

# PACIFIC UNION RECORDER



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

VOL. 14

LOMA LINDA, CALIFORNIA, FEBRUARY 11, 1915

No. 28

## Pacific Union Conference S.D.A.

### DIRECTORY

Office Address.—Box 146, Glendale, California.

President.—E. E. Andross, office address.

Secretary and Treasurer.—Claude Conard, office address.

Educational Secretary.—M. E. Cady, 537 Twenty-fifth Street, Oakland, Cal.

General Field Agent.—C. E. Weeks, Mountain View, Cal.

Missionary Secretary.—Ernest Lloyd, office address.

Religious Liberty Secretary.—J. O. Corliss, office address.

Executive Committee.—E. E. Andross, Claude Conard, E. W. Farnsworth, C. L. Taggart, B. E. Beddoe, J. Ernest Bond, F. M. Burg, W. M. Adams, C. W. Irwin, C. H. Jones, W. C. White, D. D. Comstock, G. W. Reaser, M. E. Cady, J. Adams Stevens.

## "Our Father"

Although in common use among ancient Hebrews, when referring to their ancestors, the word "father" was nearly always confined to the fleshly head of a family. "Our father Abraham" was a familiar expression, but with the exception of applications of the term "father" to some of the prophets, it was seldom used in any higher sense.

When one stops to think that the Hebrew word for father means also "source," or "ancestor," it is somewhat surprising that the ancient nation calling themselves God's people did not think to use the endearing term when addressing God, instead of the remote name of Jehovah, which in its earliest form could be uttered only with extreme fear.

It remained for the only begotten Son to give to men a more affectionate and fondling name by which to address the throne of the universe. It must have seemed strange to His disciples, when they asked to be taught how to pray, that the Master said: "After this manner therefore pray ye. Our Father who art in heaven." Yet notice how carefully the instruction guarded the sanctity of the name. Let it ever be

hallowed when taken upon human lips.

In the use of this name, one is supposed to regard its possessor as "Ancestor" of the human family, but He is more especially so to those who have been born again through the Spirit of His only begotten Son. The Lord Jesus said to the disciples as He drew near the end of His earthly career, "I go to My Father." By becoming a son of God through the grace of Christ, one is entitled to use the same expression—"My Father." So as said by a celebrated author, Christ imported into religion one of the grandest words of human language, and transfigured it, then gave it back to the world illuminated and transformed, as the watchword of the Christian religion.

From the recorded life of Christ, it may be readily seen that to Him it was the very dearest name that fell from His lips. This appears very marked as His last earthly days drew near. Then as His life narrowed, and troubles thickened around Him, with what clinging tenderness He frequently said, "My Father." The expression, especially in the seventeenth chapter of John, savors of a wistful eagerness, like one longing for home after a long and stormy sea voyage.

But as we near the consummation it is our privilege as well to cling more lovingly to that precious name, as the support of endurance through troublous times. If this has not been our experience, why should we not at once come to the point where we cease to lean on earthly props, and cling to the Almighty One, who is able to save to the uttermost all who come to Him? —J.O.C.

## Humility

It is only a little slip of paper, yellow with age, and yet, year after year, as the pigeon-holes of my desk are re-sorted, and what is valueless culled out,

this sheet is reread and carefully put back.

Years ago I was often in close touch with one who showed a Christ-like spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things that she loved. But she bore all patiently.

"How can you submit, as you do?" queried I one day when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to be a virtue. "It is too much for human endurance."

"You are right there," my aged friend replied, sweetly; "it is beyond human endurance; but the Holy Spirit, the Divine, enables me to bear patiently what would otherwise crush me. Years have taught me this one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."

When next I called upon this saintly one, she handed me the slip of paper which I shall always treasure, saying, "A quotation like this was given to me years ago, by one who is now sleeping in Jesus' care. I know not whose words they are, but I looked upon them as so good that I pasted the one given me on the fly-leaf of my Bible. To the frequent reading of it I owe so much that I want you, too, in possession of a copy. Perhaps after reading it, you will better understand the secret of my seeming indifference to what would once have made life a burden." Then in tremulous tone she added: "It is little I can give you, dear, but I copied this with a prayer that you too may be strengthened by it, as I have been. To be 'clothed with humility,' as Peter puts it, has long been my aim; and I do know, by happy experience, that He

'giveth grace to the humble.'"

Then, with face illumined from peace within, she placed in my hand the following apt definition of a virtue which is too little sought after: "Humility is perpetual quietness of heart. It is to have no trouble:—It is never to be fretted, or vexed, or irritated, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have blessed home in myself where I can go in and shut the door and kneel to my Father in secret and am at peace, as in a deep sea of calmness when all around and above is trouble."

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand *the evil day*, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; and above all, taking the shield of faith, wherewith ye shall be able to quench all fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the word of God*, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"If it was impossible for us to meet these requirements, they would never have been given. In divine grace there is a wonderful power. It can subdue the outbursts of passion in professing believers.

"The apostle Paul says: 'Follow peace with all men, and holiness, *without which no man shall see the Lord.*'"

—x x x.

—o—  
"Appointing me to His service." Wonderful! The King has made an appointment with me—with *you*. Appointed to go and work in His vineyard! Appointed to "go and bear fruit," *abiding* fruit! Remember to-day, "By special appointment of the King."—*1 Tim. 1: 12, R. V.*

## FIELD TIDINGS

### The Oakland Meeting

Delegates from Central California, Northern California and California (Coast) Conferences assembled at the Oakland church on Thursday, February 4, for the readjustment of conference boundary lines and the holding of the annual meetings for these fields. The issues involved were studied all day Thursday and Friday morning. The delegates then voted to divide the California (Coast) Conference at San Francisco Bay and along the northern line of Contra Costa County, leaving the bay cities in the southern portion and all north of this line in the Northwestern California Conference.

In the readjustment of lines, San Benito and Monterey Counties were united with the southern division of the California Conference, and San Luis Obispo County with the Southern California Conference. The counties in each of the four conferences are now as follows:

Northwestern California: Solano, Marin, Napa, Sonoma, Lake, Mendocino, Trinity, Humboldt and Del Norte; Bay Conference: Contra Costa, Alameda, San Francisco, San Mateo, Santa Cruz, Santa Clara, Monterey and San Benito; Northern California: Stanislaus, Tuolumne, San Joaquin, Calaveras, Amador, Sacramento, Yolo, Eldorado, Placer, Nevada, Sutter, Colusa, Yuba, Sierra, Butte, Glenn, Plumas, Tehama, Lassen, Shasta, Siskiyou, Modoc; Central California: Merced, Mariposa, Madera, Fresno, Kings, Tulare, and Kern north of the Tehachapi Mountains.

The relative proportions of these various fields will now be as follows:

	Area	Pop.	Churches	Mem.	Tithe
N. W. Cal.	16266	201823	21	1261	\$20758.96
Bay Conf.	8421	1084167	20	1620	32051.32
N. Cal.	35508	394650	22	1617	25371.22
Cent. Cal.	25838	250000	23	1322	20352.66

The melting Spirit of the Lord came in as the brethren from the different fields studied together the conditions which made it advisable to alter the boundary lines. Elder B. E. Beddoe, president of the Central California Conference, expressed the sentiments of the delegates from his field when he said, "We love our brethren and sisters in the coast counties of Monterey, San Benito and San Luis Obispo, and would not wish to relinquish this part of the field except for the one reason, that it

is almost inaccessible from the main portion of the central conference." He told how the believers in San Luis Obispo County must travel by rail all the way to Los Angeles to reach Fresno, there being no line across the Coast Range of mountains. Also those in Monterey and San Benito Counties have to make four or five transfers, and travel through San Jose and Tracy before turning southward to the center of the field. "As the constituency on the coast is not large enough to hold a camp-meeting there," he added, "and as the meetings are usually held somewhere in the San Joaquin Valley, the members usually go either to the California camp-meetings or the Southern California meetings, feeling they cannot afford the expense of the trip into the Fresno district."

The delegates voted to make this the annual meeting, and to elect their officers, but at this writing this business has not yet been done.

Committees for the various conferences have been elected as follows:

Plans and resolutions: Pacific Union Conference, M. E. Cady, Claude Conard; Northwestern California, L. M. Bowen, Andrew Nelson; Bay Conference, M. C. Wilcox, E. E. Parlin; Central, N. P. Neilsen, B. E. Beddoe; Northern, C. L. Taggart, J. H. Paap.

Nominations: E. E. Andross, chairman; Central, Nis Hansen, J. C. Smith, Henry Miller, Fred Brown, Brother Brandt; Northern, J. C. Rasmussen, J. W. Rich, Charles Fink, T. H. Watson, George Sims, H. E. Ross, William Bradbury; Northwestern, Dr. E. C. Bond, A. W. Gibson, E. R. Rhymes; Bay Conference, C. H. Jones, Dr. A. J. Sanderson, Andrew Brorson, Dr. L. J. Belknap.

Credentials and licenses: Central, Elder E. H. Adams, Elder G. A. Grauer, Dr. Schwartz; Northern, C. L. Taggart, N. W. Kauble, Henry Schultz; Northwestern and Bay Conferences, E. W. Farnsworth, C. E. Ford, E. J. Hibbard, S. T. Hare, J. W. McCord, B. M. Shull. —J.O.C.

### SOUTHERN CALIFORNIA

#### Precious Season at Glendale

Last Sabbath, February 6, was a joyous day for the Glendale church. The church council had voted that the first Sabbath in each month, the church would ask whoever should speak on that day to confine his remarks to *thirty minutes*, and give the next half hour to the people. From what was

said, the church had become tired of a continual round of preaching without opportunity being given for testimonies.

Because so many live quite a distance from the church, all could not well attend the Wednesday night meetings, so there was an expressed hunger for a taste of good testimonies from the church at large. Accordingly, a discourse of thirty minutes' length was given, setting forth the promises attending a testimony meeting, and then the time was given to the people.

It was indeed a small edition of camp-meeting enthusiasm. Many expressed thankfulness for the change in the order of the services, saying that the present occasion was one of moisture to their souls. One person never before taking his stand for the truth was prompted by the Spirit present to arise and declare that he was moved to give himself to the work of God. It was indeed hard to close the meeting in season to return home for lunch and then be present at an afternoon meeting, so before closing the motion was made and carried that henceforward the *first and third Sabbaths in each month* would be devoted to just such meetings as the one being enjoyed.

In the afternoon the house was well filled to listen to a half-hour talk on baptism, after which two candidates from Artesia were immersed by Dr. V. H. Lucas. It was the common talk following the day's services that it was the best day the Glendale church had experienced within the memory of any. It certainly did savor of meetings held in the early days of the message. May the Glendale church, and many others as well, have frequently such inspiring occasions. —J.O.C.

### Santa Ana

The work in this part of the field among the Mexicans is good. I organized a Sabbath-school of eleven persons and the interest among them is very good. Sunday all day I preach the present truth at Anaheim before twenty Mexicans, and they ask me to visit them three times every week. I ask your prayer for this work.

M. SERNA.

### Fullerton

Only those who have been favored with the weekly visits of the *Review and Herald* can appreciate what it would mean to be without it. Realizing that if some of our new Sabbath-keepers here in Fullerton knew the value of the

*Review* they would not wish to be without it, I am passing this request to those who wish to do missionary work with their *Review* to drop me a card at this place asking for an address to which to send their paper for a few weeks.

A Sabbath-school of thirty-eight members has been organized here at Fullerton (fourteen visitors last Sabbath); and if some brother who has ability to act as leader were associated with the work, a church of fifteen or twenty members could be organized. As it is most of these will likely place their membership in the Anaheim church. I expect ten or twelve candidates to be ready for baptism at that place in about one week. We are very fortunate in having the free use of the Y. M. C. A. building for our meeting here in Fullerton on Sabbath or any other time.

D. D. FITCH.

## MISSIONARY

### SOUTHERN CALIFORNIA

#### Report of Home Missionary Work

Quarter Ending December 31, 1914

Letters written.....	711
Letters received.....	227
Missionary visits.....	1421
Bible readings or cottage mtgs..	596
Subscriptions for periodicals.....	410
Papers sold.....	849
Papers given away.....	45332
Books sold.....	74
Books loaned or given away.....	421
Tracts given away.....	51666
Hours of Christian help work.....	721
Articles of clothing given away.....	528
Meals provided.....	1110
Treatments given.....	312
Signers to temperance pledge.....	176
Number of conversions.....	21

The above report is the best that we have ever rendered for any single quarter. Some excellent itemized reports are coming to the office these days. It brings courage to our hearts to know that the Lord is stirring our people to greater activity in this opportune time. Let us be faithful in reporting, not to boast of what we have done, but to declare the things that God hath done through His helpers. Acts 15: 4. "A good report maketh the bones fat."

ERNEST LLOYD.

It is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.—James Buckham.

### Wide-spread Activities

"We wish you might know of the wide-spread activities of our people in this field. It is probably safe to say that there has never been a time when our literature has been scattered abroad as it has since our last camp-meeting. Tracts, pamphlets, magazines and our small and large books have been going out from this office in surprisingly large quantities—each one to do its appointed work.

"The church missionary societies are busily engaged in the work of winning souls. Church officers are cooperating to better and better advantage every month, and it is wonderful to think of the way in which our members have given of their means for home and foreign missionary work. The church missionary society accounts, too, are in comparatively safe condition—the amount due the tract society (\$1067.80) is less now, after all our campaigns, than it was October 1, 1914. The church missionary secretaries and other officers deserve our thanks for their efforts to keep their bills paid. In many of the churches tremendous efforts have been made, and more than one secretary has proudly written in, 'I enclose \$ ——— to balance our account.' Some churches, for various reasons, have not done as well as others, but we have confidence that the new officers will now take hold and help to raise the \$1000 due the tract society from the church missionary societies.

"Our canvassers, home workers and magazine distributors report many varied and intensely interesting experiences. They, too, realize that the people in the world are restless and uneasy. They learn from first-hand experience that times are hard, and that money is difficult to collect. But with it all the people are, many of them, hungry for truth—and we all agree they should have it. We quote from a letter received just to-day: 'I believe that those in the canvassing work can see that the Spirit of God is being withdrawn from the people more plainly than those engaged in any other line of work. It seems to me that that one fact alone is enough to send a person to his knees before God more than once or twice a day. When I see so many people indifferent as to their condition, it makes me all the more determined to do the Lord's will. Pray for me that I may overcome.'"—Portion of letter from Brother Clyde Lowry, secretary of the Southern California Tract Society, to church missionary secretaries.

## The New "Temperance Instructor"

What do you think of the new 1915 Temperance *Instructor*? "We have an issue this year," writes one of our workers, "that our people will be proud of—a good seller, and one, while attractive in appearance, is the strongest in contents of any previous temperance number we have ever put out." We believe it.

Brother Reavis, manager of the *Instructor* circulation, recently wrote: "Having sold 410,000 copies of the Temperance *Instructor* last year, making a gain of over 100,000 copies on the year before, we will have something of a task this year to keep up the pace, but that is the order of the day, and we believe you are ready for the effort. Let us have an early, generous order from your office."

On the same day that the sample copies of the new *Instructor* arrived, Brother Lowry, secretary of the Southern California Tract Society, mailed an order for 5000 copies of this splendid issue. A paragraph in his letter to Brother Reavis contained this interesting information: "During 1913 we used 16,835 Temperance *Instructors*. In 1914 we used 27,850 copies. You may remember that early in the year we set our stakes for 30,000 copies, but when that great flood of temperance tracts, leaflets, periodicals and magazines came upon us, it rather detracted from the Temperance *Instructor* campaign. We have no fault to find. We believe the great mass of our people acquitted themselves, and we are longing for another chance. Of course in a way 1915 will be comparatively quiet, but with the 1916 campaign we will go ahead again full speed."

This remarkable magazine of temperance ammunition brings us another opportunity of striking the "liquor beast" a deadly blow. Let us be at it—always at it—until the monster is crushed. Order the Temperance *Instructor* from your tract society. Single copy, 10 cents. In lots of fifty and more, the price is only 4 cents per copy. E. L.

## Sowing and Reaping

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6. This command is clear and plain, but how many there are who say,

"Well, if I could only see some fruit for my labor." But that is not the question. We are to sow the seed, and it is God who will in His own good time and way give the increase. "They that sow in tears shall reap in joy." Ps. 126: 5. The blessed ministry is to be done in faith, yes, with an increased faith. We are not to become weary in well doing, for in due season we shall reap if we faint not. Gal. 6: 9.

We must not expect to see to-morrow the full fruition of our service rendered to-day. The man who plants his fields knows that it will take some time before the full development of the grain, and the harvest time. We are told the harvest is the end of the world. Let us ever bear this in mind, and labor while it is day. There will be many and great surprises in that day, the day of final reward. Full credit will be given to every worker. Many of the little things of life, the simple ministries will then be seen to have been the most effective. We must sow with a liberal unstinted hand, for if we sow sparingly, we shall also reap sparingly. 2 Cor. 9: 6.

When the last great harvest is gathered in, the sheaves that we are enabled to bring to the Master will be the recompense of our unselfish ministry. A full account is kept by the heavenly watchers. Not even a cup of cold water, given in loving sympathy, will lose its reward.

"There are many to whom life is a painful struggle; they feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as a cup of cold water to a thirsty soul. A word of sympathy an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity." "Thoughts from the Mount of Blessings," page 40.

The following words should encourage every believer in this great reformatory movement, this great awakening, that is already taking place. "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.

At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His work. Many, both of ministers, and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit." "Great Controversy," page 464.

Now is the time, with courage, with a living faith, with glorious anticipations, to give the definite message,—the third angel's message to every nation, kindred, tongue and people. We must put on the whole armor that we may be able to stand. See Eph. 6: 10-18. "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Gal. 6: 9.

"Help somebody to-day, somebody along life's way;  
Let sorrows be ended, the friendless befriended,  
Oh, help somebody to-day."

F. W. PAAP.

## YOUNG PEOPLE'S

### The Best Year Yet

There are several definite things that we can do which will make it absolutely certain that this will be the best year in our missionary society's history. You doubt that, do you? Yet if you will dig down a little deeper into your heart, you will find you believe it.

I do not mean of course that any one member can make this the best in his society's history, though there is no doubt that each individual has latent powers for producing such results. But I mean that if the society itself, all its members or nearly all of them, should determine to make this the best year in its history, it could be done.

Will you do it? I think I can see your faces as you are eagerly saying "Yes." Yes, you will do it, but there is still a little incredulity in your expression. You are not quite sure that it can be done, but you are willing to try, and you hope it may be true. Well, then, let us have it the best year. See how simple it is. Nobody in the world can stop you from doing these things that will make it the best.

In the first place it can be the best year in your nearness to God. Did you ever really stop to consider that no person or no power in the world can prevent you from coming just as near God as you want to? In the old days it was only the high priest who could go into the Holy of Holies, where God's manifest presence was. And he could go only once a year. But Jesus has made a way by which every one of us may proceed to the very heart of God. The writer of the epistle to the Hebrews makes the great climax of his letter in these words: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh, and having a high priest over the house of God, *let us draw near.*" And Paul, naming over, at the end of the eighth chapter of Romans, the mightiest thing he could think of, exclaims that none of them "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This may not be the best year in numbers, nor in money collected, but it can be the best year in the lives of any of you in staying near the Master. Our great need to-day is *more prayer*. How glad we ought to be that the way to God lies wide open to everybody.

The wonderful results of the "Haystack Meeting," where four college students, seeking shelter from a shower, laid the foundations of the great modern forward missionary movement, prove what can be accomplished by a people—they may be young people—who will draw near to God in prayer. So make this the best *prayer year* in your society's history.

Then make it the best *faith year*. As nobody can stop your getting near to God, so nobody can stop your trusting Him. We sing lustily every little while:

"Faith is the victory  
That overcomes the world."

But how much of the world is overcome by our faith? Faith is the natural result of much prayer. The more you talk with God the more you will form the habit of believing Him. And a few faithful souls who really expect great things from God will change the complexion and atmosphere of any society or church. We are too much inclined to depend upon numbers. Henry Drummond said, "What the cause of God needs is not so many more of us

but a *better brand of us.*" God seems to take delight in accomplishing wonderful things with a Gideon band.

This can be the best year in sacrifice. You may not have so much to give as you had last year, or you may not have so much time and strength to use for the society's work. But whatever time and strength and money are at your disposal, you can make greater sacrifice. And the amount of sacrifice made counts vastly more than the amount of money or strength or time expended. In these days of big things we are likely to forget the story of the widow and her two mites, and to pass over the earnest things Jesus said about self-denial and cross-bearing. Can't we turn the screws a little tighter this year? Do not make the sacrifice for its own sake, nor for the good it will do. Make it for Jesus' sake and for the sake of those for whom He died.

Prayer, faith, sacrifice—wonderful things, yet within the reach of all. You can have more of them this year than you have ever had before, and that will make this year the best year of all.

—E.L.

## EDUCATIONAL

### Did the Superintendent See This In Your School?

[Given at the teachers' institute, December, 1914.]

Clean floors and windows, smooth desks, pictures well hung; daily program; maps and charts ready for use; black blackboards; signals quiet and promptly obeyed; classes passing to and fro by signals; no tiptoeing or shuffling; no whispering; certain privileges granted without asking permission; no snapping of fingers; no interruption during class period; exercises varied enough so no pupil became tired; pupils helping in marking corrections; dictations direct, lucid and not given prosily nor arbitrarily; the teacher teaching good language both by precept and example—manners likewise—the teacher not dressed in solid sable shades; the pupils addressed in a pleasant but firm manner; the school governed more by the eye than by the tongue; irregularities quietly adjusted; absences excused by note from parent; any blaze of spunky anger; siren-keyed voice piercing the pupil's ears; the "Socratic method used" but not a Socrates behind the teacher's desk; a pandemonium-concert recitation; requests respected;

pupils for janitors; the broom, broomless; the teacher taking part in the games on the playground; any manual training; the clock keeping Pacific Slope time; pencils and pen-points in good condition; pupils' work on the walls; *order*—still, but not painful school "hum" heard; the three R's and H's emphasized, arousing interest, holding attention, and arriving at *truth*?

### Our Junior Societies as a Means of Promoting the Christian Growth of Our Children

[Given at the Southern California teachers' institute, December 27 to 29, 1914.]

"God has given inquiring minds to youth and children. Their reasoning powers are entrusted to them as precious talents. It is the duty of parents to keep the matter of their education before them in its true meaning; for it comprehends many lines. They should be taught to improve every talent, expecting that all will be used in the service of Christ for the uplifting of humanity." C. T., p. 200.

As teachers, we are to cooperate with the parents in this work. It therefore becomes our privilege to teach them that the command, "Go ye into all the world, and preach the gospel to every creature" is a precious privilege granted to them to enter into the joy of their Lord—the joy of saving souls.

The object of true education we are told is to fit us for the *joy of service* in this world and the *higher joy* of a *wider service* in the world to come. There is but one way to enter into this joy, and that is through the gateway of service. Would you know the experience of Jesus, who, after pointing a lost soul to the fountain of life, said, "I have meat to eat that ye know not of?" First go to the mountain alone and wrestle with God. Then go out in the highways and byways and seek the lost ones. They are not hard to find. They are waiting for you with unutterable longings for something—they know not what. But you know that you possess that which alone can satisfy.

When you have learned the joy of service yourself, then take the children with you and teach them how to be workers together with God. Their simple, trusting hearts are not hard to reach. Their faith will far exceed yours oftentimes.

Listen to what the Spirit of God has told us. "In all our churches there should be schools, and teachers in those schools who are missionaries. . . .

Special care should be given to the education of the youth. The children are to be trained to become missionaries. They must understand distinctly what they must do to be saved. . . . These lessons can be given only by those who are truly converted. This is the noblest missionary work that any man or woman can undertake. When very young, children should be educated to read, to write, to understand figures, to keep their own accounts. . . . But the one aim before the teacher should be to educate the children to know God and Jesus Christ whom He has sent. . . . God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience. . . . Christ will make them little missionaries. The whole current of their thoughts may be changed so that sin will not appear a thing to be enjoyed, but to be shunned and hated. . . . The Holy Spirit will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity, and the Lord will give an experience to these children in missionary lines. He will suggest to them lines of thought that even the teachers did not have. The children who are properly instructed will be witnesses for the truth." "Counsels to Teachers," pp. 168-170.

In these words we have outlined the work of our junior societies, and blessed is the school that has a live working society. It will discipline the school as nothing else can do. It will make it a blessing to the church and the neighborhood; and the children will learn the "joy of service in this world" and be prepared for "the higher joy of a wider service in the world to come."

LOTTIE E. BUTKA.

### Unite Study and Labor

Professor Taft once said while president that the American people would do well to take a lesson from the Hampton Institute on how to conduct a school for the highest educational results. That school was opened for freed slaves soon after the war, at Hampton, Va., by General Armstrong, colonel of a colored regiment in the army, and son of a missionary in the Hawaiian Islands. He stoutly maintained from the starting of the institute in 1868 till his death in 1893, that education of the hand must accompany education of the head, that "labor, next to the grace of

God in the heart, is the greatest promoter of morality." As early as 1872 he said in a public address to educators that "Labor must be required of all, non-workers being an aristocracy ruinous to manual-labor schools," and again in 1873 that "The highest advantages accrue from it [labor] as a means of strengthening character." In the same year, 1873, Mrs. E. G. White wrote that "much can be gained by connecting labor with schools," that by this plan students "will be able to accomplish more mental labor in a given time than they could by study alone," and that "if they would have pure and virtuous characters, they must have the discipline of well regulated labor." Read in the February issue of *Christian Education* the story of the "Hampton Idea," based on a recent visit of the editor to that famous Christian institution, as also the striking parallel by years of the principles of true education given this denomination over a period of forty years. The same number contains most helpful articles for the ministry, for teachers and for parents. You ought to become a regular reader of this good magazine.

## BOOK WORK

### With the Japanese

I spent some time trying to sell some Japanese "Steps to Christ," but could not get anyone interested in the book. I learned that the Japanese were planning to build a church. That was just what I wanted to hear, so I inquired who was at the lead of the work, and was told that a Mr. T ———, a Japanese, who spoke good English, was acquainted with this line, and I could judge from the way he was spoken of that he was highly respected.

I found that this gentleman was a nurseryman out on the south side of town, and went to his home, and introducing myself as a Christian worker, I told him that I had been referred to him by some of his countrymen. "Well," he said, "I'm not a Christian, Mr. Martin, but I always support them." I then showed him "Great Controversy," in which he was very much interested, but he did not think he could afford to buy one, as his business had not started up for the season, and he was short of money. I then told him how important it was for me

to get him to take one, as his countrymen were all rather backward about being the first one to sign their name, so he finally agreed to take one to be delivered in February. You see, he could read English as well as speak it, and his name was certainly a power, for I sold nearly a dozen Japanese books out of as many calls.

That was very interesting, but the most encouraging part was to come. I made arrangement with some of them to study the Bible, and they were glad for the opportunity. I gave them a study on the importance of Bible study. The following Sunday I gave them a study on the prophecies of Christ's first advent and the fulfilment, winding up with a few texts on Christ's second coming, and Mr. T ———, being present, asked if the Bible told that Christ was coming again. I told him that we would have a study on that next week. He said that he was very much interested; and my prayer is that he may accept the truth and work for his own people.

EDISON J. MARTIN.

### Second Week with "World's Crisis"

The "World's Crisis" in the California Conference continues to go splendidly. Last Sabbath the book was announced in the Oakland church, and every copy of the 200 that the librarian had provided was taken. Forty-two more were taken at the service in the church Sunday night; and the rest of another hundred supplied to fill orders coming in. At Mountain View the members signed for 325 copies. "We confidently expect this to be increased to 500," writes the chairman of the missionary committee. "Send me twenty-five of the 'World's Crisis' at once," writes an isolated sister at San Rafael. "I will take my horse and buggy and spend a day in selling them through the country."

Forty-seven subscriptions in West Oakland among the colored people, Portuguese and others is what one young colored man had taken for the "World's Crisis" up to Thursday morning. He was enthusiastic as he came in for a second order book. "It goes twice as well this week as last," he said. He had already made his first delivery with good success.

"Brother Holmes sold twelve the first day," writes Sister Hinkleman of Windsor. She had ordered fifty copies for Brother Holmes to sell. They were

much encouraged, and look forward to using several hundred copies. Brother J. R. Reed of Alameda, who placed an order for 100 several weeks before the book was ready, has used them all and secured more. He is lending and selling, and doing a splendid work. Sister Bessie Wheeler up at Knight's Ferry, who felt that this work was in answer to her prayer that she might do some good and make a little money for offerings, reported seven orders for her first hour's work. She is well started and will do a fine work in that town and vicinity.

Let the orders for "World's Crisis" come in. We have now sold almost 2000 copies; and hope to send out many more within the next few weeks.

J. R. FERREN,  
Sec. Cal. Bible House.

Home Wanted

Two little girls aged eleven and twelve years are in need of a home with Seventh-day Adventists. Have been raised in the truth, and are willing workers. If homes cannot be found among our people, they will be placed by the officers with outsiders. An excellent opportunity for doing good. Correspond with Mrs. F. W. Chambers, Napa, Cal.

Obituary

MORTON.—Gladys Nannie Morton was born in San Pasqual Valley, Cal., June 10, 1889, and died at the home of her parents in Atwater, Cal., Jan. 11, 1915, aged twenty-five years, seven months and one day. She had consecrated her life to the Lord's work and fell asleep in the blessed hope of coming forth in the first resurrection. When she realized that the end of her life was near, she said: "It is not bad to die. We fall asleep, and the next instant of consciousness we are with Jesus in glory." Her last thoughts and words were full of love and longing for all her relatives and acquaintances, that they might be right with God.

Miss Morton was betrothed to Brother Floyd G. Ashbough, one of our missionaries laboring in the Phillipine Islands; and arrangements were in progress for her appointment as a missionary to that field at the time of her decease. The last letter completing the arrangement from Elder I. H. Evans, arrived on the morning that she passed away, but too late for her to see it.

She leaves a father, mother, grandmother, four brothers, and other relatives to mourn her loss, but not without hope. Two funeral services were held, one at her home, conducted by the pastor of the Methodist church, and the other at Fresno, where she was laid to rest, conducted by the writer, assisted by Elder B. E. Beddoe.

N. P. NEILSEN.

REPORT OF BOOK WORK FOR WEEK ENDING JANUARY 29, 1915

AGENT	BOOK	HRS.	DROS.	HELPS	VALUE	DELIVERED
<b>Arizona</b>						
G.H. Reese	-----					\$23.50
I.T. Reynolds *	Misc.	60	23	\$1.00	\$61.00	24.00
* Several weeks.	2 Agents	60	23	\$1.00	\$61.00	\$47.50
<b>Southern California</b>						
G.G. Brown	B.R.	22	5	\$ .50	\$ 17.50	
H.E. Farmer	P.G.	19	2	4.25	11.25	
Frank Ross	Heralds	14	4		13.00	
C.E. Urquhart	Heralds	11	4	1.00	9.00	
Chas. Millar	Heralds		5		10.00	
Frank Brainard	Misc.	35	38		40.75	
H. Bundy	C.,S.	8			9.00	
T.W. Weir	Misc.	20	55		30.15	
B.E. Tefft	W.C.		50		12.50	
T. Paine	W.C.		20		5.00	
Noel Breeden	W.C.		35		8.85	
Miscellaneous	-----				51.45	
11 Agents	-----	129	218	\$5.75	\$218.45	

REPORT OF BOOK WORK FOR WEEK ENDING FEBRUARY 5, 1915

<b>Central California</b>						
E.J. Martin	G.C.	30	6	\$55.10	\$74.10	
J.V. Trimble	H.M.	37	7	1.95	15.95	
2 Agents	-----	67	13	\$57.05	\$90.05	

SOUTHERN CALIFORNIA MAGAZINE SALES, NOVEMBER, 1914

	SIGNS	LIFE-HEALTH	WATCHMAN	PROTESTANT	LIBERTY	TEMP. O. L. F.	TEMP. INST.	CHINESE	JAPANESE	SPANISH	EDUCATION	
James H. Anderson	25	25		25								75
Miss M. Anderson		15										15
Mrs. A. M. Althaus		10	100									110
Mrs. L. R. Allison	48	32			70							150
I. W. Blackburn	32	66	27									125
Mrs. A. Cary								50				50
Mrs. D. E. Davenport	10	15										25
Mrs. Lillian Emmitt		350	250									600
Laura Embree	20											20
Mrs. D. W. Frazier		15										15
H. F. Garland	50											50
Glendale Nurses		50	100									150
Mrs. C. E. Halliday	160	100	340		554							1154
Miss Marion Hall	11											11
Miss Elizabeth Hiscox	6	6	6	1								19
Mrs. A. C. Jenkins	10	15										25
Geo. E. Judd	38		12									50
Eunice Klopfenstein			15	10	5							30
Mrs. F. Livingston		55	5									60
Mrs. Owen Parrett	5	20										25
Mrs. Mans			15		10							25
G. R. Pilate	25		25									50
Mrs. Isabel Richmond	13	10		22								45
Mrs. C. Richli	100	50										150
Mrs. Ellen Reinhold	5	5	5	5				10		5		35
Fernando Ch. School										50		50
J. H. Ratzluff				50								50
Peter Vandenburg			25									25
El Cajon society	36											36
Redlands society	40			5	25							70
Colton society	10	1	15									26
M. Serna									20			20
C. Castillo									25			25
E. W. Snyder									80			80
Miscellaneous	397	260	10	12	36							715
Total	1041	1100	950	130	700			10	50	130	50	4161

## Pacific Union Recorder

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

All matter for publication and correspondence relating to subscriptions should be addressed to Box 146, Glendale, Cal. Make money-orders payable to the Pacific Union Conference S. D. A., Glendale, Cal.

Subscription Price - - Fifty Cents a Year

CLAUDE CONARD - - - - - EDITOR  
E. E. ANDROSS ( - - - - - ASSOCIATE EDITORS  
J. O. CORLISS } - - - - -

Entered as second-class matter July 23, 1914, at the Post-office at Loma Linda, California, under the Act of Congress of March 3, 1879.

THURSDAY, FEBRUARY 11, 1915

Last week petitions were sent to the Southern California churches to be signed, protesting against amending the postal laws of the United States to keep from circulation matters relating to the Catholic Church. It is desired that these shall be filled and returned as soon as possible, that they may be gotten to Washington before the session of congress closes the fourth of March. Send them at once to J. O. Corliss, Box 146, Glendale, Cal.

One of the striking pieces of architecture at the Panama-Pacific Exposition is the Arch of the Rising Sun, typifying the nations of the East, upon which are quotations from sages, philosophers, and wise men of the Orient. Millions probably will gaze in wonderment and admiration upon the magnificent creation which symbolizes so much. It supplies a good text for the surpassingly good article, "Sun Worship and the Sabbath" which appears in the Exposition (March) number of the *Signs Magazine*.

### MISCELLANY

WANTED A BAKER.—Experienced baker wanted at once. Loma Linda Food Company. Address above, giving experience and references. 27-3

FOR SALE:—Alfalfa honey in five-gallon cans \$4 per can. It is light color and fine flavor. Sample free. Satisfaction guaranteed. Correspondence solicited. M. S. Dickinson, Los Banos, Cal. 24-3mo

FOR SALE:—In San Fernando, Cal., half block from academy grounds, modern five-room cottage. In use a little more than one year. Electric lights; natural gas for fuel; everything cozy and convenient, house no sham, but built upon honor. Nice grounds; concrete

walks. Orange and olive trees in full bearing. Very cheap at \$1800. Address E. J. Hibbard, St. Helena, Cal., care Pacific Union College. 26-tf

FOR SALE.—Twenty-seven acres near St. Helena Sanitarium; ten acres cleared. About fifty-five young prune trees. Good for chicken ranch, fruit and vegetables. Lots of water. Three and one-half miles from St. Helena. Ten minutes' walk to sanitarium and church-school of ten grades. Price, \$55 per acre. Apply to Robert A. Keller, Sanitarium, Cal. 28-2

### Annual Meeting of Southern California Sanitarium Association

The eighth annual session of the Sanitarium Association of Seventh-day Adventists of Southern California will be held in connection with the annual session of the Southern California Conference of Seventh-day Adventists at 417 West Fifth Street, Los Angeles, Cal., for the purpose of electing the officers of the corporation, and transacting such other business as may come before the body. The first meeting will be held at 10 A.M., Friday, February 19, 1915.

F. M. BURG, *Pres.*,  
B. M. EMERSON, *Sec.*

### Annual Meeting of Southern California Conference

The fifteenth annual session of the Southern California Conference of Seventh-day Adventists will be held in the hall at the conference office at 417 West Fifth Street, Los Angeles, Cal., February 18 to 23, 1915. The first meeting will be held Thursday, February 18 at 10 A.M., and continue daily until the conference business has been transacted. The session is called for the purpose of electing the officers of the conference and for transacting such other business as may properly come before the meeting.

Each church in this conference is entitled to a delegate representation at this session on the following basis: One delegate to represent the church organization and an additional delegate for each twenty-five members or major fraction thereof.

E. E. ANDROSS, *Pres.*,  
B. M. EMERSON, *Sec.*

### Annual Meeting of Southern California Association of Seventh-Day Adventists

The fifteenth annual session of the Southern California Association of Seventh-day Adventists will be held in

the hall at the conference office, 417 West Fifth Street, Los Angeles, Cal., February 18 to 23, 1915, in connection with the annual meeting of the Southern California Conference of Seventh-day Adventists.

The first meeting of the session will convene February 19 at 10 A.M. At this time officers will be elected and all other business pertaining to the annual session will be transacted.

E. E. ANDROSS, *Pres.*,  
B. M. EMERSON, *Sec.*

### Where Two Ships Met

Victoria was eighteen years old when she began to reign, and she reigned threescore years and four. And in the sixty-fourth year of Victoria, Edward began to reign, and he reigned nine years and was gathered unto his fathers. In the ninth year of Edward began George, his son, to reign in his stead. And the people waxed mighty, for the hand of God was upon them for good. But the hearts of the people were far from God, for there was much gold. And behold it came to pass that in the ninth year of Edward, the king, the mighty men of wisdom said one to another, "Go to. Let us build a ship of iron and steel; eight hundred and fourscore and two feet shall be the length thereof, whose strength shall be as the strength of the mighty deep. And let us make unto us a name."

And the Spirit of God moved upon the waters and troubled them, and lo, there was created a ship of ice, as it were a mighty mountain. And the waters of the earth moved the great mountain of ice.

And behold! In the second year of King George, in the fourth month, it came to pass that when the people of the Eastland had made an end of building the great ship of steel, they called the ship "Titanic," which is to say, being interpreted, great, mighty, of Godlike power. And lo, there were upon the ship two thousand four hundred onescore and ten souls. And the "Titanic" set sail for the land of America. And on the fourteenth day of the fourth month of the second year of George, the king, while it was night, the ship of ice which the Lord loosed from the Northland and the ship of steel which man loosed from the Eastland did meet upon the great sea. And the bows of the ship of steel were rent in sunder and the great sea did open her mouth and swallowed her. And there perished with the ship of steel sixteen hundred and thirty and five souls.—*The Evangelical*.