

PACIFIC UNION RECORDER



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

Vol. 11

Mountain View, California, April 25, 1912

No. 39

Love

Love suffereth long, and is kind;
Love envieth not;
Love vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
Love never faileth.

— Paul.

The Church

The Church and Ministry — Lesson

No. 8

BY A. G. DANIELLS

This morning I want to devote the time to the question of the minister's complete abandonment to his work, the minister's consecration of his time, his talents, his powers to the work to which God calls him—the ministry. We will first read a few scriptures. 2 Tim. 4: 1-5: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

Again the apostle tells us, in the second chapter and the fourth verse, this: “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” The preceding verse says, “Thou therefore endure hardness, as a good soldier of Jesus Christ.”

Now this is an exhortation to a minister, and he is told that he is a soldier of Jesus Christ, and that he is to endure hardness as a good soldier; that is, endure toil, sacrifice, fatigue, earnest service, all that pertains to the work of a minister, all that falls to a soldier of Jesus Christ,—endure that, bear it, take it upon you as a good soldier. And then he adds, “No man that warreth”—that is, no soldier who gives himself up for his sovereign, for his country, as a soldier to win a great victory in an issue—“entangleth himself with the affairs of this life;” and why?—“that he may please him who hath chosen him to be a soldier.” He abandons himself to the cause of his sovereign, his government, who has chosen him to be a soldier.

Now the Captain under whom we serve is Jesus Christ. He has called us to be soldiers of the cross, and we are to war here against both flesh and blood, and against principalities and powers, and against wicked spirits in high places. We are to carry on an eternal warfare against the forces of evil, that we may rescue men and women from eternal death. What are we not to do?—We who are to carry on this warfare, are not to entangle ourselves with the affairs of this life. We are to keep ourselves free and aloof, that we may please Him who has called us. Brethren, that is straight doctrine. That is the Bible. That is the call of God to the minister, and He means what He says; and many a man, if he would tell the truth to-day, would say that entangling himself with the af-

fairs of this life has won his heart away from God's work, and has weakened him and disqualified him in a large measure for strong work in the cause of God.

A few weeks ago I had the privilege of baptizing a minister who, after a third of a century of loss of time and sinning against God, has returned to the service of the Lord. He was a promising young man as far as intellect was concerned. He had a fine physique, and was a noble looking man in all his outward appearance. The gifts of God to him were great. Somehow this brother could not feel satisfied to preach only. He wanted more money, and he kept dabbling in things. The first thing was to get in real estate jobs where he could rake off a little profit to himself. It went on for about four years and then he thought he could not preach, he could not get along on the salary, for it was too precarious for his wife and his children. He went into some other business, and gave up the Sabbath entirely. After thirty-three years he has come back; but his own soul is scarred and hurt, and he is a shadow only of what he might have been. What has he gained?—He has not riches, but must continue to work for his living. He is too old to go into the ministry now. His day of usefulness has been squandered. What for?—Why, back there he entangled himself with the affairs of this life. The Lord knew what He was talking about when He said to give ourselves up wholly to Himself. I am not afraid to stand upon the counsel that comes from this Book and through the Spirit of prophecy to the ministry of the Seventh-day Adventist denomination. And the best and most devout men all down through this dispensation agree with it.

1 Tim 4:11-16: “These things command and teach. Let no man despise thy youth; but be thou an example of the be-

lievers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

There is the divine program for the ministry of Jesus Christ. The man who will give himself up to these things with a complete abandonment, who will have nothing else on his hands, and will throw himself into the things of God, is going to meet success. He is going to pull through, and stand around the throne of God, and he is going to take other people with him.

In view of our situation, listen to this counsel that comes to us through the Spirit of prophecy. "Gospel Workers," beginning on page 195:

"Ministers should have no separate interest aside from the great work of leading souls to the truth. Their energies are all needed here. They should not engage in traffic of any kind, or in any business aside from this one great work. The solemn charge given to Timothy rests with equal weight upon them, laying upon them the most solemn obligations and most fearful responsibilities: 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' 'But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.'

"Wrong habits of life have lessened our mental and physical sensibilities, and all the strength we can acquire by right living, and placing ourselves in the best relation to health and life, should be devoted unreservedly to the work which God has assigned us."

I consider it a religious duty to take care of my body so that I can work the longest period of time and keep it up all the time. It is a Christian duty. I believe that if we are careful in taking the proper amount of sleep and exercise and changing our work a little, we can put in about two days in one. Let me read further:

"We can not afford to use the few

enfeebled, crippled energies which we possess, in serving tables, or mingling merchandise with the work God has committed to us. Every faculty of mind and body is now needed." That appeals to me. Our enfeebled energies and our slight abilities we can not afford to divide up and share them with traffic and merchandise and speculation and outside work.

"Every faculty of mind and body is now needed. The work of God requires this, and no separate business can be engaged in aside from this great work, without taking time, and strength of mind and body, and thus lessening the vigor and force of our labor in the cause of God. Ministers who do this will not have all that time for meditation and prayer, and all that strength and clearness of mind, which they should have to understand the cases of those who need help, and to be prepared to 'be instant in season, out of season.' A word fitly spoken at the right time may save some poor, erring, doubting soul. Paul exhorted Timothy, 'Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.'" — *Id.*

How can a man have his mind wandering all over creation on worldly things, and be ready then for soul-winning work? A word fitly spoken at the right time may save a soul. A man must be in the soul-winning habit and atmosphere and attitude and feeling to do that.

"In Christ's commission to His disciples, He tells them, 'Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.' If this is the fearfully responsible work of God's ministers, how important that they give themselves wholly to it, and watch for souls as they that must give an account! Should any separate or selfish interest come in here and divide the heart from the work? Some ministers linger about their homes, and run out on the Sabbath, and then return, and exhaust their energies in farming or in attending to home matters. They labor for themselves through the week, and then spend the remnant of their exhausted energies in laboring for God. But such feeble efforts are not acceptable to Him. They have no mental or physical strength to spare. At best their efforts are feeble enough. But after they have been engrossed and entangled all through the laboring days of the week, with the cares and perplexities of this life, they are wholly unfitted for the high,

the sacred, the important work of God. The destiny of souls hangs upon the course they pursue and the decisions they make. How important, then, that they should be temperate in *all* things, not only in their eating, but in their labor, that their strength may be unabated and devoted to their sacred calling. . . .

"The responsibility of the work rests very lightly upon some. They feel that after they leave the desk, their work is done. It is a burden to visit, a burden to talk; and the people who are really desirous of getting all the good there is for them, and who wish to hear and learn, that they may see all things clearly, are not benefited and satisfied."

"Ministers excuse themselves because they are weary; and yet some exhaust their precious strength and spend their time in work which another could do just as well as they. They should preserve moral and physical vigor, that as faithful workmen of God they may give full proof of their ministry.

"Ministers can not carry the burden of the work while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasures. Their spiritual discernment is dimmed." — *Id.*

A man whose mind is divided, and whose passion is divided, between the cross and the work, may be as dry as chips in his preaching, and the people may feel so sad, and he may not know it. I know that by experience. One day I got a dip down in the Fountain, and I was revived, and I went to preaching with new life and new vim.

"They can not appreciate the wants of the cause of God, and therefore can not put forth well-directed efforts to meet its emergencies and to advance its interests. They constantly seek to shape the work in accordance with their circumstances, in place of shaping circumstances to meet the demands of the cause of God." — *Id.*

You can not move them. They have got interests here and there, and they stay a quarter of a century around some camp-fire. They should lose if they would sell out or if they would be moved from that position of financial advantage. I believe a minister must have his things like a kit of tools ready to swing over his shoulders and go when the cause of God calls for him. So instead of shaping our affairs to meet the demands of the cause when we are working along that line, we are working the cause to meet our interests and our affairs.

"The want of a full consecration to

the work on the part of the minister is soon felt all through the field where he labors. If his own standard is low, he will not bring others to accept a higher one."—*Id.*

I believe every word of that counsel. I believe it is for us, and for our good personally, and the good of this cause with which we are connected.

On page 199 I read: "The Lord can not glorify His name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time. Our message for this time is, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.'"

In a camp-meeting not so very long ago one minister came to me and said, "Brother Daniells, I want your counsel, your confidential advice." I said, "Well, what about?" He said: "About taking a claim out here. I have a chance to take a claim." He was an ordained preacher. I said: "What do you want of a claim? Are you going to stop preaching?"—"O, no," he said. "Well, what do you want of a claim?" He said: "Of course, I do not know just how things are coming out. None of us do. Time has gone on longer than I expected some years ago, and I do not know. I am getting to be an old man, and may be put on the shelf, and I thought it might be a good thing to have a place to fall back on." I said: "Well, brother, if that would be a good program for you, wouldn't it be a good program for the rest of us? Is there another claim up there that I could take, right by the side of yours? What would you think of having the president of the General Conference taking a claim up there with the view that if the thing did not come out in our day I would have something to fall back on?" He said, "Really, I would hate to have it known that you took up a claim." I said: "What do you think about the people that you brought into the truth? Really, is there any more reason why you should take a claim than every other preacher?"—"No, I do not know of any." And I went on until he said, "By the grace of God I will never touch a claim." "Why," I said, "brother, it seems to me that now time has gone longer than some of us ex-

pected, is an argument to let claims go to the winds, and throw ourselves without reserve into the work of God, and bring the end by finishing the work." And he has done it, and I know of a number of splendid churches that he has raised up since then. The hour has come when as a ministry we must become ministers indeed—earnest preachers of the message.

Sketches of the Past — No. 124

The Bull Run disaster of July 21, 1861, began to open the eyes of the North to the fact that they had a most serious task in hand. It also aroused Seventh-day Adventists to some sense of the "need of wisdom from God to know how to move" under the perplexing circumstances. Accordingly, August 3, 1861, was set apart as a day of prayer and fasting for heavenly wisdom and divine guidance. This day was solemnly regarded by our people. Brother and Sister White were on that day with the church at Roosevelt, New York. A vision was given her in which many important instructions were given, as may be read in "Testimonies for the Church," volume 1, pages 264-274.

As the severity of the war increased, the government appointed a fast-day to be observed by the nation. Concerning that fast, a vision was given to Sister White on January 4, 1862, that the only fast that would be acceptable to the Lord was of the kind mentioned in Isaiah 58, to "let the oppressed go free." While they still permitted slavery, and compelled the officers in the army to return escaped slaves to their masters, their fasting would avail nothing, and was really "an insult to Jehovah." Of this you can read in "Testimonies for the Church," volume 1, pages 253-260. And so it was, after the fasting it was still reverses.

As shown in that testimony, there were men in the army who supposed they were going to fight for the liberty of the slaves, and they were not slow to help some of the escaped slaves on to liberty, instead of returning them. When the slaves found they had friends in the army, some of them were sharp in working their own case. As an illustration, we will mention one who got into the Northern camp not far from the line, and he did not propose to go back. He was asked, "Who are you?" His reply was, "My name is Sam." "Sam what?" "No, no! not Sam Watt; my name is jus' Sam." "Who is your master?"

"I ha'n't got any. When de war come, he's jus' clean done gone and runned away." "Who is your father?" "I ha'n't got any fadder. Never had any fadder." "Well, who are you, anyway?" "O, I'se jus' Sam. And when you see me, you see all there is of us." Of course they did not know where to send him back. He was probably helped on to liberty.

During the spring of 1861, Brother White was busy gathering the material for the construction of the new office building, while the committee were busy also, preparing the articles of association and by-laws for the publishing association, which was to be organized on May 3, 1861. On April 26-30 another council of our people was held at Battle Creek. In the council on the distribution of labor, it was requested that I join Brother Isaac Sanborn in tent meetings during the summer, in the State of Illinois. Under the circumstances of the national struggle, we deemed it advisable to have on the tent pole a flag of the stars and stripes. Lincoln had given orders to all soldiers to protect all property over which the stars and stripes floated.

Our tent was first erected at Clinton Junction, on the line between Illinois and Wisconsin. Our meetings there were from June 8 to July 7. While here, soldiers who were gathering to their regiments would come to the place, and have to wait for several hours for a train on another road. Instead of leaving them to camp in the hot sun, we invited them to enjoy the seats and shade of our tent. Before they would leave, they would call on us to speak to them. We tried to give them some wholesome advice, and had prayer for them, for which, with their accommodation, they gave most hearty thanks. Although our meeting here was of short duration, and in the midst of exciting times, some substantial souls accepted the truth.

From July 12 to August 18 we had our tent erected at Harrison, Illinois, about five miles south of Rockton. Our tent was out in the country, right in a wheat farming district. The interest was such that the large audience voted that if we would hold our meeting through the week, each alternate day, at five o'clock P. M., they would all attend. And so they did, and said they "never got through a harvest so nicely as that year." More than a score accepted the truth as the result of that tent meeting.

While our meeting was going on at Harrison, a company of soldiers was

forming there. They would meet each afternoon to drill. Their parade-ground was on a common next to our tent. As soon as our meeting opened, they would all come quietly into the tent. Before the series of meetings closed, a minister came on, demanding the privilege of speaking one evening in reply to our discourses (of which he had not heard one). He went on in an abusive manner, not only of us, but reflecting on the credulity of the people. Three times during his discourse one of the soldiers came and whispered to me, saying, "The captain wants your consent for us to pitch that man out of your tent." I could only restrain them by saying: "Tell the captain that man is not hurting us. He is only helping us as fast as he can."

J. N. Loughborough.

The Field

SOUTHERN CALIFORNIA

Temperance "Instructor" Campaign

This spring's campaign is going forward encouragingly. Last year's effort made friends for the *Instructor*, and this year we are finding it easier to secure the coöperation of the people in increasing its circulation.

During the past two weeks, about 10,000 copies of the Temperance Annual have been ordered by our societies, and by business men interested in placing these papers in the hands of their employees.

Openings are appearing everywhere. From the Los Angeles Young Men's Christian Association, the second largest in America, comes a hearty invitation to address the young men and scatter the *Instructors* among them.

The assistant superintendent of the Los Angeles schools promises to aid us in placing the journal among the older boys of the grammar schools. He has kindly written a strong endorsement of the *Instructor*, and this will greatly assist in obtaining coöperation from other educators in these parts. The manager of the Fifth Street Department Store looked eagerly through the *Instructor* the other day, and seemed impressed with its value — impressed to the extent of ordering a hundred copies for his boy employees. This morning Dr. D. H. Kress addressed those boys for a half-hour, in their lecture room, and a keen interest was shown as the doctor made plain the relation of habits to efficiency.

Employers, educators, and leaders of young men appreciate the efforts we are making along this line. Surely the time has fully come for us, as a people, to lead out in the work of temperance reforms. There are questions at present agitating the minds of those who are working for the betterment of mankind, that make this an opportune time for us to take the lead and afford these workers an opportunity, as Sister White puts it, "to stand shoulder to shoulder with us."

In 1910 we distributed about 5,600 Temperance *Instructors* in this field; in 1911 more than 20,000 were used; and this year we feel that last year's output must be doubled. This can be done with no financial drain upon us. The *Instructor* is an easy seller. By a little soliciting, we can find men of means, desirous of doing something to suppress the liquor traffic and the cigarette habit, who are willing to assist in getting the paper into the hands of the youth in schools and other institutions. Let us plan to give its circulation our best efforts, at least to make an increase this year over last year. "This is the way the Master's work is ever to go — our BEST to-day, and MORE to-morrow." The people want the *Instructor*, and it is already aiding as an effective "entering wedge" to the full gospel message for this time.

Some good endorsements for the *Instructor* have been written by prominent people of Southern California, and copies may be had by addressing the writer at 417 W. 5th Street, Los Angeles.

Ernest Lloyd.

Temperance Instructor Endorsements

Board of Education of Los Angeles City
April 2, 1912.

"The *Instructor*, published in the interest of the cause of temperance, speaks in no uncertain tones concerning the causes, the methods, and the purposes of the liquor traffic, the most diabolical and hydra-headed evil that curses humanity to-day; nor is this excellent publication any less positive in its insistence upon the adoption of the only remedy for the unspeakable havoc for which this traffic is responsible in the rising generation of to-day.

"Total prohibition, rigidly enforced, is its ultimate aim and the only logical purpose. But to make this a practical reality, early and persistent training of the youth of the land is an absolute necessity. The evils which follow in the train of the use of intoxicants are so numerous, so direful, and so repulsive that it would

seem that their very enumeration, to say nothing of their observation, would suffice to turn every pure-minded youth against it; yet its insinuating enticements inveigle many of the best of our land into its heartless and fatal toils, filling the country with misery.

"To all who are, as parent or teacher, charged with the sacred duty of developing the characters of our youth and fitting them for noble lines and efficient citizenship, this magazine offers valuable aid and suggestion.

"(Signed) Melville Dozier,
"Asst. Superintendent of Schools."

Anti-Saloon League of Southern California

"I believe the work you are seeking to do in our city with the *Instructor* among boys and young men is worthy of commendation, encouragement, and assistance of all good people.

"Yours in the King's service,

"(Signed) Ervin S. Chapman."

Dr. Chapman is known the country over as the great temperance "war-horse." He is the head of the Anti-Saloon League, and editor of its official organ, the *Searchlight*.

Notes from the Field

There is no other kind of work that will so inspire us, and fill our hearts with a burning desire to save souls, as will actual field work. I am sure that if we did more field work, we would have greater zeal, and more love for perishing souls.

As I have been spending some time with the boys in the field of late, and have been impressed more than ever before with the great need of such work, I have been led to wonder what excuse some of God's professed people will have to offer when the day of reckoning comes and they are called upon to give a reason for not engaging in the all-important work of scattering the printed pages of truth.

I have had some blessed experiences as I have been going from house to house with the boys. We have met some who were discouraged, some who were sick, and those who were seeking for the truth that we had to give them. Last week I had the privilege of taking orders of two ministers of other denominations. There was a time when some thought that it was almost impossible to sell our books to other ministers. But it need not be questioned now. These two ministers

were glad to get the books. One of the books was "Daniel and the Revelation," and the other was "Heralds of the Morning."

These ministers were both confined to their beds. One of them had been in bed for twenty-two weeks, and the other about eight weeks. It did our souls good to talk to them and offer a word of encouragement. One of the men will probably never walk again, but I am praying that God will spare his life until he will have had the privilege of seeing the light of present truth.

Another very precious experience was that which we had with a very old gentleman. I had talked with him but a few minutes when I found out he knew more about the Bible than many popular preachers of to-day. I gave him a canvass for "Daniel and the Revelation," and by the time I had finished, he had told me a few things that he believed, and I was happy to tell him that the teaching of the book was in harmony with his views. He said he believed that Christ was coming, that we were soon to see the greatest war that this world has ever known, and that it will end in the battle of Armageddon. He told the story of his conversion,—how he was convicted of sin, and put away his bad habits, such as the use of tobacco and all kinds of intoxicating drinks, theatergoing, gambling, swearing, etc. He gave his order for a half leather binding, and is anxiously waiting for the date of delivery, that he may study these important questions. That experience was worth more to me than words can tell. Reader, would you not like to have some similar experiences? It is your privilege. Every day, we find souls who are hungering for the light on these perplexing questions.

We met many who were interested in the study of the present-day conditions. I am glad that we have such valuable information on these important themes as is contained in our God-given literature, and would to God that many more would get a burden for the salvation of souls to that extent that they would take up the sale of some one of our many good books, and give the hungering people an opportunity to taste of this truth.

C. C. Morlan,

Field Agent Southern California.

CALIFORNIA

Conference Current

Several young persons were baptized in March, at Santa Rosa, by Elder B. E. Beddoe.

REPORT OF BOOK WORK FOR WEEK ENDING APRIL 5, 1912

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
Central California						
A. G. Westphal	P.G.	28	5		\$24.50	\$94.00
J. V. Pierson	S.ofD.	25	14	\$0.70	21.70	
2 Agents		53	19	\$0.70	\$46.20	\$94.00
Southern California						
G. R. Kuhn	D.&R.	56	13		\$44.00	
Otto Schubert	Heralds	25	9		22.50	\$12.00
2 Agents		81	22		\$66.50	\$12.00

Tents are being pitched for a series of meetings at Richmond. Elders James Taphouse and Andrew Nelson are planning to carry on this work.

Assisting in the preparation of manuscript for Bible Nature Series, book three, Miss Katherine Hale has been spending some time in Oakland.

After being away for several months, Brother L. L. Hutchinson passed through Oakland last week on his way to Humboldt County, to take up again his work there.

A hall has been rented on Mission Street, in San Francisco, and meetings will be opened soon. Elders J. A. Stevens and G. W. Rine will have charge of the services. Other workers will assist them.

Since the Los Angeles meeting, Brother J. T. Thompson, the State canvassing agent, has been spending some time with Brother Frank Peterson in Mendocino County. Brother Peterson is starting well in that field.

A series of hall meetings was opened Thursday night of last week, in Elmhurst, by Elder B. E. Beddoe and Brother R. S. Fries. They report about ninety present at the first service. The interest to hear seems good.

Special efforts are being put forth in a number of our churches in behalf of the Religious Liberty Series of the *Signs of the Times*, and the Truth for To-Day Series, which follows. These papers should be circulated far and wide.

Brother Charles W. Peter, formerly engaged in ship mission work in San Francisco harbor, is planning to spend the summer in colporteur and Bible reading work in Mendocino County. Brother

George Kuhns will carry on work among the ships.

Prof. M. E. Cady, educational secretary of the North Pacific Union Conference, who has been spending some time in California, returned north the first of this week. Professor Cady has been working on manuscript for book three in the Bible Nature Series.

Early in March, Elder B. E. Beddoe baptized five candidates at the San Francisco church. Four of these joined the newly organized church at Daly City, and one at Melrose. The same day, Elder G. W. Rine baptized six members into the San Francisco church.

Claude Conard.

April 19, 1912.

St. Helena Sanitarium Siftings

Elder H. W. Cottrell, with Mrs. Cottrell, spent a few days at the sanitarium, but left the first of the week to take the presidency of the Western Oregon Conference. All friends at the sanitarium regret losing Elder Cottrell, but bade him "Godspeed."

Prof. M. E. Cady was a guest of the sanitarium on Sabbath. He is now at the Pacific Union College.

Dr. and Mrs. George Thomason and Miss Kathryn returned to the sanitarium on Wednesday evening. Miss Helen Rice also returned from her vacation at the same time. All received a cordial welcome.

Mr. Clyde Ripley, with his wife and daughter, is at the sanitarium. Mr. Ripley will have charge of the pharmacy and laboratory work. He has been working in the Battle Creek laboratories for a number of years.

The Rev. A. C. Bane, of San Francisco, State superintendent of the Anti-Saloon League, will speak in the sanitarium chapel on Sunday evening, April 14. Special music has been prepared for the occasion. It is hoped that this will inaugurate a campaign to educate the people of this vicinity, and that we may do away with the saloons in St. Helena.

Following is the program for Baccalaureate Day, April 13, 1912:

Voluntary ————— Mrs. E. F. Stow
Solo — "Tread Softly"

Invocation ————— Miss Grace Van Horn
Anthem ————— Dr. George Thomason
Scripture Reading ————— Choir
Solo — "Send Out Thy Light" — Adams
Miss Kate Sierke

Baccalaureate Sermon

Chaplain C. L. Taylor
Hymn — "All Hail the Power of
Jesus' Name" ————— Congregation
Benediction ————— Elder H. W. Cottrell

On the evening after the Sabbath, the seniors and juniors gave a demonstration of "first aid to the injured." The gymnasium was crowded. The program was as follows:

Hemorrhage, and How to Check It.

Bandaging.

Fractures.

Stretcher Work — Improvising a
Stretcher.

Fireman's Lift — Right and a Wrong
Way.

How to Carry Patient from Room Filled
with Gas or Smoke, etc.

By request Miss Wallack sang a solo,
and was encored.

On Thursday evening a large audience listened to the "Class Day" exercises of the senior class, which were held in the class room. The band was present in full force, and their music added much to the pleasure of all present.

Mr. D. W. Sargent told the story of his conversion, and sang a solo, "The Plains of Peace." Mrs. Core E. Bunce rendered the class poem, in which she paid tribute to the memory of Dr. Maria Edwards, who taught the class for two years. Miss Jessie Johnson read the class "will," Miss Anna Anthony gave the class "history," and Miss Winnifrid Escott was "valedictorian."

Myrtle B. Hudson.

April 12.

CENTRAL CALIFORNIA

A meeting of the conference workers and church elders from the valley churches was held at Armona April 6 and

7. Eleven churches were represented. Besides our field workers, Elder W. C. White was present, and gave valuable instruction. During the Sabbath meetings, the matter of tithes and offerings was studied, Elders J. H. Behrens and W. C. White leading, but a free, healthful, helpful discussion followed the presentation of the subject. We were led to realize the privilege of returning to the Lord His portion, and the blessedness of offering to advance the cause.

Sunday morning the conference obligation was presented and thoughtfully weighed, after which a unanimous vote was taken by the people, approving resolution 26 passed by their delegates, and pledging themselves to raise the debt at once. The resolution reads:

"In view of the fact that this conference, at the time of its organization one year ago, assumed its proportion of the educational debt upon the California Conference, amounting to \$19,077.47, for which amount a note was given bearing interest at the rate of five per cent per annum; and —

"In view of the fact that the accumulating interest is constantly adding to our obligation; therefore,

"(26) Resolved, That we take steps at once to pay this note, both principal and interest, and that one or the other of the two following plans be adopted as a method of raising this means:

"(a) That our people in this conference be asked to adopt a system of payment equal to five per cent or more of their income from January 1, 1912, the same to be paid, as other funds, through the church treasurer; or —

"(b) That each church be invited to become responsible for a portion of debt equal to the amount of tithe paid by its members during the year 1911, and that together the respective churches endeavor to raise this amount within two years."

Elder Basney preached the Sunday evening sermon.

Thirty-five dollars worth of tracts was ordered for the tent companies.

The good spirit of harmony and cooperation was present, and the meetings were a blessing.

Camp-meeting place and date were fixed by those assembled: Reedley, May 30 to June 9.

The conference executive committee met, and arranged the following slate for tent efforts and conference workers:

Bakersfield: Elder E. H. Adams, Elder H. C. Basney, and others.

Del Rey: Brother C. W. Fuller and Brother A. J. Stevens.

Hollister and vicinity: Elder J. R. Patterson and Brother George Pruesdale.

Lindsay: Elder F. E. Brown and Brother Lester Bond.

Elder J. H. Behrens and Mrs. T. D. Robison left Friday for the Sabbath-school convention and elders' meeting to be held at Monterey April 13 and 14.

Camp-meeting: Reedley, May 30 to June 9.

A One Hundred per Cent Delivery

There are not many book workers in Central California, but some work is done each week, and we hope to do more a little later in the season. We have two reports for last week, which is twice as many as we have had for a number of weeks. Brother Westphal is our standby here, and especially so in the best binding proposition; and then he is solving the delivery problem to a great extent. It was rumored that although the orders were taken for the best bindings, they could not be delivered. I am glad to note that last week Brother Westphal returned with a one hundred per cent delivery. Almost as well as if they had all been taken for cloth, isn't it? In looking over his reports for the work done so far this year, I find that he has taken orders to the amount of \$417.50, of which amount \$14 is for books in the cloth binding — quite a small percentage. Will not some other persons find their calling in this wide field for usefulness, during the coming season? J. W. Rich.

NORTHERN CALIFORNIA- NEVADA

Conference Items

Brother A. A. Cone spent Sabbath, April 13, at Lodi.

Elder N. W. Kauble spoke to the brethren of the Lodi church Sabbath, April 20.

Brother C. F. Davis, of Esmerelda, called at the conference office last Sunday, April 14.

Elder C. L. Taggart made a trip to Sacramento April 18, to assist in getting the tent work started there.

Elder T. H. Watson will soon begin a series of meetings at Yam. Let us all pray for the success of the work at that place.

At our auditing and conference executive committee last Sunday, \$23 was donated by the committee members to purchase tracts for the work in Sacramento.

Our workers are already busy getting their supplies together for tent work in Sacramento. A tent outfit has also been shipped to Gridley, where Elder Fred Brink will conduct an effort.

We received the following report from Brother W. A. Johnson in reference to the work in Modoc County: "The meetings closed in Fort Bidwell Sunday evening, April 14, with an addition of five members to the church, by profession of faith. Brother Alder has given every one in the whole country around an opportunity to read the truth. We arrived in Lake City the next Monday and have been pitching our tents in a snow-storm ever since. We expect to open meetings here soon. I shall also carry forward the work in Cedarville."

Verah MacPherson.

Educational

Get Mary the Piano

Fifty years ago it was not considered necessary that boys and girls should receive an education beyond very prescribed limits. One escaped severe criticism even though one might not be able to read or write; and the law recognized many an important paper with "his mark" attached to a name written by some one else, the two strokes of the pen of which the "mark" consisted, being the only genuine signature.

But the world has come to the conclusion that it is better for every individual to be able to write his own name, rather than be dependent upon others. So we have evolved from that primitive period, and to-day the rising generation are required to reach a higher standard of learning. Public sentiment now demands that children shall be educated along practical lines; and thus every one may become self-supporting, and thereby be of greater service to the world.

This idea is surely commendable from the standpoint of every grade and every department of school work. Every school should be equipped to do its work in a thoroughly practical and scientific way. Every pupil in the grammar grades, and every student in the higher schools should

have access constantly to that which is essential to the best comprehension of the truths under consideration.

It is a fact that some of the old sentiment still exists even in this progressive age; and because not all are awake to the needs of the hour, it is necessary at times to urge the proper equipping of our modern schools. But is it not strange that yet not every one seems to see the absurdity of mere text-book knowledge and oral instruction?

For example: suppose Mary is placed under a competent teacher of piano music. Her teacher, keenly realizing his great need of an instrument, does the very best he can without one, placing upon the wall a precise drawing of a piano keyboard. Mary is shown the exact location of "middle C." She is also instructed that the location of "middle C" upon the keyboard corresponds to the added line below the staff in printed music. With this as a starting-point, the location of notes upon spaces and lines above and below may be easily determined. She is carefully taught the names of all the notes, the different kinds of rests, and the different signatures, with their meanings. She is greatly impressed with the importance of proper time in music. She is drilled in the mysteries of scales, chords, etc. She is told the use of the pedal. She is carefully shown just how the hand should be placed upon a real keyboard, just how the arm should be held, and that each note should be struck just so, by the proper finger. All along the long list of important essentials Mary carefully memorizes. She passes brilliant written tests, showing that without doubt in application she deserves a very high per cent, which she receives. She has become so familiar with that drawing of a piano keyboard that she can see it with her eyes shut, and can locate every note—sharps, flats, and all.

After a course of thorough instruction of this sort, Mary is at church one day when the pianist is absent, and the leader of the choir kindly requests Mary to play. Alas! "We never know how little we know, till we try to do something we think we know." Let us be sufficiently charitable not to blame poor Mary for her inefficiency, but let us see to it that she has access to the necessary piano, without which the smartest Mary in the world can never become a pianist.

Now, of course, just such an instance as this never happened; for everybody is sufficiently educated to admit that no one can ever become a player upon any

instrument without having access to that instrument, upon which to spend long, laborious hours in practise. Everybody is sufficiently educated to admit that pupils can never become caterers without the materials necessary for the doing of practical work. They may become familiar with many and varied recipes—may memorize them so thoroughly as to be able to tell them fluently to others. But what kind of cook would an individual be who never had cooked? As well attempt to teach dressmaking without ever having made a dress. Any one can see readily the absurdity of such familiar examples.

But not everybody is educated to realize the absurdity of attempting to become proficient in anatomy and physiology without having access to skeleton, chart, manikin, etc., besides a good text-book. Not everybody is awake to the absurdity of a student's trying to become versed in chemistry without access to a well-equipped laboratory. One may easily memorize the fact that H_2O stands for water; that H_2O_2 stands for peroxid of hydrogen; and that $NaCl$ means sodium chlorid—common table salt—etc. But were one to memorize a whole text-book on chemistry, without doing practical work in proving to himself the truths taught, without becoming familiar with the working out of chemical equations, noting action, reaction, etc., he would no more be a chemist than the individual would be a caterer who never had cooked, or a dressmaker who never had made a dress, although very proficient in all that goes to make up theoretical instruction.

A story is told of a surveyor who secured the services of an Irishman to assist him in doing some practical work. The surveyor, of course, went ahead and placed the stakes, leaving to his assistant the task of loosening the chain, not thinking but that he knew enough about the work to bring the stakes with him. After the work had progressed for some time, Pat observed that the surveyor was using his last stake, when he anxiously hailed him: "Hey, Mister! What shall we do now? The prods are all in the prairie!" Just one practical lesson was all that Pat needed to teach him to bring his "prods" along with him. And while every student should learn thoroughly what the text-book has to say upon the truth studied, he should also secure a good supply of "prods" that can not be left behind.

Mrs. A. N. Loper.

Pacific Union Recorder

PUBLISHED WEEKLY BY THE
PACIFIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

Mountain View - - - California

Subscription Price - - - Fifty Cents a Year

EDITORIAL COMMITTEE

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J. H. Behrens, C. L. Taggart, H. G. Thurston,
D. A. Parsons.

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

THURSDAY, APRIL 25, 1912

A large class of students at Fernando Academy that are interested in the canvassing work began April 15 a systematic course of instruction under the direction of Brother A. A. Cone.

Elder E. E. Andross, the president of the union conference, started for Salt Lake City, Utah, April 18, to spend some days with the churches in that conference and in arranging for the summer's work.

In connection with the hearing that was granted on the Sunday bill that was introduced into the Arizona legislature, a mass-meeting was held in Phoenix and the questions were thoroughly discussed. Each member of the legislature has been supplied with a copy of that excellent book, "American State Papers."

In connection with the annual meeting of the board of supervisors of the College of Medical Evangelists recently held, Elder G. A. Irwin was chosen again as the chairman of the board; and in harmony with its invitation, he will establish his residence at Loma Linda, so that he can be in close touch with their large, growing, and important institution.

Religious Liberty Education

A few weeks ago one of our union conference men came upon a group of men on the street in one of the leading cities in this union, who were warmly discussing the subject of Sunday closing. The man who seemed to gain the confidence of the others, defended the principles of religious liberty so ably that our brother waited until the discussion was over, and then introduced himself to the man, and inquired of him where he got his arguments. He explained that he had read a paper published in California, called the *Signs of the Times*, and that it had set him thinking on this subject, and he

had made a study of it. Interesting, isn't it?

In the light of the special messages that have been given as to the effect of proclaiming the truth widely during times of agitation on the Sunday question, the coming six-week series of the *Signs* offers wonderful opportunity. Thousands will have their attention called to the message for to-day, and because of the agitation, will give heed. Notice this statement found on pages 605, 606, of "Great Controversy":

"It has been confidently declared that this land could never become other than what it has been,—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before."

With this assurance, let us throw ourselves heartily into the circulation of this six-week series of the *Signs* on religious liberty. It begins with the issue of May 21. The price has been reduced to the following: In clubs of five or more the series of six weeks costs ten cents each; mailed singly to lists of names, fifteen cents each. J. R. F.

Rates to Central California Conference Camp-Meeting

Both the Southern Pacific and the Santa Fe railroad have granted rates on the receipt certificate plan to the Central California Conference camp-meeting, to be held at Reedley, May 30 to June 9. All coming to the camp-meeting should secure from the ticket agent a receipt certificate, showing that the full fare has been paid to the meeting; and this certificate, when signed by the conference secretary, will entitle the holder to a special one third return trip rate.

Stop-over privileges may be had on the going trip, but no stop-overs will be allowed on the return trip.

Tickets will be sold from May 20 to June 9, and certificates will be honored for the return trip from May 30 to June 14 inclusive. Be sure, when purchasing your ticket, to secure the receipt certificate. S. G. White.

Papers Wanted

Continuous supply of clean denominational papers and tracts for missionary work. James Harvey, 1729 Grove St., Oakland, California.

Wanted

Graduate nurses to work by the month. Address Nauheim Sanitarium and Hospital, 410 28th St., Oakland, California.

For Sale

Eggs for hatching. White Rocks, \$1.25 for 15; White Leghorns, \$1 for 15; \$5 a hundred. All fine stock. Address Mrs. C. A. Sanford, Mountain View, California.

For Sale

1 good, new, 8-room house, big, roomy, tank house, on 1¼ acres, near school; one new 7-room house, 1-3 acre; one 8-room house, 1 acre.

Inquire of business manager, Lodi Normal Institute, Lodi, California.

Wanted

At once, fourteen Christian young women to work in the new cafeteria to be started very soon. Steady work, good pay, good home. Send recommendations with your answer to this call. Write at once to E. G. Fulton, 259 So. Hill Street, Los Angeles, California.

WANTED.—Fresh, clean copies of the *Signs* for missionary purposes. Minnie Overman, Holtville, California, R. F. D. No. 2.

Notice

I have in my possession the last of the edition of the book entitled "Our Banquet." Any one desiring a copy would do well to order soon. Price \$2.50, postage paid. Make money-orders on Sanitarium post-office.

H. A. St. John.
Sanitarium, Napa County, California.

Addresses Wanted

We would like the post-office address of the following persons: Mrs. Annie Freeze, Mrs. M. J. Wood, Frederic M. Rodman, Miss Mary Boyd, Mrs. Wm. Leinwendel, Abel Striplin, G. A. Brandsteter, Miss Clara Silver, Thomas Clancy.

H. A. St. John.
Sanitarium, Napa County, California.

A Correction

In our last issue, in the first column on page eight, under "Officers," the words "vice-president, G. A. Irwin," should be inserted after "president, E. E. Andross."