

PACIFIC UNION RECORDER



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

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Behavior in the House of God

For some time I have been burdened over the apparent lack of proper regard for the house of God that seems to be growing among our churches. I am very sure that our people are desirous of treating with proper respect the house dedicated to God's worship, and that any lack on their part is not of design but through thoughtlessness.

The ancient temple of Jerusalem was taken as a type of the church as seen in Eph. 2:21, 22, where the apostle Paul writes as follows: "In whom all the building fitly framed together groweth unto an holy temple unto the Lord: in whom ye are also builded together for an habitation of God through the Spirit." And again the same thought is referred to in Heb. 3:6, where it is stated, "But Christ as son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The Lord was very particular indeed as to how the temple, as well as the ancient sanctuary, was to be treated; and by careful study of this subject we shall find how the Lord would have us to-day treat the house that we dedi-

cate to His worship. We expect the Lord to meet with us as we gather in His house. He states: "The Lord is in His holy temple: Let all the earth keep silence before Him." I believe it would be well for us to sing frequently that beautiful hymn found in "Christ in Song" entitled, "Be Silent." We should sing it with the Spirit, and with the understanding also.

We have some very plain counsel given us in the Testimonies, Vol. 5, pages 491-500, entitled, "Behavior in the House of God." I quote a few extracts from this testimony:

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent careless attitude. Common talking, whispering and laughings should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence, there will be a sweet eloquence in silence.

The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight, and suitably impress the heart.

"When the minister enters, it should be with dignified solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer with him, that God may grace the meeting with His presence, and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the Word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured fourth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies."

It will be observed that in this quotation special emphasis is placed upon the matter of refraining from common talking, whispering or laughing in the

house of worship, either before or after the service. Instead, ardent, active piety should characterize the worshipers. If Jesus should visit our churches in person and we recognized His presence, how different would be our attitude from what it is commonly in the house of God!

In Great Britain a beautiful custom prevails, which I would very much like to see started in our houses of worship here. When the worshiper enters the house of God, before taking his seat, it is customary to kneel in silent prayer. In some instances they will take their seat and then bow the head in silent prayer for a few moments. Following this, perfect quiet is maintained until the service closes. Another beautiful custom which prevails in Scotland, and which I believe would be very advantageous if we could introduce it in our churches, is that as soon as the benediction is pronounced the worshipers all quietly take their seats and engage in a few moments of silent prayer. Then all quietly withdraw from the house of worship.

It would be much better for us, after a few moments of silent prayer, to quietly take our seats and take our Bibles and read a portion of Scripture until the service proper opens, than for us to engage in conversation with any one, or to be aimlessly looking about over the church. We must remember that heavenly messengers are in the house, and God's Holy Spirit is present. Let us hold communion with God during these sacred moments rather than with any friend, however dear that one may be to us. When the minister enters the pulpit and while engaged in silent prayer, all the congregation should bow the head in silent communion with God during this time. "When the meeting is opened by prayer every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."

It seems to me that this is in perfect harmony with the general tenor of the scriptural teaching regarding public worship. "O come," says the Psalmist, "let us worship and bow down: let us kneel before the Lord our maker." And when Paul was leaving the church at Miletus, we are told that "he knelt down and prayed with them all."

I realize that in some of our churches it is quite difficult for the worshipers to bow between the seats, which I believe to be quite unfortunate; but where it is possible, I believe that this cus-

tom should be revived in our churches and regularly followed. I am confident that by adhering to some of these regulations that were to be so carefully followed by God's ancient people, we would find much greater blessing in our public services than we do when we disregard them. I sincerely hope that the officers of our churches will give careful heed to this matter, and as faithful stewards call the attention of the brethren and sisters in all the churches to this important counsel, and do all in their power to secure proper reverence for the house of God.

E. E. ANDROSS,
Pres. Pacific Union Conf.

FIELD TIDINGS

Spartanburg, South Carolina

After having spent several years of pleasant labor in Southern California, we were asked, by the North American Division Conference last November, to make South Carolina our field of labor. We felt after presenting the matter before the Lord, that the move was in harmony with His mind, and accordingly we began at once to make preparation to leave for our new field. For more than a year it had been our happy privilege to labor in San Diego, associated with Elder R. S. Owen and Brother Henry Zutt, Sister Knapp and Sister Hickox. This association was very much enjoyed by the writer, and the Lord blessed the work during this time by bringing a large number into the truth. It was my privilege to baptize twenty-eight during this time, while Elder Owen baptized more than this number. We praise God for these evidences of His guidance, and truly thank Him for the part we had in the work.

After finishing our work in San Diego, we spent a few weeks visiting those whom we had come to love and making what will more than likely be our last visit on this earth with our parents. On January 25 we bade farewell to all and started for "the land of cotton."

On our way we were forcibly impressed with the uncertainty of riches and the blessedness of the Christian's hope. A young man who had spent some time in Los Angeles was returning to his wife in New York, carrying in his pocket their fortune of \$2000. When we reached the noted city of New Orleans, some of the passengers brought some whisky on board, in which the

young man indulged so freely that he became intoxicated. The following morning no trace could be found of his wallet containing the money. Diligent search was made throughout the day, and in the afternoon when we reached Atlanta, all passengers, save ourselves, were taken to the police headquarters and searched, but nothing was found. Whether it was stolen or whether he had dropped it out of his pocket on the rear end of the train was not known. The fact was, it was gone. In talking with him about it, he said, "That was all we had in this world," and then added in despair, "I would not care if it were only myself, but what will I say to my wife?" As we heard those words and saw the expression of despair on that face, I thought, how soon do riches take wings and fly away; and then we thanked God for that treasure which moth and rust cannot corrupt and thieves cannot steal.

We reached our destination January 29 at 3:40 A.M., and were made welcome in the home of one of our sisters whom we, of course, had never met. Here again we felt thankful for the truth that makes people one no matter where they are in this world. It being Friday we were kept busy getting ready for the Sabbath. On the Sabbath I had the privilege of attending the service at the white church in the morning and the colored church in the afternoon. It was my first experience in addressing a colored audience.

Most of my time has been taken up in remodeling the church building, which was so delapidated that we felt the most important thing to do was to remove the reproach by putting the house of worship in order. This is the largest church we have in the state, having a membership of about forty, representing nearly half of our white constituency.

For many years we have heard of the "neglected South," and now we find ourselves in the most neglected part of the "neglected South." As we view the field and face the situation that exists here, we can begin to appreciate the burden that has been upon the heart of one whose voice has been raised for many years pleading with God's people to perform their neglected duty in the Southern field. So many times we have wished that our people in California, who are enjoying the comforts of life might be dropped down in this field for just a few months and get a little taste of what the workers

here have to meet, and see for themselves the great need. I am sure those whose hearts are warm with the sanctifying power of the message would return to their homes with a determination to make a sacrifice which would be wholly acceptable unto God.

California has done much for the work in the South, but there is still much more to be done, and I am sure that California will still be willing to give her money and men in this needy field. We need energetic young men for the canvassing work, and others for the ministry, above all we need faithful families to come here and live the truth before the people, and act as leaders in the local church work, and of course we need money. We are hoping and praying that God may impress families and young men to come, and others to help in a financial way. What we do must be done quickly, for soon it will be too late.

This is a very hard field, and he who comes must expect to endure hardships.

Kindly remember us in your prayers, and may the Lord continue to bless the work in California, and hasten the finishing of this great movement, that we may all go home and be at rest.

May 9.

SILAS DAVIS,

Rel. Lib. Sec., S. C. Conf.

An Echo from the Exposition

Our brethren, at quite an expense, have furnished the San Francisco booth as a library and rest room. It is true we are seemingly in the wrong building, and we are many times asked why we are here, yet I believe our Father's hand directed even in that. It is the only rest room in Machinery Palace, and the people who come into this building do not expect to find one there, hence it is the more restful when they do find it. Frequently the wife comes in to rest while the husband is looking at the wonderful machinery exhibit. In this way I reach many ladies.

The first to come in this afternoon I shall speak of was a young Italian, born in New York, but speaking very defective English. He first walked down by the long table, looking at the current magazines we have laid out for inspection. I was occupied at the time in changing the old magazines in the folders for new ones, and did not at once give him any attention. We try not to be too anxious lest we give a wrong impression, so I waited. When he came to the great globe, he stopped and began to look at it most intently.

Then I spoke to him, explained the globe, learned he was a Protestant, as was also his family. He told me why they left the papal church, giving the usual reasons why Catholics leave their church for the Protestant. He told me he would be free on Sabbath morning, having just sold out his business preparatory to going back East to his family, so I invited him to services at one of our churches, and he promised to go. I gave him the only Italian paper we had at the time, and he left.

I had just returned to my work when a very pleasant Japanese gentleman came in, with much bowing and courtesy. His home is in Oakland. He has read in English "Desire of Ages," "Patriarchs and Prophets," "Steps to Christ," "Thoughts from the Mount of Blessing," "Thoughts on Daniel," and many other of our large books. He told me how he had bought three copies of "Desire of Ages," one for his own library, and two for presents. He said, "I am not a Seventh-day Adventist, but I am very much interested in your literature. You have a wonderful, most instructive, and very interesting literature." Our Brother Kuniya in Japan is his friend. He was much interested in the globe, and delighted when he saw the colored lights in Japan. Like many others, he was amazed at the magnitude of our work in the world as represented by the varicolored lights. He was pleased to find so much literature in his language. His name and address were taken, one of our late papers given him, and he left bowing and smiling.

Before I could return to my work on the magazines, a bright, earnest-faced young woman walked in, and came directly to me, with the question, "Where did Seventh-day Adventists come from? Are they from America or Europe?" I told her they first organized in the United States. "Well, when and where?" came her next question. I gave her the date and place, and invited her to sit down. She did so, telling me she was Miss —, of Virginia—mentioning an old Virginian name. She wanted to know more of the history of our people, so I began and gave her a short sketch of the rise of our people after the disappointment of 1844, showing her from the Bible how God's people have been disappointed before in their understanding of prophecy, but how this disappointment was foretold by the prophet in Revelation 10. Her questions then followed thick and fast,

bringing out many points of our faith. She was much interested in our belief on the condition of the dead, and wanted to know much on that question. I took my Bible, and we spent *one hour and a half* in studying different points. She had heard of us, met, as she thinks, some of our believers in Palestine while traveling there, and wanted to know more of us, hence her questions. She was leaving the city the next day, so I could only take her home address, and give her some reading matter for her trip East.

By this time it was five P.M., and I began to prepare to close the booth, but my day was still not done. Just then there came in a lady and her little daughter. She sat down at the table to read. I continued my preparations for closing. I was very tired and exhausted from my long Bible reading and other previous conversations. I scarcely felt equal to another, so did not press myself on her. But I saw she was looking for something and seemed disappointed that she had not found it, so I asked if I could help her. She said she was looking for something on the state of the dead. She said, "I am not a Seventh-day Adventist, but my mother was one, and died a few months ago in the faith. I believe, as my mother did, that the dead sleep, but my sister has been studying Spiritualism, and says she has had communications from mother. I told her that it is not possible; mother is asleep. But sister asks, How do we know?" I gave her some reading matter on the subject, took her and her sister's name and address. The sister lives in this city. The lady herself was from British Columbia. Before leaving she repeated, "I am not a Seventh-day Adventist, but hope to be." I begged her not to put it off too long, as delay now is dangerous. She replied, "Yes, I know, things are closing up rapidly." One or two others called, short explanations made, and the day was done, but it was just six o'clock as I left the grounds.

In that one afternoon I had met and talked with souls from Europe, Asia, Canada and our own South, not including the many others with whom we had exchanged only a few words.

And thus it is every day. We have met and conversed with as many different nations as were represented on the day of Pentecost. And we have longed too for the "gift of tongues." For the four that we can use we have found

abundant use. We plan to get something of the printed truth into the hands of all the representatives of the different Spanish and Latin American countries located here on the grounds. Having the language of all these people, this we can readily do.

In calling at the Cuban building the other day, we found the one in charge to be the revolutionary leader whom we met while in Cuba. We have not yet visited the Argentine Republic building, but expect to do so, and will probably find someone there whom we have known before. The representatives sent here from these countries are not from the "byways" but the "highways" of life in their countries, so we are praying most earnestly every day that God will send to our booth the honest-hearted—souls longing for something they do not have; and that He will give us the right words to speak to them, and help us to sow the seeds of truth faithfully. Although we may not have the privilege of reaping, yet others may water and gather in the sheaves from this seed-sowing. To this end we ask an earnest interest in the prayers of our brethren and sisters in this great state.

ESTELLE KETRING SNYDER.

NORTHWESTERN CALIFORNIA Humboldt County

We arrived in Eureka March 18 and found calls from several places for meetings. One of these came from our brethren at McKinleyville. The Lord was with His people there, and for over three weeks they with many of their neighbors came nightly to study the Word and enjoy the blessing of the Holy Spirit which was present in a very marked degree. Some who knew the truth years ago, and who had once rejoiced in it, but had permitted the enemy to turn them aside, came back to the Lord's fold. Others who were connected with the church, but who had not lived up to all the privileges that they have had, took a new stand, and all of the church testified to having received anew of the waters of life, while some who never made a profession took their stand for the commandments of God, and grasped hold of the faith of Jesus.

Ten went forward in baptism. An elder, two deacons and two deaconesses were chosen and set aside for their work. A young people's society was organized and plans laid for some im-

provements in the property connected with the church building.

Sabbath, April 24, was spent in celebrating the ordinances of the Lord's house. Needless to say it was a day of rejoicing. All testified to the goodness of God and expressed a determination to more fully claim His promises than they had ever done before.

On Sabbath, May 1, three of the Eureka church members were rebaptized. And Sunday evening, May 2, the church was filled with an interested audience who came to study with us "The World's History in War." Many in Eureka are interested in the message and calls are coming from all over the county for meetings. In different places requests are coming in for some one to come and administer baptism to those who have known this truth for years, but have not made an open profession before.

We earnestly solicit the prayers of our people in behalf of the work in this county.

Elder J. Adams Stevens is now with us, and visits are made to all parts of the county. Everywhere our people are of good courage, and many signify a desire to study about the things that are taking place in the world.

J. D. ALDER.

CENTRAL CALIFORNIA Items of Interest

The writer met with our people at Bakersfield Sabbath, May 15.

Let us not forget the good resolutions made at our recent camp-meeting.

Prof. M. E. Cady and Sister Alice Mina Mann, our educational secretary, expect to be at Bakersfield Sabbath, May 22, in the interest of the church school work.

One person was baptized at Fresno last Sabbath, May 15, and ten others who were baptized during camp-meeting, united with the church. Thus the good work goes forward.

Several persons have decided for the truth through the German tent effort in Fresno, and others who are deeply interested will, doubtless, soon take their stand. The meetings will continue for a while yet.

Elder A. S. Booth, who has been holding meetings at Fresno during the past four months with excellent success,

left Fresno Tuesday, May 18, for a few days' rest, after which he expects to begin an effort at Ogden, Utah.

In writing from Alpaugh under date of May 18, Elder J. R. Patterson says that though the weather has been very unfavorable, and they have been unable to hold meetings every night, there are some who have decided to obey the truth, and others are deeply interested. The Spirit of God is surely at work upon hearts. Although the opposition is strong, the truth of God will surely triumph. May the Lord bless the work at Alpaugh, is our prayer.

N. P. NEILSEN.

Fresno

Eighty-seven persons have united with the Fresno church, and twenty-six others have signed the covenant to keep all the commandments of God, since the first of the year.

Beginning January 3, it has been the privilege of the writer, associated with a faithful company of workers, and the loyal Fresno church, to conduct a series of evangelistic meetings in this place. Eighty-three evening services were held in the church. The attendance has varied from 200 to 800 nightly. This series of meetings was followed by an excellent camp-meeting, which was greatly appreciated by the new believers, and also moved others to take their complete stand for the truth.

The newspapers printed 134 articles on the message, averaging over seven inches during the time of the services. They also gave liberal space to Brother Frank Coffin's reports of the camp-meeting.

The offerings amounted to \$628.37, and more than covered the expense of the meetings, aside from the salaries of the laborers.

When the Sabbath truth had been presented, two signs occurred in the moon which helped those that had listened to the message to see the importance of the truth and the necessity of obedience. On March 2 the first sign appeared, and was reported in the Fresno *Evening Herald* under the caption, "Fresno men see red cross in the sky; covers full moon." The newspaper account follows: "Workmen employed at the William Dougarty ranch on McKinley Avenue, west of the city, assert to-day that they had discovered a strange visitor in the sky. They said this morning that they saw a huge red cross between the earth and the moon.

The red cross was visible at five minutes to six o'clock, and disappeared twenty minutes later. It appeared, in comparison with the size of the moon, to be eight feet high and five feet wide, the color being a light shade of red, boldly outlined with crimson, which at times became almost a light purple. Three men watched the picture for twenty minutes holding their watches at the time."

The evening following the sign in the heavens, the attendance was especially good. We called attention to the fact that these things were foretold, and that God was simply witnessing to His word. A report of the sermon appeared in the morning paper with the heading, "Asserts prophecies are being fulfilled; appearance of cross in the sky, one sign, says evangelist."

March 4 appeared the second sign in the heavens. The evening paper printed the report under the title, "See phenomenon in sky; second in two nights." The second report reads: "A phenomenon in the sky, the second in two nights, was seen last night by a number of people. Last night two bright streaks—one white and one red—were seen in the moon."

Associated with the writer in this series of meetings were the following workers: Elders B. E. Beddoe, N. P. Neilsen, J. R. Patterson, Professor Beardslee; and Mrs. R. Jackson, Miss G. Patterson and Miss L. Dart, Bible workers.

Our people of the Fresno church rendered valuable assistance in advertising the meetings, and not only attended faithfully themselves, but brought others to the services.

The Fresno church has at the present time a membership of 418. Elder E. H. Adams has been appointed pastor of the church, to succeed Elder N. P. Neilsen, who has been made president of the Central California Conference. We invite the prayers of our people for the work in Fresno.

A. S. BOOTH.

CALIFORNIA

San Jose

I am pleased to report to the readers of the RECORDER that the Lord has been working for and with the San Jose church. We have our new building practically finished. All our bills have been met, and we are meeting our payments to the conference promptly each month. We have been under a very heavy financial strain to do this and

meet other calls, but there has been a blessed spirit of willingness to do, and we hope soon that we can feel free to hold our dedication services.

The Sabbath service is a cause for real encouragement. Our auditorium is nearly filled every Sabbath, and from 50 to 125 on Sunday nights. Our prayer-meeting services have increased during the new year from an attendance of from ten to fifteen to an attendance of from thirty-five to forty-eight. For weeks we have had not less than thirty, and usually forty or more. We are not yet out of the zone of temptation and perplexity, but there is a good spirit prevailing, to that extent that my heart is cheered daily. Fears are expressed that we have built too small, and when we see the new faces, and the increasing congregation Sabbath after Sabbath, it looks that way. Conditions in the world to-day are causing many to think as they never have thought before. It is beginning to take hold of our young people. Last Sabbath, May 15, was a very precious day to us all. Elder A. S. Marchus was with us and gave an instructive and encouraging discourse. Following this I baptized eight more willing souls. Three more expected to be present but were hindered, and will go forward at the next opportunity.

Of those baptized, I am pleased to say, five were our own young people. Three of these are members of our sanitarium family. Two came from the Christian church. One, who has been a member for a time, was rebaptized. Several are much interested, which our faith grasps as members, soon to be. We must ask great things of our heavenly Father, and take hold of the realization by living faith.

May 16. ALBERT E. PLACE.

SOUTHEASTERN CALIFORNIA Imperial Valley

Brother W. H. Bradley and wife and the writer began tent meetings at Brawley November 1, 1914, and continued till January 1, 1915. At that time Brother and Sister Bradley were called to another part of the field, leaving the writer to bind off the work.

As the result of the meeting fourteen honest souls took their stand for the truth. Twelve others accepted the truth from personal Bible work, making a total of twenty-six new Sabbathkeepers at Brawley. A number of other are deeply interested, and have promised to take their stand later.

The Lord truly blessed our efforts here, and gave us an excellent quality of choice fruit.

I have never seen the dragon's wrath manifested in such a marked degree as here. The night I spoke on the fall of Babylon, the Methodist minister attended. At the close of the service some of his members introduced him to me. He said he enjoyed the sermon very much, but did not believe it. I told him that we find a great many people who do not believe God's word, but that it makes no difference whether any one believes it or not, these things are truth just the same.

There were quite a number of his people gathered around us, and he felt that he must defend them. So he said, "I don't take any stock in that old Jewish Sabbath." I asked him if the Bible did not say, "The seventh day is the Sabbath of the Lord thy God," and not the Sabbath of the Jews? He said, "Yes, but Sunday was the original seventh-day, because Joshua made the sun stand still, so by losing a day would throw the seventh day on Sunday." After getting him to admit that they kept the day Christ arose on, I asked him if Inspiration did not call the resurrection day, the first day of the week in Luke 23 and 24? He admitted it did. Then I asked him how he made out that Sunday was the seventh day when God said it is the first. He became confused and his own people saw the point. So he said, "I do not want to cause a disturbance here," and he invited me to his home the next Monday morning at ten o'clock to talk it over.

I went at the appointed time, his wife met me at the door, and told me that the pastor left word to have me meet him at the church, next door. I went to the church and was much surprised to find eight preachers there. They were holding a council of the pastors of the "Brawley Church Federation." I saw at once I was interfering with a meeting, so excused myself. But was told by the Methodist Episcopal preacher that I was welcome, and to be seated a few minutes.

I sat there one hour and five minutes waiting for them to decide on an evangelist to offset the "damnable influence at the tent," as they called it. Then the chairman asked if there was any more business to come before the council. The Methodist pastor arose and said, "Yes, there is one thing I want to mention. We have in our midst,

sitting over there, (pointing to me) a man who has been proselyting among our church members, and I am convinced that the time has come when we should hit this low-down, unchristian, dastardly way of proselyting, just as hard as we can." "Amen," "That is good," "Praise the Lord," were heard from all the pastors present. Then each took his turn telling how the Adventists had taken the cream of his church members. The Methodist Episcopal pastor said I had gone to the homes of some of his members and forced them to come to the tent in my auto against their wishes, and that we were not preaching the gospel at all.

A resolution was unanimously passed, "That Seventh-day Adventists are not Christians, and that their doctrines are dangerous." A motion to adjourn was called for, but before it could be acted upon, I asked the chairman to allow me a few minutes to answer the charges made against our work, which he granted.

I said I was invited to the home of Brother —— at this hour as his guest, but this is the way I have been received at the hand of those who should be my friends. I am forcibly reminded of the treatment that Jesus, Peter, John, Paul and Silas, received at the hands of the chief priests and the Sanhedrin; however, like them, I am compelled to say, "And now Lord behold their threatenings: and grant unto Thy servants that with all boldness, they may speak the Word."

We have been accused of "not preaching the gospel." We are preaching what Paul said in Rom. 1:16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." I asked the Methodist Episcopal pastor from what the gospel was the power of God to save us?

He said, "Sin."

I then asked him, "What is sin?"

He said, after some delay, "Sin is the transgression of God's law."

I replied, "That is right, and that is just what we are preaching at the tent. The gospel is the power of God to save us from sin, or from transgressing His law. Therefore, anything preached for gospel that does not keep us from breaking God's law is not gospel at all." This was all they could stand of my reply, so they began to interrupt me, and would not let me say any more. The baptist minister shaking his fist in my face, said, "If you get any of my

members, I will ask Jesus Christ to excuse me just fifteen minutes, while I clean you up." At this they all said "Amen," "That's good," etc.

The same night at the tent, I asked the people how many had heard the real gospel preached at the tent? All raised their hands. Then I told them the experience I had had with the preachers, and how they accused us of not preaching the gospel, etc.

Space will not permit me to relate all the interesting things that followed. But as the result of this attack several honest souls heard the call out of Babylon and united with us. So again we see how God can make the wrath of man to praise Him.

I left Brawley February 15, and moved the tent to El Centro. There Brother C. L. Snodgrass joined me in a five weeks' effort. We did not have the opposition there that we had at Brawley, still the Lord gave us thirteen souls to add to the El Centro church. Some of these were the most remarkable conversions I have ever witnessed. Truly we are serving a God who has power to break the bands of sin.

We moved from El Centro to Westmoreland, a country place nine miles northwest of Brawley, and began meetings April 15. But owing to the cold weather and hard winds, the meetings have been nearly broken up several times. We were obliged to take the tent down eight times in four weeks to save it from destruction by high winds. Still, in spite of it all, two have already taken a firm stand for the truth, and several others are in the balances. We feel quite sure of four or five souls here.

This will close our work in the valley for this season. The Lord has given us forty-five souls as the result of our united work. The members of the different churches are working for souls, thereby watering their own. We have enjoyed the work here, and hope to see these faithful ones in the kingdom of God.

L. E. BRANT.

NORTHERN CALIFORNIA

Chico Camp-meeting

This local meeting was held to reach those who have been isolated in that part of the state, as well as the churches near that place. The attendance was not large, but the blessings of the meeting were many. The meeting was held May 12 to 17. The weather had

been exceptionally rainy for this season in California. Some advised but two days before the meeting that we postpone it. Tuesday night it rained all night, but Wednesday—the day of the commencement—it lighted, and we had no more rain until the last meeting. The weather was ideal. At the last service the attendance was lessened by the rain and it continued all the following night. We were thankful for the good weather during the camp-meeting. From the first the earnest spirit was manifested, and we did not hear one word of complaint or criticism.

The brethren and sisters responded to the calls that come with the increase of the work to the extent of their ability, I believe. Four hundred sixty-five dollars was raised in cash and pledges for the mission fields, and \$225 worth of literature was taken from the book-stand to use in carrying the light to those not yet in the truth.

Quite a number took their stand for the Lord, while others who had been discouraged once more claimed the promises of God. A large part of the camp made a definite reconsecration of themselves to the Lord. Thirteen were baptized, and three others arranged to be baptized when reaching their home churches.

Elders E. W. Farnsworth and Meade MacGuire carried the larger burden of the meeting, while other laborers rendered acceptable service along special lines. After an early Monday morning meeting, conference laborers and campers separated to go their ways into the harvest anew, never more to all meet until the work is ended and all rest together in the kingdom. How good to know that this day is near!

CLARENCE SANTEE.

SOUTHERN CALIFORNIA

Conference Items

Baptisms

Elder E. A. Brown recently reported the baptism of six persons at Santa Barbara.

Four persons were baptized last Sabbath at the Carr Street church, Los Angeles, by Elder G. A. Snyder.

Elder D. A. Parsons will baptize a number of souls next Sabbath.

Tent Companies

Companies have been organized for tent work as follows:

Huntington Park: Elder G. A. Snyder, Brethren C. E. Andross and J. R. Dieffenbacher and Sisters M. E. Hoyt and Elizabeth Carter.

Whittier: Elders D. A. Parsons and A. Ritchie and Brother Harold Davis.

Latin: Brethren J. H. Miller and W. H. Bradley and Sister Florence W. Merrill.

One and possibly two other companies will be organized and located before this report reaches our readers.

Young People's Department

At a recent meeting of the conference committee, Brother W. H. Bradley was appointed secretary of our Young People's Missionary Volunteer Department. All correspondence pertaining to this department should be addressed to him at 417 West Fifth Street, Los Angeles, Cal.

Camp-meeting

Huntington Park will probably be the place where the camp-meeting will be located this year. This is about as central as any place which could be secured for this conference. It is just outside the southeastern boundary of Los Angeles, and can be reached by a 5-cent fare from the city. August 5 to 15 has been set as the date. It is none too early for our people to begin planning for this gathering.

Tithes

By referring to the comparative statement of tithes our brethren will see that the majority of our churches show a very encouraging increase in their tithes for the first three months of the year; however, a few of the churches show a decrease, compared with the same period last year. Even after the churches which show a decrease have been taken into account, the conference shows an increase over the same period of last year of over \$2200. This truly is encouraging.

On the strength of this increase the conference committee has seen fit to employ five extra laborers. Four of these are young men who are just finishing their college work preparatory to entering the ministry. We felt that they should be encouraged, but to support our enlarged work it will be very necessary for our brethren and sisters throughout the conference to encourage all our believers faithfully to send in their tithes.

Offerings

According to a report published in the RECORDER by the treasurer of the conference some weeks ago, our brethren will see that although the funds are coming in quite encouragingly on the twenty-cent-a-week fund, yet we are far behind, so much so that it should give to all some anxiety. We certainly

trust that all our church and Sabbath-school officers will so cooperate that by the close of June when the thirteenth Sabbath offering is taken, all our churches may have contributed their full proportions of the twenty-cent-a-week fund. We will certainly come behind at the close of this year unless we put forth a strenuous effort at this time. May the Lord help us to work together to achieve the desired results.

B. E. BEDDOE.

MISCELLANY

FOR SALE.—Ten acres newly seeded alfalfa (soil, sandy loam), located in Orland, Glenn County, Cal. Price, \$250 an acre. \$950 cash; balance may run nine years at six per cent. For particulars address J. P., Box 132, Salida, Cal. 39-42

FOR SALE.—Three and one-half lots (two lots in tokay grapes; the rest in alfalfa and family orchard), with seven-room house and basement; also barn 16x20. On Central Avenue three blocks from Lodi Academy. Address Samuel Schmidt, R. F. D. 4, Box 4 H, Lodi, Cal. 39-42

WANTED.—To correspond with the local elders of several of our smaller churches, or any one else interested, with reference to any possible opening for a small laundry plant to sustain family while putting children into church school. Am anxious to move to location near church and school, but must have some means of support. Am also expert orchardist and farmer, and can do carpenter work and painting. Would exchange plant, and small established business. What have you? Address W. S. Parker, 137 East Ave., Monrovia, Cal. 42-44

**Comparative Statement of the Tithe
For the First Quarter of 1914 and 1915, Showing the Increase or
Decrease from Each Church**

	JANUARY		FEBRUARY		MARCH		Decrease	Increase
	1914	1915	1914	1915	1914	1915		
Arroyo Grande.....						\$ 75.13		\$ 75.13
Berean.....						41.03		41.03
Boyle Heights.....	\$ 60.47	\$ 19.00	\$ 18.00	\$ 198.50	\$ 27.20	\$ 213.50		\$ 325.33
Burbank.....	27.05	69.00		180.00	50.97	79.76		250.74
Carr Street.....	310 96	112.64	269.01	633.73	333.49	801.13		634.04
Eastside.....	4.43		33.47	87.29	63.52	135.73		71.60
Edendale.....	13.57	5.40	6.40	98.14	111.86	40.10		11.81
Fernando.....	158.54	12.81	17.69	20.05	211.59	771.55		416.59
Florence Ave.....	139.45	86.70	6.20	72.20	96.65	165.32		81.92
Furlong.....			109.07		140.20	176.16	\$ 73.11	
Gardena.....	21.07	6.14	8.56		6.60	5.95		24.14
Glendale.....	489.41	303.75	807.90	448.00	431.36	771.09		205.13
Glendora.....	43.85	23.15	24.25	45.73	47.05	43.70		2.54
Graham.....	51.50	122.72	24.93	15.40	38.25	9.30		32.74
Inglewood.....				34.04		131.06		165.10
Long Beach.....			225.67	228.21	170.51	489.59		321.62
Los Angeles, German..	68.00	52.82		43.40	78.85	43.40	7.23	
Mexican.....	15.23		21.68	23.61	20.20	22.01	6.54	
Norwalk.....		6.00	6.81		81.00	115.13		33.32
Pasadena.....	40.00	29.00	261.30	352.56	142.42	537.01		474.85
Pomona.....			115.70	133.09	71.45	189.37		135.31
Rivera.....								
San Pedro.....			58.81	70.56	96.36	80.37	4.24	
Santa Barbara.....	29.21				202.35	94 09	137.47	
Santa Monica.....	41.84		57.08	44.00	63.30	54.80	63.42	
San Luis Obispo.....						5.00		5.00
Sawtelle.....		42.30	66.45		30.70	86.45		31.60
Southside.....	242.17	120.75	244.74	200.25	285.52	225.56	225.87	
Vermont Ave.....		28.14				64.23		92.37
Watts.....		8.00				8.85		16.85
Personal.....	79.16	2.30	69.34	6.30	161.15	82.95	218.10	
	\$1835.96	\$1050.62	\$2502.36	\$2940.09	\$2962.55	\$5558.32	\$ 937.79	\$3215.95

Total tithe for first quarter.....	1915	\$9549.03
Total tithe for first quarter.....	1914	7300.87
Tithe gain.....		\$2248.16

Statement of Twenty-cent-per-week Fund

Amount due for first quarter.....	1915	\$5532.81	Amount received per member.....	\$1.37 plus
Amount rec'd for first quarter.....	1915	2923.26	Amount received per member per week	.10½
Amount short for first quarter.....	1915	\$2609.55		

B. M. EMERSON,
Treas. Southern Cal. Conf.

Pacific Union Recorder

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

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THURSDAY, MAY 27, 1915

Those who are not regular readers of the *Review and Herald* are finding it difficult to keep up with the progress of the message in these days of quick changes. Every issue contains stirring reports of the work that is done throughout the world. The strenuous times on the earth are making brighter the gleams of hope that are held out to perishing humanity. Are you following the rapid developments in the spread of this truth?

Brother S. E. McNeill, formerly accountant in the General Conference office at Washington, D. C., called at the union conference office the first of the week. For the past few months he has been assisting Brother J. J. Ireland in his auditing work in the North American Division Conference, and has checked several sets of union conference books on his trip to the Coast. Brother McNeill is accompanied by his wife and little boy.

A letter from Elder W. C. White dated May 21 contains the following paragraph concerning the condition of Mrs. E. G. White: "Wednesday morning, May 12, she showed a marked improvement. It was a very pleasant day, and she was lifted into the wheelchair and taken out on the little veranda, where she enjoyed the sunshine for several hours. For a full week she has been resting better at nights and eating better than for several weeks. During the day she talks very little, but speaks with her usual cheerfulness regarding her condition. She says she has very little pain, and expresses appreciation for good care. She often speaks cheerfully regarding the remainder of her days here, and of her hope regarding the future life in the kingdom of God."

Good Seed on Good Ground

"Athena, Ore., May 11, 1915.

"Dear Brethren:

"I will send 90 cents for another six months of the good old *Signs of the Times*. Since subscribing for the paper I am now keeping the Sabbath and am rejoicing in the truth. I ask an interest in your prayers that I may prove faithful to the end.

"Sincerely yours,"

It may be an old story, but it is a fact as well, that the *Signs* does bring people into the truth.

Quick Results

"Norfolk, Mass., May 3, 1915.

"Dear Sirs:

"Will you kindly send the *Signs of the Times* weekly to the four addresses I will put on the other side, for three months? I am not sure about the price, but am sending \$2, which I hope will be enough.

"Three months' papers convinced me of the truth. I hope it may do the same for others.

"Yours respectfully,"

The Lord has used our pioneer missionary paper in a big way. Stars will be in the crowns of those who win souls to the message with the *Signs*. Are you taking and circulating your two copies?

Just Plain Honesty

Some people seem to harbor the mistaken idea that to be sly and shrewd is a sign of strength, talent or genius. We believe it to be a sure indication of weakness. Douglass said of Lincoln: "He is the honestest man I have ever known." Every truly great man has been straightforward, open and honest. Anyone who reads the Bible will see how truthful the men of God were. Remember in how outspoken and frank a manner John the Baptist, Paul and other servants of the Lord labored and spoke. We could make many applications of this principle of honesty to our own work. We wish to refer to two things.

When a minister among us accepts his credentials and receives his wages from month to month, these papers are granted, and the money is paid with the understanding that he preaches the doctrines which we as a denomination believe to be the truth of God.

Any man has a human right to change his views, to believe and teach some new doctrines or some different doctrines from what he has held in the

past; but no man can be honest and accept conference pay after he begins to preach new ideas and doctrines which the conference has not sanctioned. When a man ceases to believe or to teach the third angel's message as it is understood by Seventh-day Adventists he must, if he be honest, cease to receive wages from Seventh-day Adventists. It would not only be folly, but sinful, for us as a people to pay men to hinder the very work which we believe God has called us to do.

This same principle of honesty applies to our church officers. When a man accepts the responsibility of elder or deacon or Sabbath-school superintendent, or some other office, he does it with the understanding that he will labor to build up the church and to assist the cause of God in our organized work. If a man does not believe in the spirit of prophecy, or does not pay his tithe, or does not accept our principles of organization, he should refuse to receive an office. He does himself an injustice and injures the work which he professes to serve by accepting such a position. Another point of great moment should be noted. No minister has a right to ordain a man as elder or deacon who does not believe our message, who is out of harmony with our organized work, who fails to support our conferences by his tithes and offerings, his influence, etc. The minister that lays hands on such a man shares in his guilt. Further, no conference committee ought to continue in its employ a man who teaches new and strange things, which tear down and destroy. We must guard with the most sacred care the holy message committed to us of God. In writing this I do not wish to state anything that is unreasonable, and I am sure that none of our loyal, God-fearing people will so receive it. To us it is just a matter of following the good old-fashioned Bible honesty.

L. H. CHRISTIAN.

In Eastern Canadian Messenger.

Camp-meeting Announcements

Nevada Mission, Fallon, Nev., May 24 to 30.

Northwestern California, Santa Rosa, June 17 to 27.

Northern California, Oakdale, July 1 to 11.

California, Richmond, July 15 to 25.
Southern California, Huntington Park, August 5 to 15.

Southeastern California, Huntington Beach, August 26 to September 5.

Arizona, October 7 to 17.