

PACIFIC UNION RECORDER

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

Vol. 12

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Pacific Union Conference S. D. A.

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Trifles

It was only a thrust, unkind, unjust,
An envious, petulant, spiteful fling,
That went to the heart with a venomed sting;

And like the fold of a serpent cold
It coiled and strangled a faithful trust,
And robbed two lives of a friendship sweet.

Wide, wide, as the ocean's tide,
It stretched a gulf, and they could not meet.

Often the tears that it caused were shed,

But a word once spoken is never dead.
It lay between them their whole life long,

Till at last it grew to a mighty wrong,
Though at first but a thrust, unkind, unjust.

It was only a word through the shadows heard,

Steady and fearless, and for the right,
But it brightened the dark with a ray of light,

A beam that shone from the Father's throne,

Till hearts of men with its glory stirred.
And the night was past, and the dawn before,

Nor dungeon gloom, nor rack, nor tomb,
Could hinder the message of truth it bore,

Of a purer life and nobler deed,
Of a surer faith and a loftier creed.
From country to country it passed along,

Till earth was filled with a grand new song,—

All from that word in the shadows heard.

Just a friendly hand, but it helped him stand

Strong for a time in the world of men,—

And it lifted him up when he fell again,

By its good aid he struggled and made
A life half wasted good and grand.

It gave him courage, and hope, and cheer,
That hearty grasp, with its kind, warm clasp,

That seemed to tell him, "Old man, I'm here."

So he battled on, with his many foes,
Till he conquered, and strong from the conflict rose.

Ah, great indeed was the victory won;
'Twas a noble work, but 'twas simply done—

Just a friendly hand that helped him stand.

O, if we knew how much we do

Of good or ill, when we know it not;
How we brighten or darken another's lot

By the merest chance, or a word or glance,

We would be wiser, and kindlier too.

If we but knew how the tasks we slight
From day to day shut our souls away

From peace and perfection and truth and right,

Would we not use a deeper care?

Would we not spend more time in prayer,

That we might give the more earnest heed

To thought and action, and word and deed,

Would we not, if we knew how much we do?

—Eugene Rowell.

Religious Liberty

Open Letter to the Utah Legislature

To the Legislators of Utah,

Salt Lake City, Utah.

HONORABLE GENTLEMEN:

By whose demand do Sunday laws exist in Utah? Why should the Church ask the aid of the State in support of religion?

Whatever the pretense for the enforcement of Sunday observance, at the present time, the fundamental teachings of many denominations, as set forth by their founders and most able exponents of their faith in the past, have been opposed to all legislation of this kind, and favorable to the maintenance of the rights of conscience. In proof of this, the following excerpts are presented:

Methodist.—"It is the duty of the civil power to protect Christians against disturbance in their *Sabbath worship*, but the (civil) power is intruding in divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits which do not disturb others. The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suaves only." ("Binney's Theological Compend," p. 173.)

Baptist.—"Your Sunday bills and all other forms of act-of-parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar."—*Spurgeon*.

Presbyterian.—"Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. . . . No law of any commonwealth should interfere with, let, or hinder, the due exercise thereof among the voluntary members of any denomination of Christian, according to their own

profession and belief." ("Confession of Faith.")

Lutheran.—"Let there be no compulsion," said Martin Luther. "I have been laboring for *Liberty of Conscience*. Liberty is the very essence of faith. We have a right to speak, but none whatever to compel."

Mormon.—"We believe that religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul." (Sec. 134, par. 4, Appendix, "Doctrines and Covenants.")

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members denied." (Sec. 134, par. 9, Appendix, "Doctrines and Covenants.")

Roman Catholic.—"American Catholics rejoice in our separation of Church and State, and I can conceive of no combination of circumstances likely to arise which would make a union desirable, either to Church or State."—*Cardinal Gibbons, March, 1912, "N. A. Review."*

We submit herewith a statement, covering a few of our numerous objections to the existing Sunday laws of Utah, and suggesting some of the reasons why the laws ought to be repealed. We trust that you will read them carefully, and that you will grant relief from these unjust sectarian enactments.

We are opposed to these laws because they are opposed to the natural rights of mankind. For this reason, we oppose all legislation enforcing any religious doctrine or institution on the people. Sunday is a religious institution, and has no other claim for legislation. It is a man's civil right to have any religion he wishes, or no religion, so long as he does not interfere with the right of others.

The object of civil government is to secure to the individual—the minority and helpless—the possession and enjoyment of inherent rights. Minors should be protected and given their right to life and its necessities, with such education as pertains to their good and the welfare of the State, as good citizens. But it is not the province of the State to educate or coerce any one in matters of religion.

Sunday has been declared a legal holiday in this State. (Sec. No. 1145, Compiled Laws of Utah, 1907.) So have other days. Why does the State compel rest on Sunday, and not on other days?—Because, and only because, of the religious halo that has been placed upon it, such as calling it the Sabbath, etc. It is not the Bible Sabbath, and if it were, man would have no right to enforce it. Religion is a matter of individual conscience toward God. God does not com-

pel any one to observe the Sabbath, or to be baptized, and He has not granted authority to the State of Utah to drive people into heaven with the policeman's club.

We are not opposing this measure because of any personal interest in the theater or the show business. We might prefer to attend church, but if those places of amusement are proper on six days of the week, why are they improper on the one day, Sunday? Some other man might choose to attend the theaters while we go to church. Who is to say that he shall be denied that right?

Sunday observance is not a civil matter. Men may go fishing, hunting, or follow their usual avocations on that day, and yet be just as civil as those who attend church; but they do not show the same religious form. If a man can support his family and pay his debts, he has a right to rest whenever he chooses, or his needs require, be it by day or by night. The State has no more right to say when a man shall rest by day than to fix the hours of rest at night.

We have nothing to say about regulating the saloon. It has no natural right, and is permitted by the sufferance of the people who grant it license, and they should control it if they permit it, so it shall be the least possible menace to society.

But whether a man rests on Sunday, Saturday, or no day, his action does not interfere with the rights of any one else or constitute a menace to the life and peace of others. All religious people should be protected in their right to assemble for worship on any day, without interference or disturbance from others.

All Sunday laws are class legislation. The law of this State is not of universal application. Large numbers of people labor on that day. The law exempts "necessary work," but what one calls necessary another will condemn.

The State has certain claims on the time and property of its citizens, to use for the public good; but when so used, it must give compensation therefor. To compel one to rest on Sunday, "for public health and good," contrary to one's wishes, or needs, as he may have conscientiously rested on some other day—if his right of conscience is allowed—would justly entitle him to pay from the State for the time—Sunday—which he is obliged to give up from the pursuit of a livelihood for the "public good."

This is purely religious legislation, and if permitted, it would constitute an undeniable union of Church and State. All there is, or ever was, or ever can be, of a union of Church and State, is contained in this thing of forcing religious doctrines or practices on the people by means of a civil law, and all history has shown that such a union is detrimental to both, as it puts the unprincipled man into office, and brings a flood of hypocrites into the church.

All Days Outwardly Alike

There is no real difference between days, other than such distinctions as are due entirely to religious belief and practice. The observance of any weekly day

of rest is based primarily upon the Fourth Commandment of the Decalogue, which designates the seventh day as the Sabbath. Sunday is the first day of the week, and its observance by Christian sects instead of the true Sabbath is excused on the ground that incidents associated with the Christian religion occurred on Sunday. The true Sabbath was designated by God Himself, while the spurious substitute was presumptuously invented by men and is popularly but erroneously observed in the place of the true Sabbath.

Provinces of Church and State

All men by nature possess equal rights, whether composing a majority or a minority of the members of society. The Church is rightfully given free rein to acquire adherents by logical presentation of any proofs it may possess of the truth of its doctrines; but it has no right to coerce men or women in their religious opinions, or to compel the outward observance of religious ceremonials. Sunday-keeping is a religious practise, hence the Church has no just claims upon the State to demand from its citizens the observance of Sunday or any other day in any manner repugnant to the wishes or religious convictions of any member of society affected thereby.

Civil government has no right to dictate in religion. The State has control only of civil relationship, and was ordained to sustain each citizen in the enjoyment of unrestricted liberty, so long as he does not interfere with the equal rights of any other citizen. The State may set apart holidays when its citizens shall be entitled to exemption from employment, if they so desire, but the State can not justly declare that any citizen shall refrain from labor or any useful occupation on any day of the week. Nor can the State prescribe how any citizen shall use his time, when he shall rest, or when he shall labor. Any mingling of Church and State in the administration of civil government is alike harmful to both Church and State. The Church must not dictate in civil matters, and the State must not dictate in religion.

Discrimination Not Permissible

Since men differ in their convictions, as to which day ought to be observed religiously, any attempt on the part of the State to favor the views of any man or set of men, by making it unlawful to perform work on Sunday or any other day that would be allowed otherwise at any time, would constitute an act of unjust discrimination. Those who might conscientiously observe any day other than that designated by the civil power would be at a civil disadvantage, and those who might not wish to observe any day religiously would be deprived of the inherent right to judge in doctrinal matters for themselves. Any act in itself objectionable on Sunday would be objectionable on any day of the week. It is the act, and not the day it is performed, which determines its character as criminal or otherwise. If Sunday had any higher claim for consideration than other holidays, that claim would be based upon its assumed religious significance. As this is so, laws enacted for the enforcement of

Sunday observance are religious, and the Sunday institution again is shown to be a religious institution.

Religious Legislation Unconstitutional

The Constitution of Utah, while providing that the rights of conscience shall never be infringed, distinctly declares that "the State shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." It also declares that "there shall be no union of Church and State," and that "all laws of a general nature shall have a uniform operation." How can a law compelling the observance of Sunday be uniformly applied to citizens, inasmuch as some conscientiously observe the day ordained of God, and others observe no day whatever of their own volition, while others who observe Sunday are trying continuously to compel their neighbors to follow their example?

These constitutional guarantees of equality are based on the provisions of the Constitution of the United States, which is the "supreme law of the land," and "all the Judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding." (Art. 2, Sec. 2, U. S. Cons.) But, in addition to the positive declaration, in the First Amendment, that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof," that splendid charter of our liberties declares that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." (Fourteenth Amendment, U. S. Cons.)

Supreme Court Decisions

The decisions of the Supreme Courts in the several States in respect to Sunday laws have been contradictory. Some courts have weakly assented to the unjust sectarian demands of the churches which are committed to the error of Sunday observance, while other august tribunals have nobly maintained the right of every citizen to observe the day of his own choosing, holding that restrictive legislation is flatly opposed to the natural rights and constitutional guaranties of all citizens.

There has been a growing tendency on the part of legislative bodies and judicial tribunals to ignore the most solemn pledges of the State and Nation, and to restrict more and more the innocent enjoyment of life and liberty. It is a time when the words of *Abraham Lincoln*, in respect to this baneful practise, ought to be heeded. In cutting words of reproof and exhortation, Mr. Lincoln said: "The people of these United States are the rightful masters of both Congress and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution. . . . If the policy of the Government upon the questions affecting the whole people, is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made, as in ordinary legislation between parties in personal actions, the people will have ceased to be their own rulers."

"How long will the principles of free government endure," said the Salt Lake *Herald-Republican* of February 6, 1913, in an editorial devoted to the consideration of constitutional guaranties, "if the instrument in which those principles are secured and perpetuated is to be set aside and held of no account whenever executive, judicial, or legislative branch find it convenient to do so?"

Gentlemen of the Legislature, you have been vested with certain powers of legislation, and you owe it to yourselves, to your individual constituents, and to the State and Nation, not only to defeat Senate Bill No. 110 and House Bills Nos. 78 and 157—the proposed enactments for the exaltation of the Sunday institution—but to repeal the existing Sunday laws, founded on error and superstition, by means of which the Sunday institution wrongfully has been given recognition by the State of Utah.

We trust that you will adopt Senate Bills Nos. 134, 139, 157, and 158, and House Bills Nos. 140, 141, 162, and 163, which bills remove the unjust discrimination in days, now on the Utah Statutes.

Respectfully,

W. M. Healey,
Field Secretary Civil and Religious Liberty Association of America.

W. M. Adams,
President Utah Conference Seventh-day Adventists.

J. F. Blunt,
Secretary Western League for the Preservation of Civil Liberty, and Secretary of the Pacific Religious Liberty Association.

After sending us a copy of the foregoing open letter addressed to the Utah Legislature, Brother J. F. Blunt wrote a postal from Salt Lake City, dated February 18, bearing this message: "House of Representatives this afternoon lined up on the side of truth. Sunday law was gloriously defeated by a vote of 21 to 15. Eight absent. Elder Healey and I leave to-night for home."



The Field

NORTHERN CALIFORNIA-NEVADA

Conference Items

Mrs. Mina Mann, educational and young people's secretary, met with the Stockton church last Sabbath.

Elder Henry Shultz attended the meeting of the Central California Conference Committee in Fresno last Thursday and Friday.

Elder C. L. Taggart was called to Tur-

lock last Sunday morning to preach the funeral sermon of Elder C. M. Gardner's only daughter.

Professor Longacre, of South Lancaster, Massachusetts, spoke to the brethren and sisters of the Lodi church Sabbath afternoon.

A number of the brethren and sisters of Lodi attended the funeral service of Sister A. C. Stein, at Galt Monday afternoon, which was conducted by Elder Fero.

Elder C. L. Taggart and Brother Verah MacPherson spent a few days last week with the Modesto, Salida, and Hughson churches in the interest of our conference indebtedness.

Dr. O. O. Osborne and brother, of Hughson, were called to Lodi Friday by the death of their sister, Mrs. Laura Bowman. The funeral services were conducted by Elder D. T. Fero, Sunday afternoon.

Brother Wm. Brown, who has been engaged in the canvassing work in the northern part of the conference, returned to Lodi Friday, where he has again taken up work with Brother Leslie Ward in this section of the country.

Merl Horton.

ARIZONA

Sanchez

According to the recommendation of the Pacific Union Conference committee, I came here last September to assist this church, with the expectation that some time during the year the Mexican school would be built. The Sabbath-school at that time consisted of ten members of two families, but the church-membership was twenty-six. Many had backslidden altogether, while others were careless and indifferent. It took some time to get at the root of the trouble and try to remove it. However, by much careful inquiry and help of the Lord, together with considerable Christian help work, the church is again prospering. We now have a membership in the Sabbath-school of seventeen, representing five families, and all are much stronger spiritually than for years past.

While near to civilization, the work here presents many of the features of our foreign missions. But few speak English, and all are grossly ignorant of

the simplest laws of health and hygiene. Many make use of charms and practise sorcery for the cure of disease, and it seems next to impossible to overcome these tendencies, even after they have become Christians.

As I saw these things, I began teaching them how to live and to treat themselves when sick. In some cases they were using coffee and lard. But as the true principles have been presented, they have given up these things, and the result is physical as well as spiritual strength.

The light of health reform has truly been the right arm of the message here. The Lord has indeed added His blessing to the treatment of disease, so that every case that we have treated has been relieved.

There has been much to do, and sometimes the test of endurance has been severe. In one case I had to be nurse, doctor, undertaker, carpenter (in making the coffin), and preacher.

January 6, 1913, we held the first business meeting that had been held for nearly a year. Every name on the church record was considered, and two dropped on account of apostasy. The following day we celebrated the ordinances of the Lord's house, with Elder Courter officiating.

We expect soon to erect a school building here among these people, and be ready to begin active work the coming school year. We need much of the Lord's blessing, and ask His people to pray for our work here.

F. M. Owen.

SOUTHERN CALIFORNIA

A Request

Since January 29 last, Brother J. H. Miller and the writer have been laboring in Imperial Valley in Southern California. It has been our aim to first find our people, the scattered and lonely isolated ones. We are finding many more than we were led to expect to find. We shall, a little later, send a report of our meetings, in which the Lord is blessing us abundantly. The object of this writing is to request the readers of the RECORDER, who know of isolated ones in Imperial Valley, to send us their names at once and as much information, which will lead to locating them, as you can. Address us at El Centro, California.

C. McReynolds.

Educational

Fernando Academy Items

The geology class meets in two sections, thirty being accommodated in this way.

The gardens begin to look like spring. The students have been busy in the farm department this week.

The rhetoric class has been having some interesting times in their debates. Enthusiasm runs high.

The sewing department cleared between thirteen and fourteen dollars this month on commercial work.

The physics class has been spending an hour a day on experiments outside the regular class period on text-book work. At present it is electrical experiments.

The laundry has a large new boiler in place of the little one used in the past. Other improvements will make the work in this department lighter, less expensive, and more quickly done.

Mr. J. F. Gaster, who has attended school all the year, has been called to act as secretary of the Utah Conference. Mr. and Mrs. Gaster will be greatly missed by hosts of friends here, but we wish them Godspeed in their new field of labor.

Miss Margaret Bilz, from Michigan, a national temperance lecturer for the W. C. T. U., occupied the time for regular church services Sabbath, and talked to the young people's society in the afternoon. In the evening she met the girls in the ladies' home for one hour. We plan to have her return to Fernando while she is still on the coast.

The New Testament history class recently had a contest on Bible verses committed to memory during the semester's study. Five students—Lucile Vlier, Laura Sturges, Chekson Mak, Laurence Parsons, and Davis Vipond—were still standing at the close of the one and one half hour trial. The latter had committed the whole of the Sermon on the Mount.

In a recent chapel exercise when the time was devoted to the Foreign Mission Band, several letters just received from foreign fields were read. Among them was one from Fred Darling, who was a former student at Fernando, but is now in China. His call for literature was responded to by an offering which was taken up among the students immediately after the reading of the letter. It amounted to more than three dollars.

The annual public recital, given by the students of the music department, under the direction of Mrs. Gertrude Bachman, was successfully rendered in the Bank Auditorium of Fernando. Every number on the program showed good intelligent work. A commendable feature was the interest and enthusiasm that all the participants showed in the arrangements, plans, and rendition to make it one of the most highly successful events of the season.

The first section of the public speaking class gave a program under the direction of Elder E. J. Hibbard. The declamations and orations were well chosen and well delivered. The second section appears next week. These programs come as a part of the regular class work, and make a most enjoyable culmination of the term's work. Mr. R. J. Landers, violinist from Los Angeles, accompanied by Mr. L. D. Andrews, furnished the music on the former occasion, and plans to be here also for the second program.

Elder W. B. White, from Atlantic Union Conference, met the students one evening, bringing greetings from the faculty and student body of South Lancaster Academy on the Atlantic shore to the faculty and student body of Fernando near the Pacific shore. In his brief remarks we were made to realize that in all our schools scattered from ocean to ocean we are working with one aim and one purpose—"The gospel to all the world in this generation." The next morning Elders Daniells and Thompson met students and resident patrons in an early morning meeting. We felt greatly favored to have these busy people take time to bring their messages of experiences, hope, and inspiration.

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"Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven."

Missionary Work

Home Missionary Exchange

The Home Missionary Exchange idea, suggested in a recent RECORDER, is meeting with favor among our missionary leaders. There seems to be a general desire for a systematic course of instruction in simple lines of work that all our people can take a part in. In some parts of the field our churches are very active; others, farther separated from headquarters and other churches, may have become discouraged. Through a general cooperation throughout our union, we shall attempt to diffuse new life to all. And no effort will be spared to make the monthly Home Missionary Exchange of real practical help to all.

Brother Ernest Lloyd, missionary secretary of the Southern California Conference, writes: "The exchange idea is practical, and appeals to me. You can count on me to help make it a success."

Brother F. A. Coffin, secretary of the California Conference, says: "I am in hearty sympathy with your plan to educate our people for missionary work. Too much can not be done. I am ready to cooperate with you in any way I can." Brother H. B. Thomas, missionary secretary of the California Bible House, writes: "I think it will prove a fine thing for our home missionary work."

These brethren, and other of our missionary men, are beginning to get in touch with the churches, asking for suggestions, experiences, and methods of work for the Home Missionary Exchange. We want to make it so helpful that our church leaders will want to preserve the copies of the RECORDER containing these studies for future reference. One number of the RECORDER each month will be used for the *Exchange*. You can help make this a success by contributing through your conference missionary secretary. Suggest topics on which your church would like help, and give us your best missionary experiences, and methods of work.

J. R. Ferren,
Miss. Sec. Pac. Union Conf.

Home Missionary Items

A few years ago a great hotel in Vienna was on fire. A man in one of the corridors was seeking a way of escape.

Many others were trying to get out. It was dark, but this man had a single match in his pocket. He struck it, and by its light he guided twenty lives to safety. *He did what he could.* Every one of us can help save life. We can keep our lights burning brightly around our homes, and be the means of guiding souls out of darkness to safety. On the Eddystone lighthouse is this inscription: "To give light, and to save life." So we, as Christians, are set to accomplish the same purpose. "But my light is so very small." Does God reckon it small? *He lighted it.* And if you will let Him do it, He can focus that light upon some heart with such power as to save that heart. "The salvation of God will go forth from you as a lamp that burneth." It may be done during a quiet conversation or a neighborly visit. Perhaps the loaning of a book or the passing of a tract may be the means. It matters not. Our God is not limited. He employs many agencies. My little light may be one of them. Who can measure the far-reaching influence of all the lights shining here and there in home missionary endeavor? In this report I want to briefly tell you what some of our churches are doing with the literature.

Colton

A small place, but an important railroad center. Three lines meet here, and the busy little union station offers excellent opportunity for paper rack work. Our faithful little company at this place has just purchased a quantity of back numbers of the *Signs Magazine* for use in this station. *Reading racks are certainly effective these days in gathering for the kingdom.* Some of the members here are supplied with Spanish literature to use among their many Spanish-speaking neighbors.

Santa Monica

"She hath done what she could." And the ladies of this little church are doing what they can to advance the cause. The literature table, near the door of the church, is always well covered with a variety of papers and tracts for neighborhood work. Three reading racks are busily distributing the literature among the tourists and the traveling public. These sisters are enthusiastic in their attempts to herald the message, and God is blessing them in it. At the close of our last meeting there we had the pleasure of meeting a lady who had recently joined the company.

Fernando Academy

On a recent Friday morning, the

writer enjoyed the privilege of addressing the student body during chapel hour. The Temperance *Instructor* campaign work was mentioned, and the students heartily responded to the suggestion that a day be given to house-to-house work with the paper. It was voted to obtain one thousand copies for the field day. At least forty of the students plan to engage in this effort. God will bless these students as they go out into the highways and the hedges to carry light and help to those who are in darkness. A large box of papers and magazines has just been sent by the students to our faithful ship missionary at San Pedro.

Edendale

Last Wednesday night we met most of the members at the prayer and missionary meeting. When half the membership of a church attends the mid-week service you may know there is a live interest in things. It is certainly encouraging to a field worker. At this meeting the friends planned to obtain a good supply of the Temperance *Instructor*. A temperance rally is scheduled here for the fourth of March. Some of the Methodist and Baptist people will join us in the program. Systematic house-to-house work with the *Instructor* will follow the rally. All the old literature about the church was gathered into packages at the close of the service, and made ready for immediate disposition. Friends, let us "clean house" in some of our churches, getting out all the old papers and tracts, thereby being ready for the splendid new things that are coming.

Redlands

Our friends in Redlands are working earnestly and systematically among the homes of that city. Last week they sent in an order for twenty-eight hundred copies of the "Family Bible Teacher."

Not long ago the company at Riverside sent us five dollars for our ever needy *Free Literature Fund*. In a recent meeting they subscribed for five hundred copies of the Temperance *Instructor*, and arranged for a box of literature to go to our city distributors.

Loma Linda

The Loma Linda students and friends raised a club of one thousand and sixty copies of the Temperance *Instructor* in their last Friday evening service. They plan to give a day to the placing of these papers in the surrounding towns. The influence of such an effort on the part of our young people, together with the lecture work and cottage meetings carried on almost constantly, is bound to result

REPORT OF BOOK WORK FOR WEEK ENDING FEBRUARY 7, 1913

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
California						
O. H. Shrewsbury	G. C.	18	5	\$2.00	\$18.00	
January sales not previously reported					269.00	
1 Agent					\$287.00	

REPORT OF BOOK WORK FOR WEEK ENDING FEBRUARY 14, 1913

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
California						
A. C. Hanson	B. R.	10	6		\$25.00	
O. H. Shrewsbury	G. C.	30	10	\$9.25	41.25	
2 Agents		40	16	\$9.25	\$66.25	
Central California						
B. Rudolph and wife	B. R.	29	7		\$29.50	
F. M. Slater	G. C.		16	\$2.45	39.45	
W. E. Whitmore	Min.	4				
Dr. E. M. Church	G. C.	5	4	2.90	16.90	
M. L. Rice	B. R.	20	19	4.00	60.00	
6 Agents				\$9.35	\$145.85	
Southern California						
Ira J. Herbert	P. G.	36½	14		\$54.00	\$15.00
C. E. Hutchins	P. G.	21	12		46.00	
T. Martin	P. G.	31½	1		3.50	
H. E. Farmer	Misc.		6		4.00	
Miscellaneous			7		15.00	
4 Agents			40		\$122.50	\$15.00

in good for the institution, and blessing to the students.

More than five thousand doctrinal tracts were recently purchased by this society for field work. Surely, the example of these sacrificing students should inspire us to greater activity.

Glendale

Under the leadership of Elder L. H. Proctor and Brother Clyde Lowry, our tract society secretary, the Glendale society is doing aggressive house-to-house work with its club of a hundred *Signs* weekly. On one of the prominent corners in this town there stands a little building, used as an office by one of our brethren. Hanging near the door, in a conspicuous place, is a neat paper rack. This little agent, constantly offering "Free Reading," is helping to distribute the "speaking leaves."

So every Adventist business house and every Adventist home should be a little publishing center, radiating the light of truth. We are thankful to say that more and more this is coming to pass. May 1913 witness a greater multiplicity of these endeavors to diffuse the fragrance of the knowledge of Him "in every place." (2 Cor. 2:14.)

February 18.

Ernest Lloyd.

Central California Magazine Sales

Name	Hrs.	Copies	Value
Miss Lull	47	101	\$10.10

A Delightful Time

[This article was taken from the *Central Union Outlook* dated February 18, 1913.]

Two of the happiest and most profitable days of our life were those just following the recent bookmen's convention at Mountain View, California. It was indeed a good time in the truest sense of the word.

At 7:00, January 23, seventy-three happy bookmen went on board the boat, "General Frisbie," at San Francisco. After having breakfast in the dining-room, we gathered on deck. While W. R. Beatty, the North Pacific union agent, played, we sang a few of the old songs of Zion, that have always gladdened the hearts of God's people.

Then followed a two hours' delightful ride up the beautiful San Pablo Bay, during which time we passed in full view of the Golden Gate and the Alcatraz and Angel islands. Landing at Vallejo, a special car awaited us, and whirled us up the Napa Valley.

We were met at St. Helena by auto-

mobiles and stage-coaches. Climbing into them, we quickly made our way up the mountains to the Pacific Union College. The hearty reception given us by Professors Irwin, Lewis, Newton, and others, will never be forgotten. We took a hasty run over the premises, and saw the new ladies' dormitory, college buildings, sawmill, and other improvements. There seemed to be no special place for the boys to play leap-frog, or even tennis for the girls; but there surely was plenty for every one to do. For some reason or other, we never visit this place without being reminded of the school of the prophets.

We were soon seated in the commodious and well-lighted dining-room, where a bountiful repast was served. Under each plate was the Pacific Press motto, "Half million for 1913." After dinner, short speeches were made by Professor Irwin, H. H. Hall, and the writer. On our departure, as they waved us a farewell, every one knew that the ties between us and the school had been forged a little stronger. It was one more powerful link in the great chain that is binding the educational and the publishing work more closely together.

After another eight miles' ride down the mountains, we arrived at the home of Sister White, at about 3:30. Brother W. C. White met us at the door, and told us that if we were thirsty we could find a fountain at the rear of the house. Passing around, we found his wife and another good sister serving fruit juices. He told us that the fountain was not a permanent thing at all, but flowed only on state occasions.

Soon we were seated in the two large rooms at Elmshaven, Sister White's home. Seeing the aged prophet of God, and hearing the special address prepared for us, was worth far more than the expense of the entire trip to the coast. We pen just a few brief statements from this address:

"Dear Brethren: I welcome you to 'Elmshaven,' the refuge that I found prepared for me on my return from Australia. I hope you will enjoy your visit, and that you may come again. In your prosperity and welfare I am deeply interested. Your house is the world. Your light must not be put under a bushel or under a bed, but on a candlestick. The press is a powerful instrumentality, which God has ordained, to bring the truth before all nations, kindreds, tongues, and people. Pray, O pray, for a deeper experience. Go

forth with your hearts softened and subdued by a study of the precious truths God has given us for this time. God will then give you wisdom to impart aright."

After this, each of us was presented with one of Sister White's large books, with a note in each, and her name signed with her own hand. These books will be prized more highly than words can ever express.

Walking up the mountainside about a mile, we came to the beautiful St. Helena Sanitarium, arriving in time for the bountiful supper which was spread for us. At this place, too, we found a card under each plate, with the motto, "Half million for 1913."

Having an urgent invitation to join the nurses and helpers in gymnasium drill, we gladly accepted, and for an hour we did our very best to keep rank. It was great sport for the nurses to see our rather awkward efforts to keep in line. Every man seemed to have more feet than he could manage. But we had the satisfaction of telling them that we did about as well keeping step to the music as they would selling books.

Brother H. H. Hall gave an intensely interesting stereopticon lecture in the chapel, on health publications in foreign fields. At the beginning of this lecture, Doctor Thomason gave an address of welcome. He said that he would be glad to report that the St. Helena Sanitarium had seventy-three arrivals in one day, but would say nothing about the fact that they all left the next morning before daylight.

The next morning they were up in time to prepare another feast, by five o'clock, for the bookmen. Again we found the same motto at our plates. As we left, the sanitarium people waved us a good-by from the veranda. This had been another very bright spot in our experience, and we knew that there had been a mighty strong link welded between the sanitarium and the publishing work.

Taking the train once more at St. Helena, and the boat at Vallejo, we soon landed at Frisco. We were met there by four large touring cars, each holding about thirty-five. More delegates had come up from Mountain View, making the company over one hundred.

By ten o'clock we were on our way through the beautiful Golden Gate Park, then along the Ocean Drive to the Cliff House, where we had an excellent view of the Seal Rocks and the grand old Pacific Ocean. We made our way back over

Sutro Heights, and down through the heart of this great metropolis.

Our trip ended at the Vegetarian Café, where another excellent meal was enjoyed, and another motto found. In the meantime, a suit case and traveling bag had been purchased, which at the close of the dinner, after an appropriate speech by Brother Coveu, were presented to H. H. Hall. It was an impressive moment, indeed, when the little speech of acceptance was made.

So ended the most delightful trip it was ever our privilege to enjoy. Every place we went, the most hearty reception was accorded us. Each individual tried to outvie the other in making us feel at home. It was not the fact that we had received this entertainment free that made so bright a spot in our memory, but that it came from the hearts of those who dearly love the truth that has made us all one; not only that we had room in the school and sanitarium, but that we had it in the hearts of those in charge.

In the future, when the battle goes hard, and the way seems hedged up, we need not look any further back for encouragement than those two days in California. The spirit of hospitality was manifest everywhere. Even the old Pacific Ocean waved as we drove along the sandy beach.

May God's blessings rest richly upon the Pacific Press Publishing Association, the Pacific Union College, and the sanitarium. May all lines, everywhere, be cemented by the ties of brotherly love, that will help us reach the motto, "Half million for 1913."

C. G. Bellah.

Miscellany

Obituaries

PITTSOON.—"Mrs. Beulah V. Pittson, the only daughter of Elder and Mrs. Gardner, passed away at the home of her parents in this city, on February 15, 1913.

"She was born in Battle Creek, Michigan, February 7, 1891, being 22 years and 8 days of age at the time of her death. Her illness began some nine months ago with an injury to her eye. This was followed by other ailments, and finally dropsy. After a careful consultation of doctors, she was preparing to take the first train to a hospital for a more thorough treatment, when, mis-

taking the summons of death for a faint, she said, 'O, papa, I am fainting.' Her heart stopped beating, and in one minute her life was gone, without a struggle.

"Most of her life was spent in traveling about from place to place with her parents in gospel work. She was of pleasant, cheerful disposition, holding no ill will or malice against any, and penitent for any wrongs she might have done. She earnestly sought God for 'peace and pardon,' and fully believed that God had accepted her as His child.

"She was married to Mr. S. F. Pittson, foreman of the Nevada Engineering and Boiler Works in Reno, where they made their home. She leaves a husband, father, mother, two brothers, and more distant relatives and many friends to mourn her decease. She was borne sadly to her final resting-place, the mourners being confident of meeting her on the morn of the first resurrection.

"A large gathering of friends assembled at the Adventist church Sunday at 2:30 P. M., where the funeral services were held, and listened to words of comfort and consolation, ably and touchingly delivered by Elder C. L. Taggart, president of the S. D. A. Conference. Appropriate music was rendered by Professor Cochran, Miss Edith Oakes, Miss Elsie McDonald, and Mr. Philbrick. A long procession followed her to the Turlock cemetery for the interment, the entire arrangements for which had been made by G. S. Wright, the undertaker." (From a local paper.)

GARCIA.—Died February 10, 1913, at the home in Sonora, Pinal County, Arizona (Ray, Arizona). She was born in Mexico. She was united in marriage with A. S. Garcia, and to them were born three children. She accepted the truth, and from that time her hope was bright. The deceased leaves a husband, Brother A. S. Garcia, and three children, who cherish the hope of a glad reunion in the first resurrection. M. Serna.

(Continued from page 8)

credited delegates to the annual meetings of the California Conference of Seventh-day Adventists, and the elders, deacons, clerks, treasurers, librarians, Sabbath-school superintendents, and leaders of young people's societies in local Seventh-day Adventist churches within the territory of the California Conference of Seventh-day Adventists.

L. M. Bowen, *President*.
J. J. Wessels, *Secretary*.

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THURSDAY, FEBRUARY 27, 1913

Any one knowing the address of A. R. Witt, kindly inform Mrs. Henry Rosenberg, National City, California, care Paradise Valley Sanitarium.

An Important Call for March 15

Loma Linda Hospital Day

Sabbath, March 15, brings to us an opportunity of unusual privilege,—that of uniting as a people in establishing our denominational medical college hospital. It is the first time this matter has been presented to us in this way, and the occasion deserves and demands our most hearty response. The object of this call for help is one that appeals to every individual among us, and should move us to a united action in performing the thing required.

The development of our medical missionary work since its origin with us fifty years ago, has ever called for advance moves. It has made progress according as we have kept pace with its demands. Its growth has been constant and certain, and untold good has been accomplished in field and institutional work. We came to the place where it seemed absolutely necessary that we have our own medical college, where an education could be given that would in the highest sense meet the needs of Seventh-day Adventist medical workers. After most careful investigation, and with evident leadings of God's providences, the College of Medical Evangelists was established at Loma Linda, California. After three years' experience in conducting this school, the wisdom of its establishment is being fully demonstrated.

There are at present sixty-three students in attendance. A number of these are now entering their fourth year. Their education thus far has been such as could be given with present facilities. They

now come to the more important part of their education and training, where they must have practical experience in the care and treatment of the sick. They need to make application of the knowledge they have gained in right methods of treatment, such as we teach, and which they wish to follow in their future work. They should have the opportunity of seeing these methods employed and of studying their effects. They should, under the supervision of our own physicians, be permitted to diagnose and prescribe treatment. This need can not be met in outside medical schools or hospitals.

Aside from the evident value of facilities for giving the most efficient training, there are the legal requirements, which demand certain standards of education before permitting students to pass examinations for actual practise. A people occupying the prominent position we do in conducting health institutions and in the promulgation of health principles, should certainly not be satisfied with anything below the highest standard recognized by the world. We must not only be prepared to meet this, but go as far beyond it as the special needs of our work may demand. This we are aiming to do in the work of our medical college.

Above all, there is the important matter of holding our own medical students and future missionaries under the influence of our own instructors, where they may have the most favorable conditions for maintaining in the highest degree their love for and interest in the cause of truth in which they are called to serve. Any one can readily see that this is essential to the right training of our workers.

The establishment of a hospital will do more than simply supply a means of advanced education. It will open a way whereby many of our own people can receive the best of attention and hospital care at most moderate cost. It will also bring to us a large number of people from without, who could not enter sanitariums where the rates are necessarily higher. The services rendered will be of the highest efficiency, and the most kindly consideration will be shown all.

This matter comes before us in the appointment of a special Hospital Day, at which time we will make an offering to this work. It is thought that, if we average fifty cents each in our gifts, it will meet the needs. While some may find it a little difficult to meet this amount,

with the other calls that come, others can surely give much more, thus helping to make up the full sum. Let the occasion be one of liberal response, and let us in this one effort establish this most worthy and needed enterprise, a hospital for our medical college at Loma Linda.

A. G. Daniells.

For Sale

In Stanislaus County, six miles from Modesto, six acres of first-class alfalfa land, all in alfalfa. A quarter of a mile from church and church school. Price, \$290 per acre. Address Spencer Potts, R.F.D. No. 4, Box 102, Modesto, California.

California Medical Missionary and Benevolent Association

Notice is hereby given that the sixteenth annual meeting of the members of the constituency of the California Medical Missionary and Benevolent Association will be held at Sanitarium, Napa County, California, Wednesday, March 12, 1913, at 12 o'clock m., for the election of four or more directors to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of the association consist of, first, all charter or life members; second, the following are ex-officio members: the physicians, graduate nurses, and department leaders employed in any branch of the work of this association; third, members of the executive committee of the Pacific Union Conference of Seventh-day Adventists; fourth, members of the executive committees of the following conferences: the California Conference of Seventh-day Adventists, the Northern California-Nevada Conference of Seventh-day Adventists, the Central California Conference of Seventh-day Adventists, the Southern California Conference of Seventh-day Adventists; fifth, the members of the board of trustees of the California Conference Association of the Seventh-day Adventists; sixth, the secretary of the California Conference of Seventh-day Adventists, the missionary secretary and Sabbath-school secretary of the California Conference of Seventh-day Adventists, the church school superintendent, all ordained ministers, licentiates, and church school teachers in the employ of the California Conference of Seventh-day Adventists; seventh, the officers and managing boards of all regularly organized Seventh-day Adventist denominational institutions in the territory of the Pacific Union Conference of Seventh-day Adventists; eighth, all duly ac-

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