oakland church for prayer and study.
S. N. Haskell.

California Conference Current

The Seventh-day Adventist church building at Richmond, California, was dedicated Sunday afternoon.

Another church was organized in San Francisco last Sabbath, on Union Street. There were about twenty-three members.

At the time of the organization of the Union Street church in San Francisco last Sabbath, Brother James Taphouse was ordained to the gospel ministry. He was also elected elder of this new church.

The usual reduction in round trip rates to the Fresno conference has been granted by the railroad companies. We trust that many of our people will take advantage of these to attend this important gathering.

An energetic campaign for securing signatures against any proposed religious legislation or Sunday laws has been carried on during the past two weeks in the cities around the bay. Brother E. S. Horsman has taken charge of the work, and has been ably assisted by his corps of canvassers and a number of members of the Oakland, Alameda, Berkeley, San Francisco, and Melrose churches, as well as others of our people, and outsiders who have taken an interest in this important work. A number of thousand names have been secured and forwarded to Elder J. O. Corliss, who is already at Sacramento watching the movements of those interested in the passage of such legislation. Keep working until word comes to stop.

Claude Conard.

January 8.

Thirty-Ninth Annual California-Nevada Conference

On Sunday, December 11, our conference committee met and decided some very important questions. One was the time and place of our next annual conference.

In view of certain considerations that were brought before the committee, the members were unanimous in thinking that Fresno would be the best place to hold the next conference.

This will be an unusually important conference, and there will be many important questions that will come before the delegates. One will be, Has the time come for the division of the conference? And if so, into how many divisions shall it be divided, and where shall be the dividing line? This is a question in which all of our brethren and sisters from one end of the conference to the other will be especially interested; and there is no doubt that there will be the largest attendance of delegates that there has yet been in California.

The time of the conference will be from the 9th to the 19th of February, beginning on Thursday night. It was thought best to recommend that Friday, the 10th of February, be observed as a day of fasting and prayer, that God's presence may be made manifest in the important questions that will come before the delegates. It is hoped that all our brethren and sisters in the conference will remember this meeting in their prayers, that God will preside over us, and that such steps be taken as will further the interests of the cause in this conference.
S. N. Haskell,
Pres. Cal. Conf.

Railroad Rates to Fresno Conference

Word has just been received from the Southern Pacific and Santa Fe railway companies that the usual convention rates of one and one third round trip fare will be granted to those attending the annual conference session at Fresno, California, February 9-19, 1911.

The reduction in rates will be given on the receipt certificate plan, the same as has been previously followed in our conference sessions and camp-meetings. At the time of securing ticket to Fresno, the purchaser should ask the railway agent for a receipt for the amount paid, stating at the time that he is going to

attend the annual conference of the Seventh-day Adventists. When signed at Fresno by the secretary of the meeting, this receipt will serve as a certificate, upon presentation of which to the ticket agent at Fresno, a return ticket will be sold at one third of the rate paid in coming. This, of course, is with the understanding that there are more than fifty persons in attendance holding receipts for full fare paid in coming to the meeting.

Receipts entitling the holder to the reduction may be secured upon tickets purchased at any time between January 30 and February 19, and are good for the reduced rates in returning February 9-21.

Stopover privileges may be secured on the going trip provided the same are requested and paid for at the stopover rate when the ticket is purchased. Receipt should be taken the same as in the case of the limited ticket. No stopover will be allowed on the return trip.

It is understood that if through any fault of the one attending the meeting receipt has not been secured for the fare paid, or he is unable to secure the benefit of the reduced rate, the railway companies will not consider any claims for refund. The rates mentioned herein are good from all stations on these lines in California and including Reno, Nevada.

Claude Conard,

Sec. California Conference.

Petition Work in the Bay Cities

Last week there were received through the office of the California Bible House over ten thousand signatures protesting against the legislature's passing any Sunday laws or other religious legislation in California. These were secured by the book workers, with the assistance of several of the church members. Several hundred of the signatures taken have not as yet been turned in here, and many more have been sent to the religious liberty secretary or that office.

The Lord is blessing the work done, and all engaged feel that, as the result of this work, the cities are stirred on this subject as never before in many years. Brother Horsman, our canvassing agent, at the suggestion of Elder Haskell, is in charge of the campaign here. He has secured the co-operation of many of his

workers for a short time, and the results are all that can be expected.

The manner of working is, securing prominent corners and places on the streets for tables on which he has placed the sign, "Sign here against the Sunday Law," and manned each post with one, two, or three workers, according to the importance of the station. As voters pass along, the gentlemen workers call their attention to the amendments which are billed to come up, pass out liberty literature, and ask for signatures, the lady workers attending to the signers when the numbers congregate, so that all sign. The literature used is Present Issue *Signs* (used two years ago), "Shall California Have a Sunday Law?" and the cartoon leaflets "Extinguishing the Light of Liberty."

The first day at Twelfth and Broadway, Oakland, over one thousand petitioners signed. Many intelligent people complimented the work, and are glad of the opportunity to do their part. The same work is done in San Francisco, and Friday Brother Horsman brought over four thousand signatures.

One thing is certain, brethren and sisters,— when California does have a Sunday law, the people of these cities will remember the effort, and discern the spirit of the move. Thousands of tracts, magazines, etc., are read by the people on this subject as the result of this special effort. It would certainly be a fine thing if in every city and town in California a similar work could be carried forth. Many men, after signing, acquaint their friends with the move, and bring them up to the tables with the special request: "Sign up. California does not want a Sunday law!"

A few of the workers go about the streets with petition blanks, securing signers. It is such work that counts.

S. G. White,

Miss. Sec. Cal. Conf.

Let those who bear responsibilities remember that it is the Holy Spirit who is to do the fashioning. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work, but to let Christ do the molding. He follows no human pattern. He works according to His own mind and Spirit.— *Volume 9.*

SOUTHERN CALIFORNIA

Securing Signatures

The petition work against Sunday legislation is being prosecuted with considerable vigor and interest, and in some spots against much opposition and intense feeling. Elders St. John, McCord, and Parsons spent a strenuous day last Friday with the crowds that gathered about the tables in front of the Los Angeles post-office building. Notwithstanding the bitterness of many toward this movement, these brethren obtained nearly 500 names.

Brother Ricker, one of the cafeteria employees, is doing excellent work in securing signatures and scattering the literature. This brother has obtained over 1,700 names during the past four days. The workers in the cafeteria are assisting in this effort by paying Brother Ricker for his time.

Our Pasadena brethren and sisters have done fine work with their tables on the streets of the business section. During the week they rolled up over 1,000 names. Elder Ford, who has charge of the work in that place, telephoned this morning that the workers gathered in more than 600 names while mingling in the crowds last night (Saturday).

Two of our strong magazine workers, Miss Johnson and Mrs. Miller, gave some time to the petition work last week, and turned in over 400 names. Brother Nelson, formerly the steward at Loma Linda, visited the largest manufacturing plants last week, and returned with 750 signatures. Elder Chas. Adams, who has been busy at street corners, tells of some interesting experiences with certain individuals whom he expects to follow up later.

Our workers have met many friends, and some enemies; but all are of good courage, and look forward to victory.

Ernest Lloyd,

Miss. Sec. So. Cal.

January 8.

In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour.— "Desire of Ages."

A little that a righteous man hath is better than the riches of many wicked. Ps. 37:16.

EDUCATION

and Young People's Work

Conducted by C. C. Lewis

*Educational Secretary Pacific Union
Conference*

[We cordially invite correspondence from teachers and young people's workers throughout the Pacific Union Conference. Short, pithy paragraphs from experience, and interesting items from the reading of those who are working for our children and young people, are desired, to make this department a source of inspiration and real help to our readers. Matter should generally be sent to the Educational Secretary, St. Helena, Cal., care of College; but reports and notices for quick publication may be addressed to the RECORDER at Mountain View, Cal., as in the past.]

A Visit from Mrs. E. G. White

The teachers and students of the Pacific Union College greatly appreciated a visit from Mrs. E. G. White a few weeks ago. She came on Friday and remained until Sunday, speaking Sabbath afternoon for an hour, with old-time clearness and power. She began by reading very impressively, from the second chapter of Daniel, the account of the loyalty to principle of Daniel and his three friends. Dwelling upon the seventeenth verse, she said with voice tremulous with emotion, "Every time I read this verse I can hardly contain myself to think how the Lord of Heaven guards His children, if they are true to Him."

She dwelt upon the lesson of temperance. "We should not in our day of necessity eat the same substances they did; but our food should be plain and simple. The effect will be placidity of temper and undisturbed condition of mind and heart. Most of our people have decided that the use of meat is not wise. I began speaking when I was fifteen years of age, and have continued to speak and write until the present time. At first my health was very poor; again and again they thought I was going to die. Physicians said, 'You must have a meat diet.' But God opened to me the importance of a simple diet, and assured me that He would sustain me if I were careful; and for sixty-five years His promise has been fulfilled."

The speaker read from chapter two, and said, "All these chapters I desire you to read, and see how the Lord wrought." Referring to the trial of

the fiery furnace, in the third chapter, she said, "I want to tell you, just as certainly serious times are before those who keep the commandments of God. For a long time I have not been able to have a good night's rest because of the scenes that are presented before me. God's people are not doing the work He would have them do for the cities. I have borne this testimony again and again until it seemed as if God's people were not going to do the work; but the cities must be entered. We must not let the people perish that do not know the binding force of God's law. We are responsible. The Lord wants us to awake. We must go forward, or the judgments of God will certainly come upon us. During the past few months the good work has begun among the great cities of the land. As soon as the cities began to be entered, the pain in my heart was relieved."

Speaking directly to the teachers, she encouraged them by saying: "You want means for the buildings. I can see the need of them in the near future. You should labor to the utmost of your ability; but do not sacrifice your health, which God will bestow upon those who will trust in Him. I have learned to trust Him in the past. Once for eleven months I never walked a step, and yet they said to me, 'We always see you smiling.' I could not move at all, except my right arm; but they made a form for my arm, and in this way I wrote 2500 pages in Australia. I think I ought to acknowledge this here. There are some present who know how my strength began to recover. The first step I took, an attendant burst out crying. They had to carry me to the congregation and carry me home six miles. But God works for us if we do our best. I have proved the Lord, and He has been true to me.

"Two nights ago I never slept a wink. I lay awake for hours praying. The world is going to be surprised by the Lord's coming. Your work here will convince others that we are in earnest. Take hold here with all your heart. Let no evil work go from your hands. The world is going mad, stirred up by Lucifer, who is working upon the minds of men. We must hold up our banner. I could never feel free until I stood here and tested whether I had the strength to speak."

The foregoing is only a brief sketch of the speaker's remarks, but it will serve to show the fervent spirit of the aged servant of God. Her effort was greatly appreciated, and the zeal of students and teachers was stimulated by her noble example.

C. C. L.

The Week of Prayer at the Pacific Union College

Careful preparation was made by the faculty for the week of prayer. It was decided that the six o'clock morning hour for study and worship should be devoted to the readings and to prayer. At the regular chapel hour, from ten to eleven o'clock, different persons were to present studies based upon chapters from "Steps to Christ." These studies were to be followed by social meetings. At six-thirty in the evening, the usual hour for worship, division meetings were to be held, consisting of eight or ten persons in each division.

This program was thoroughly carried out during the week. The early morning meetings were well attended by teachers and students; and, when there was time after the reading, seasons of prayer were held, in which many students and teachers took part. The ten o'clock meetings were usually of a revival nature, and a social meeting was held each day, usually running over into the time for recitations following the chapel hour. Elder G. A. Irwin, who had just returned from a meeting of the General Conference Committee, conducted two of these services, and also presented the reading on the last Sabbath.

The small division meetings in the evening were in some respects the most interesting of all, for here the effects of the other meetings were more apparent. Many who were not accustomed to prayer at the beginning, learned to pray for the first time. The interest was so great that several requests came from the students to have these meetings continued once a week hereafter, and arrangements will be made to do so.

Quite a number took their stand for the first time to be Christians, and others who had become backslidden returned to the Lord; while all were spiritually refreshed and strengthened. The results of these meetings will be more clearly

seen in the baptismal services which will soon be held.

The annual offering, taken up after the readings on the last Sabbath, amounted to \$253.84.

C. C. L.

Raising a Crop of Young Farmers

F. G. Moorhead in *Technical World*.

(Continued)

One of the things of which Miss Field is most proud is the formation of a Boys' Agricultural Club, to which every farm boy in the county is eligible. Not only are the boys instructed in corn testing, planting, and judging; but county contests are held, for which prizes are offered by the local merchants. The boys bring in the best ears of the corn they have raised themselves, or that their fathers have raised, and these are tested and graded, the youthful judges telling why they arrive at their verdicts. How successful these local shows have become is evidenced by the fact that last fall the Page County boys took first in every class in corn for Iowa at the National Corn Show held at Omaha, while the county exhibit as a whole won first place, securing as a premium an automobile, which, by unanimous consent of all the exhibitors, was turned over to Miss Field in order that she might more readily and frequently visit the various schools of the county. A member of the Boys' Agricultural Club won the grand champion sweepstakes at the Iowa state fair in 1909. Altogether the boys of the club won prizes, during the past year, amounting to over \$1,500.

The achievement in which Miss Field and the club members take the greatest pride was the winning of a trophy for the best boys' corn judging team in Iowa. Miss Field tells the story dramatically in this manner:

"We had conducted two classes in corn judging for the boys on Saturdays in the fall of 1908, with experts from our state agricultural college in charge. At our County Farmers' Picnic, which is held each year in August at our agricultural experiment station on our county farm, we announced a boys' competitive corn judging contest. Now this picnic had never in former years been very well attended, but last summer early in the forenoon automobiles and buggies

began to roll in from all parts of the county. Each vehicle contained one or more boys, who hurried to the big barn to get their number assigned for the contest. It was a banner crowd—the biggest that ever attended a County Farmers' Picnic in this county. It was like the biggest day at the county fair. All day long the boys' corn judging contest continued. The boys placed the first five ears in the samples and gave oral reasons for their placing. One of the farmers who helped was busy all day adding up scores. While one of the men from the state agricultural college talked to the crowd, the other one took charge of the boys. When night came the rush had been so great that we were not sure which three of the boys were the strongest, so we selected the twenty scoring highest, and told them to come in November for a final contest.

"They were all present on that Saturday in November, and a senior student from our state college was in charge. In the meantime every boy of the twenty had been furnished with considerable material on corn judging and had studied it. In the evening after the chores were done you might see one of these boys bring some corn in on the sitting-room table, pull down a book or two and some bulletins and score cards from the shelf, and, with the father and the big brother and the hired man as assistants, dig deep into the points of corn judging. And the mother removed the corn to the top of the pantry the next day and did not say a word.

"On the day of the final contest one boy arrived at nine o'clock quite out of breath and much worried for fear he was too late. In the afternoon he casually remarked that as he had no other way to come he had walked the twelve miles, and it took a long time. He came in fourth in the contest.

"At this final contest, besides the work in judging, the boys were given a written examination on corn. The three boys scoring highest in all their work were selected to represent the county at the state contest. As it happened, these boys lived in different parts of the county and were fourteen years old each. They are real country boys, and know what it means to grow corn as well as to judge it.

"It had been promised that the three boys composing the county team should

have all their expenses paid to attend the short course at our state agricultural college in January, at the close of which the contest for the trophy was to be held. How these expenses were to be paid was the next question. The matter was explained to W. C. Brown, president of the New York Central railroad, who owns a fine farm in Page County, and by return mail came his check to cover their expenses, together with words of good cheer and belief in the worth of the work they were doing. His advice to the boys was, 'Stay on the farm; it will be the best business in the world.' "So the boys went to Ames, and the rest of the story is just that of the hard work and grit by which they won the splendid trophy as the best boys' corn judging team in the state."

(To be concluded)

What Can We as Young People Hope to Accomplish in the Year 1911 as Optimists

[Read at Mountain View at the Union Meeting of Young People's Societies.]

An optimist is one who looks on the favorable side, the bright side of everything. No cloud is too dark to hide from him the silver lining. And he not only sees it himself, but his good cheer shines out so that others catch it. It is infectious. Nobody dodges to the opposite side of the street to avoid meeting him. People are attracted to him by his cheeriness as the bee is drawn to the nectar of the flower.

Now if each young person represented by these societies here should be such a person as this—a really true optimist for the year 1911—what could we accomplish? What could we *not* accomplish? And is there any reason why it should not be so? Is there any reason why we should not be bodies of light and friendliness? What are our qualifications for such service? In the first place we are young people. Years are ahead of us; life looks large to us. We have plenty of time and room to dispense sunshine. There is no gloomy or unhappy past to cast its shadow over us. Why shouldn't our faces shine as the morning?

And then we are members of Christian societies; and if we are true to our pledges, the Sun of Righteousness with His transforming power has entered our

ives. We are not too young to have tasted the sweetness of forgiven sins; and a conscience void of offense makes the world our brothers.

The apostle John said, I write unto you, young people, because you are strong. We have strong limbs to run on missions of comfort and mercy. We have strong arms to lift and bear the burdens from the shoulders of age or weakness. We have strong hands to minister to the necessities of those about us. And back of all we have the strong heart of youth to inspire us to deeds of helpfulness and to impart courage to weary souls.

But where shall we begin this campaign of optimism? No, I will not call it a campaign. A campaign comes to an end when one party reaches success and the other has suffered defeat. Let us rather call it our career of optimism. A career may go on and on to the end of our lives, and surely we want no ending to this sunshine course. But where shall we begin it? Most good things begin in the home, and no better place than this can be found. Then let us begin by helping our care-burdened, hard-working parents; deny and control ourselves, put others' convenience before our own; watch for opportunities to cheer and assist brothers and sisters; show kindness and respect to the aged. Then there are the sick and the unfortunate, so often without a home, and struggling with poverty and discouragements. These, too, need our help. When we begin this life of optimism, the influence of our lives will be like a pebble thrown into the lake; a wave is formed, and another and another, and as they increase the circle widens, until it reaches the very shore.

"The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our requirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own home."

The Sabbath-school—what an improvement if all young persons here threw their full weight and energy into the Sabbath-school work! What would

the music be? What would the class work be? Then the church work—let us bring our gladness into it. Don't let us think of it as a burden. Nothing is a burden that we delight in. And then of course when it comes to our own society meetings, we shall be ready to do our part and help the other one to do his part, and do it all with grace.

And let us begin at this good hour—here at the threshold of 1911; so that at its close we shall have no regrets to look back upon, but may have the satisfaction of knowing that our lives have been a blessing to others.

Let us remember the little poem:

"Keep your smile pinned on!
Keep your smile pinned on!
It may give another cheer;
It may soothe another's fear;
It may help another fight,
If your smile's on tight."

Rose Ginther.

KING'S MESSENGERS

Canvassing in the City of Fresno

I came to this place expecting to work on a vineyard and orchard, but the Lord had some better things for me. After a trying experience, I was asked by a dear brother to go into the Lord's work. I told him that I never would make a canvasser, and it was no use trying. He offered to help me even if I did not take an order for weeks, as I expected it would be. I have a wife and three little boys, and did not think I could make a living by canvassing. But I took that good book "Story of Daniel the Prophet."

Fresno had been canvassed by three different individuals, and in all parts of the city I found the people having copies of the book. As soon as I was started, an offer was made me to take charge of an orchard. It was in my opinion a fine chance to work myself up into a worldly "good thing." Another offer was made me by a general agent to canvass for him. He would pay me \$2.50 a day and traveling expenses for eighty days. But the Lord said that there ought to be one hundred workers where there is now one. I was persuaded to keep on canvassing, and the Lord greatly blessed me in my work.

I could see from the very first that the Lord is now especially working to get the truth into the houses of the people. The times are hard here. I

canvassed the working classes with good success. It was told me there would not be much use canvassing the richer quarters of the town. However, I started for these quarters, hoping I might secure some orders. The dear Lord has people among the richer classes, and in the first three hours I took four orders; after that an order an hour. I have been out sixteen days, and the dear Lord gave me fifty-seven orders. Eleven persons did not want to sign for fear they would not have the money, but they want me to come and see them when I deliver, and if they have the money, will take the book. That makes sixty-eight. Besides these, I sold twenty small books, "New Testament Primer."

This is the Lord's doings, and wondrous in our eyes. I ask the prayers of God's people in my work for Him in this city.

Arthur Rothe.

January 8.

Not Misrepresented

The following is an extract from a letter which the Southern California field agent just received from a lady to whom he sold "Great Controversy" about three years ago:

"Dear Sir:—In reply to your letter received to-day, regarding the book 'Great Controversy,' I will say I think the book a fine one. It is all that it was represented to be, and is certainly as interesting a book as I have ever read, and that has been a great many. I have loaned the book to several friends, and they say the same."

Report of Book Work in Southern California

For Week Ending Dec. 30, 1910

"Practical Guide"

	Hrs.	Ords.	Value
Chas. Parrett	10	9	\$35.50
Alex. Martin	30	15	65.50
W. H. Blosser*	12	4	18.00
Total	52	28	\$119.00

*Deliveries, \$13.50.

For Month Ending Dec. 31, 1910

No. Agents	Hrs.	Ords.	Value
9*	537	201	\$807.25

*Four of these were home workers, who put in only a small portion of the time.

PACIFIC UNION RECORDER

Published Weekly by the

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Editorial Committee

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

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THURSDAY, JANUARY 12, 1911

The annual report on the offerings received, promised for this issue, will not appear until next week.

On Tuesday morning the following telegram came from Elder J. O. Corliss, who is now in Sacramento:

"Petitions are receivable until the 17th. Thousands received daily. Urge work forward."

As this paper is going to press, Elder J. H. Behrens called at the office on his way home from Sebastopol, where he has spent ten days in the general interest of the church. Last Sabbath he had the privilege of burying in the watery grave eleven persons. Ten of these were new converts, and one was rebaptized. Quarterly services were also observed, and officers were elected for the coming year. A religious liberty meeting was held at the close of the series, and a number of signatures were secured to the petition blank. Elder Behrens stated that this is a fruitful field, and a place where much work can yet be accomplished.

Notice of Annual Meeting of the Stockholders of the Pacific Press Publishing Company

Notice is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Company, on Villa Street, in the town of Mountain View, California, on Monday, the

23rd day of January, A.D. 1911 at 10 o'clock A.M. By order of the directors.

H. W. Cottrell, *President.*
H. G. Childs, *Secretary.*

For Sale

One of Mountain View's prettiest and most modern houses. Consists of nine rooms, two baths, three toilets (sewer connection), presses, closets, and basement, electric lighted. House erected since the earthquake. Lot 100 by 150 feet. Iron fence in front. Fruit of a variety of kinds. Fine lawn. Good income property. Price, forty-five hundred dollars. Will sell furnishings with house if desired. Called to Washington, D. C. Address H. W. Cottrell, Mountain View, Cal.

Notice of the Annual Meeting of the Members of the Pacific Press Publishing Association

Notice is hereby given to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Association on Villa Street, in the town of Mountain View, county of Santa Clara, State of California, on Monday, the 23rd day of January, A.D. 1911, at 10 o'clock A.M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted, will come before the meeting.

By order of the directors.

H. W. Cottrell, *President.*
H. G. Childs, *Secretary.*

California Conference Association of the Seventh-Day Adventists

Notice of Annual Meeting

The fifteenth annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will be held in connection with the fortieth annual session of the California Conference of Seventh-day Adventists, at Fresno, California, February 9 to 19, 1911, for the purpose of electing a board of seven directors, and transacting such other business as may properly come be-

fore the meeting. The first meeting will be held at 9:00 A.M., February 13, 1911.

G. A. Irwin, *President.*
J. J. Ireland, *Secretary.*

California Conference Seventh-Day Adventist Annual Meeting

The fortieth annual meeting of the California Conference of Seventh-day Adventists will be held at Fresno, California, February 9 to 19, 1911, for the purpose of electing the officers for the ensuing year and the transaction of such other business as may come before it for consideration.

The following sections from the constitution of the California Conference give the basis of representation of the churches:

"Each local church shall be entitled to one delegate in the sessions of this conference, without regard to numbers, and one additional delegate for every twenty church members.

"Unorganized companies of Sabbath-keepers shall be represented by the delegates at large."

S. N. Haskell, *President.*
Claude Conard, *Secretary.*

Special Notice to Petition Workers

Let none who can work with the petitions against the Sunday law stop securing names until notice is given that the matter has already been acted upon. As far as we have learned, no definite date has yet been set, although it is expected that the question will be presented early.

Now is the time to work, and no thought should be entertained of stopping until it is announced that it will be of no more avail. Every day before the measure is considered gives that much time to secure petitions against it.

Blanks can be secured from either Mountain View or Oakland office.

Claude Conard.

For Sale

Three and one half acres bearing prunes in Morgan Hill, California. Fine location on main street. Within half a mile of Seventh-day Adventist church. Good school privileges. No saloons. Ideal climate. Price \$1,000. Address B. J. Snow, Mountain View, California.