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General Field Agent.—F. E. Painter, 620 Acacia Avenue, Tropic, Calif.
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Remarkable Deliverance of English Brethren in the Allies' Army

[The writer of this letter is one of a company of our ministerial students who was impressed into the Non-combatant corps immediately after the close of school a few weeks ago. These young men were under various officers at different places, and until very recently had always been able to have Sabbath off. A few weeks ago, however, they were ordered to do five hours' "necessary" dock-labor one Sabbath morning. Other members of the Non-combatant corps were doing five hours' Sunday work. This letter was addressed to one of our churches near London.—Editor.]

"Dear Brethren:
"No. doubt during the past few days you have realized that in all probability it would not be smooth sailing for us. We, too, fully realized this fact more than you could have done; yet fully confident of the future and persuaded that we were standing for the right, we kept on smiling. Since we have been in France we have been brought before the captain four times in regard to the Sabbath. It was not in his power to grant us exemption from duty on the Sabbath, as he was

subordinate to other officers. We feel sure, however, that he did his level best for us. After he had spoken to us we could not help admiring him for his courtesy and consideration to us. Although we could not see with him that the work we were doing during the week was a necessity on Sabbath, yet we could understand how that from his standpoint as a military officer he could not look at things otherwise than he did.

"On Friday night we were all together in the hut, and had such a happy time. We considered the matter as the captain had requested, but our sacred trust and duty to God was ever before us. The greatest difficulty then seemed to be not the almost certain punishment for refusing to obey orders, but to have to disappoint our captain, for he had the esteem of us all.

"The next morning was Sabbath, and at 6:30 A. M. we were ordered as usual to the docks to work, and we of course refused. Then followed a scuffle with one of the sergeants who tried to force us down. Brother— was handled rather roughly. We were advised, however, to go down to the docks and there refuse to work. This we did, and the difficulty which might not otherwise have been avoided was passed over. When we reached the docks our names were taken, and for an hour and a half we were placed in full view of the laboring men. We were the gazing-stock of the men and officers alike, and the reason why we were there went round like wildfire. You would imagine that we had heaps of ridicule, but there was none. On the other hand, many came up to us, and we were able to show them that the seventh day is the Sabbath of God, and how He requires each one to observe it.

"At the end of an hour and a half a sergeant marched us home again (that is, you know, the camp). Here each one of us was brought before the captain, and the sentence of fourteen days No. 1 field punishment was passed upon us. This punishment consists of hard labor during the day, followed by two hours of 'crucifixion,' which means that the prisoners are strapped two by two, back to back, and the arms tied up to a tree or a gun carriage. From this time we were prisoners under military escort, waiting to be transferred to the detention barracks. At 2 P. M. we were marched off with full kit into Boulogne, and arrived at a somewhat despicable building, where our clothes were fumigated. This process took a long time. While our clothes were being steamed, etc., we, three at a time, bathed in disinfectant, two in a bath and one in a tub. This ceremony completed, we dressed. But it was too late for us to be accepted in the detention barracks, so we were taken to be examined to see if we were physically fit for the punishment (crucifixion torture) to which we had been condemned. We were taken to different places, but at each place the doctor was not there. There was only one thing for them to do with us that day, and that was to put us in the guard room for the night. When we arrived there it was full, so we were taken to our old hut and made prisoners in one end. After supper we sat together on our blankets in one corner and read our papers, reviewed the day's experience, and closed the day as the sun set with some good old hymns and prayer. We were all happy and joyous without a single look or note of discouragement. Thus ended an eventful Sabbath in an inspiring evening.

"Now as you have listened to our experiences, have any of these queries arisen in your minds?—Why were we too late to be accepted in the detention barracks? Why were the doctors out in every case? Why was the guard-room full? Why were we back in our hut again? These questions kept going through our minds, and all we could see was that God had a purpose in detaining us in this way. The corporals could not understand it, for such a series of coincidences was quite unprecedented in their experience. We all went to bed that night and rejoiced in the hope of 'standing still, and seeing the salvation of the Lord.'

"Next morning we were up and ready to be medically examined preparatory to going to prison. We were all pronounced 'fit,' but to our surprise we were marched back to the hut, and left there for another hour. It all seemed so strange. At the command 'Attention!' three officers entered, and the camp Commandant spoke. His first words seemed firm enough as he said: 'You present here! I understand you have refused to obey orders by not working yesterday. Let me tell you, there is no bargaining in the army. When an order is given, it must be obeyed, or else certain severe punishment follows. Let me repeat, there is no bargaining in the army.' He rapped out the word 'bargaining,' and, changing his tone somewhat went on: 'Now you boys are an intelligent set, and the reports of your work are excellent. You are the best set we have down at the docks. It seems too bad that there should be such an unfortunate hitch in your work. I, with other officers, have considered your cases and have decided to offer you your Sabbath off on condition that you make up the time during the week. I command that all non-commissioned officers and commissioned officers leave the hut and give you five minutes to accept this offer. If you accept, your sentence of fourteen days will be expunged.'

"Our hearts thumped with joy and tears of gratitude came into our eyes. I felt like shouting, 'We don't need five minutes, sir!' When the officers re-entered, Brother— stepped forward and, saluting the officer, said,

'Sir, we are only too glad to accept your kind offer. We cannot express our feelings of gratitude to you. But we thank you, and trust we shall be able to express our appreciation by faithful work in the future.' In reply, the Commandant, evidently moved, said, 'Now, boys, let this be the last of the trouble, and let us work together as one family.' Then we were dismissed, feeling like birds let out of a cage.

"So you see, dear brethren and sisters, the prayers of us all were wonderfully answered. We simply took our stand for what we believed to be God's truth, and hoped while we waited for His deliverance. We all thank you for your constant prayers on our behalf, and for the strength and comfort we have received from our united supplication.

"With Christian love and greetings from all the boys here,

"Your brother in Christ"

What Will You Give?

When God and His Son, shrouded in the glory of the Father, sat in council over the creation of this earth, when all had been planned and committed to the Son for accomplishment, one question there remained to be answered, "If man should sin, what would you give?" With the accumulated love of Eternity reaching out after beings yet uncreated, "God . . . gave His only begotten Son," and Christ became the "Lamb slain from the foundation of the world."

When the Lord had led Abraham away from his kindred, out to a land that he knew not, and had given him the promised seed, then He required of his aged servant a mighty test of faith. To obey he must give that only begotten son; to withhold the son meant to lose all that had been promised through that son. Perfect obedience requires sacrifice—sacrifice in giving.

What will you give? The three Hebrew children answered it in the fiery furnace, Daniel answered it in the lion's den, Joseph in the dungeon, Moses in the wilderness wandering. John the Baptist answered the question of life by placing his head on the block, Stephen and Paul answered it with their lives, and Peter answered it on the cross. Life and

light, the gospel and salvation—all have come because some one gave, and gave freely.

When upon earth, Jesus spent much of His time with the sick poor. He delighted to help because there could be no reward except what came from the very giving. To us He said, "The poor ye have always with you," and "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Here is an opportunity to give for some "of the least of these," to provide a place where they may be cared for in sickness. For the "Ellen G. White Memorial Hospital," WHAT WILL YOU GIVE?

Newton Evans, M. D.

Prayer for the Harvest Ingathering Campaign

(Begins September 16)

The plans for the campaign cannot succeed without the presence and power of God. As prayer is so essential a factor in all spiritual results, it is of the utmost importance that a multitude of intercessors should be enlisted in behalf of this great undertaking.

Let prayer be offered in the homes, in the prayer-meetings, in the Sabbath services to the end that wisdom may be given our leaders in planning for the campaign in each conference and church, that every member will be stirred to hearty cooperation, and that we may not only experience the joy of reaching the desired goal—\$16,000—in our union, but also have the great joy of winning many to the message through the circulation of the splendid Ingathering "Signs" and our personal contact with the people.

Ernest Lloyd.

San Francisco Bomb Outrage

The incident is made a text for the best article on "Lawlessness, Anarchy, Murder" that ever appeared in the "Signs Magazine." The blame does not rest wholly upon the man who placed the infernal machine. You should read all about it in the October number. There are about fifteen other good reasons for reading and circulating this issue. Here are a few: Harvest of Evolution; Dress and Demoralization; Socialism and Salvation; Solving the Great Problem of Missions; Militarism and Christianity; Where Did the Sabbath Come From? Tell your tract society secretary how many you can use.

FIELD TIDINGS

First Place Accorded Pacific Union Conference

The Pacific Union Conference is now the largest union field in the entire North American Division. It climbed to first place in membership last quarter, according to the report for the three months ending June 30, compiled by Brother H. E. Rogers. Our membership in the union now stands at 12,362, while the membership of the Lake Union Conference, the next largest in the United States is reported as 12,078. The first quarter's report for 1916 shows that the Lake Union then had 12,051 members, and the Pacific Union 11,961. Last quarter the number baptized in the Pacific Union field was 299. One hundred and four were received on former baptism, making 403 in all. The net increase reported was 401. However, the Sabbath school membership is lower than the church membership, being 10,988.

Our union is below the average in both its tithes payments and foreign mission offerings, according to the report. The average tithe per member for North America was \$5.00 last quarter, while the average per member for the Pacific Union field was only \$4.69. The average of mission offerings per member last quarter, for the North American field, was \$1.82, the average for the Pacific Union Conference, \$1.77.

Our tithe for the second quarter amounted to \$50,669.39, our Sabbath school offerings to \$13,612.29, and other offerings to foreign missions totalled \$5568.90. For home mission work we gave in this union \$5039.66, and for local church work, \$8286.24.

The quarterly report shows that during the three months ending June 30, 74 canvassers in this union sold \$25,691.37 worth of books and papers. This is indeed a good showing when we note that the Southeastern and Southern union fields, each with 73 canvassers, report sales of \$2,783.72 and \$11,477.86 respectively. One of two things must be apparent; either the Pacific Union Conference is excellent canvassing territory, or else

our canvassers are unusually diligent. Possibly both are true.

We now have 197 churches, 252 Sabbath schools, and 278 laborers in this union. In the first quarter we had 194 churches, 258 Sabbath schools and 246 laborers.

It may be of interest to know that Seventh-day Adventists stand seventh among the Protestant churches of California in point of membership, according to an article sent out to various Southern California newspapers last month by the California State Church Federation. The federation is making a "survey" of all churches in the state. It credits our people with 149 churches and 9628 members in California. The order in which the various sects appear, as to membership, as given in this write-up is: Methodist, Presbyterian, Baptist, Episcopalian, Congregational, Christian (Disciples), Seventh-day Adventists, Methodist South, Lutheran, Nazarene, United Presbyterian, Friends, United Brethren. F. A. C.

CENTRAL CALIFORNIA.

N. P. Neilsen, Pres., G. A. Wheeler, Sec'y-Treas.

Working Together

After carefully considering the matter, our union conference committee decided to advise our people in this union to begin the Harvest Ingathering campaign on September 16. We should all begin together, and all lift as much as we can. Instruction will be sent to all our churches; and the church officers should organize their churches and lay definite plans for all to take part in the campaign. Be sure that a sufficient number of the Ingathering "Signs" have been ordered. Plan for success, work for success. The mission fields need all the means that can be gathered through the ingathering campaign. Let us remember that we are working for the Lord, and He will give us success.

N. P. Neilsen.

Items of Interest

Elder B. L. Howe recently baptized two persons at Bakersfield.

Remember that the Harvest Ingathering campaign begins in our union conference Sabbath, September 16.

Elder F. E. Brown met with the Lemoore church last Sabbath.

We understand that our people at Tulare are planning to have a church school this year, and that Sister Reeder, of Sanger, will teach it.

Let us plan to be ready to enter the Harvest Ingathering campaign, September 16. The Lord expects each one to do his best. Let us not disappoint Him.

To be engaged in the work of the Lord, is to be engaged in the greatest work there is, for there is no greater work than that of working for the Most High in the salvation of souls. And we may all have a part. Are we doing our part?

N. P. Neilsen.

August 25.

INTER-MOUNTAIN

E. A. Curtis, Pres., J. F. Gaster, Sec'y-Treas.

Rally Day at Hotchkiss

The saying that "It is better late than never" is surely true, for if we had never carried out the good "Rally Day" program, we would have been the losers. On Sabbath, July 29, Rally day was observed jointly by the Paonia and Hotchkiss schools at the latter place. There was a good representation from the Delta and Cedaredge churches, also a number of people not of our faith were present, and when recruit cards were passed, they signed for membership in our Home Department Sabbath-school. In all, about one hundred persons enjoyed the day's services.

With the Hotchkiss superintendent in charge, the Sabbath-school opened with singing:

"List to the chimes, 'tis meeting time,

The joyous bells are ringing;

'This is the day,' they seem to say,

'To meet for prayer and singing.'"

The school bowed with Sister Wallace in prayer, while she invited God to be present. Following was a solo sweetly sung by little Lorraine Gerry.

Elder Andress conducted an interesting review of the previous lesson, after which the classes enjoyed a profitable study of the third chapter of Acts. One lesson that this chapter teaches us is that we can all do

as did Peter and John—give what we have.

“No lands nor gold do I hold in fee,
Naught can I give the world,” said he.

But many a heart as he passed along
Was cheered by the lilt of his merry song;

While hapless wanderers gone astray,
Were guided back to the better way;
And eyes were dimmed with tears the while

Would flash once more in an answering smile.

“The rarest gifts to be given away
Are neither lands nor gold,” they say.

I am sure that each one felt that the Sabbath-school is one that is worthy of our best efforts, and that they were more willing than ever to rally to its support.

After the Sabbath-school closed, all remained and enjoyed the exercises of the rally day program.

The writer, as chairman, called for the opening song, and all sang heartily:

“Welcome! Thrice welcome! Ye loyal host of God.

Welcome! Thrice welcome! From near and from abroad.

Though changing years pass swiftly by,

Our cause is still the same;
And thus we gladly greet you

In the Master's conquering name.”

Following the song, Elder Andress invoked God's blessing upon all Sabbath-schools throughout the world.

The address of welcome and the object of rally day was given by Sister Gerry, which was appreciated by all.

As each number was called, the assignees responded by doing their very best. As the small children rendered their parts,—“I Love the Sabbath-school,” by little Dorothy Vogel, “The Plea of the Nations,” by nine children, “The Best I Can,” by three little folks, “Why I attend Sabbath-school on Stormy Days,” by six small girls—silence reigned supreme.

We shall long remember the beautiful and encouraging songs of both schools. The cooperation of the Ponia members was truly appreciated.

One enjoyable part of the program was the noon luncheon. Having been prepared the day before, it was quick-

ly and quietly spread, and served on the cafeteria plan.

The two schools planned, prayed, and worked to make rally day a complete success, and all present declared that the object that we had in view was accomplished. To God be all the praise. Mrs. Nellie Wallace. Hotchkiss, Colo.

ARIZONA

J. E. Bond, Pres.

Conference Items

Arrangements are just about completed for the opening of two new schools,—one at Mesa, the other at Prescott,—and we hope by another year to open two or three more.

Elder P. L. Knox sends word that several are waiting baptism at Tucson, and others are much interested. They expect to soon have a baptistry there in which to hold these services.

Circumstances have compelled us to postpone the effort that had been planned for Clarkdale, but we are expecting to go ahead with those plans when the meetings close at Prescott.

A letter from the treasurer of the Tucson church states that the money is now in hand with which to build the new church and to provide nearly all the furnishings. The foundation is in, and the work on the main part of the building is going rapidly forward.

The hall effort in Flagstaff has closed. The owner of the building having an opportunity to let it on a long lease, asked us to vacate. One lady took her stand for the message, and others are very favorable. Elder I. P. Dillon is following up the interest by Bible work and holding three meetings a week in our church. He reports the prospects good.

The meetings being conducted in Globe by Elder L. L. Hutchinson and Brother F. M. Owen have closed. Six were baptized there Sabbath, August 5, and others are obeying the message. The tent has been shipped to Safford, and meetings were opened there a few days ago. The brethren report a fair attendance. Some were almost ready for baptism before, so

we hope to see a good addition to the Safford church.

The good reports continue to come in from the canvassers. Elder F. De Witt Gauterau, who is engaged in this line of work, reports from Ray that one week he took orders amounting to \$600, and a few days later another week's report was \$640. In one day, when he was a little short of cash, Brother Gautreau took books out with him, taking orders for and delivering over \$105 worth of books.

Arrangements are being made to conduct a small dormitory in connection with the Phoenix intermediate school. A building has been rented which will be under the supervision of Mrs. Bond. We are expecting to have about fifteen students in the home this year. This will tend to strengthen our school work here, and will also enable these young people to attend our school.

Elders C. D. M. Williams and W. L. Sims opened meetings at Prescott in one of the new tents Thursday evening, August 17. The tent is in the center of the town, and faces the city plaza. The brethren report a good attendance. Two had previously taken their stand to obey the truth as a result of the meetings Elder Williams has been holding in the meeting hall.

The writer spent three weeks in the northern part of the conference, visiting Flagstaff, Williams, Oatman, Chloride, Kingman, and Prescott. At Williams a Sabbath school of nine members was organized. At Oatman a Methodist pastor of the union church invited me to occupy his pulpit Sunday night. This I did, speaking on the investigative judgment. All seemed much interested, and I was urged to come as often as possible.

Two good reports have just been received from some of the new converts who have moved to other conferences. One brother who was baptized last January, awakened such an interest over in New Mexico that a minister was required. He came, baptized the converts, and organized a church. The other letter came today. A sister recently baptized, now

living in Texas, has been sending "Message for To-day Series" to her friends in Missouri. Several are keeping the Sabbath, and now she writes asking me how she can get a minister and his wife to go and finish up the work. Can we not all engage more actively in the work of spreading the printed page?

This morning's mail brings good news from Brother A. L. Whitaker. He visits the out-of-the-way places of Arizona, where there are but few people living, and where they seldom see any one who loves God and His word. Just now the report comes from Klondike. Brother Whitaker has held two or three meetings a day there for the past two weeks, and as a result five people observed the last Sabbath with him. These have asked for baptism. And already two young people from this place are preparing to attend our Phoenix school. About three months ago I found a good span of small mules that could be purchased for \$60.00, and arranged to buy them for Brother Whitaker to use in his colporteur work. The conference expected to do this, but some of the friends where he has been holding meetings and visiting took up a collection for the full amount, turning it over to him, so now Brother Whitaker has a team of his own. God is blessing this faithful worker.

Let every one plan to attend the camp-meeting. J. Ernest Bond.

August 25.

MISSIONARY

Medical Missionary Work in Los Angeles

Miss Grace Ford, who is in charge of the Sanitarium Nurses' Bureau in Los Angeles, reports that this work is growing, a large number of persons being interested. Writing for a recent "Bulletin" of the Glendale Sanitarium, she says: "We are enjoying our work very much in this city. We go every day to what we call 'Mexico.' It is in the slums of Los Angeles. There we are treating an old lady who is suffering intensely. She sits in an old chair, all bent over with pain, never able to lie down. The house is very dirty, and swarms

with dirty children and chickens which seem perfectly at home. As soon as the nurse appeared on the scene, all the neighbor women left their wash tubs and whatever they were doing to see what the white nurse was going to do, and to see what she had in her little satchel. Of course, the children were interested, too, or perhaps they thought they might be of some help.

"By the time the nurse was ready to begin her treatment, the spectators were all seated close around the patient, or standing directly in the nurses' way. After they found their services were not needed, they all lighted their cob pipes, and began to smoke and talk Spanish. They did not know one of the nurses could speak Spanish some, but were much pleased to find that she could talk to them. It was not long before one other visitor arrived, who decided she could help the nurse, so she took a broken box and sat down close to the old dirty stove, and began to push sticks into it. It was quite a help to keep the fomentation water hot, but it was not long until the heat, with the tobacco smoke, made it almost unbearable, in spite of the ventilation through the cracks, which were large enough for the chickens to crawl through.

"We felt that this was surely a taste of foreign missionary work, and although the situation is not very inviting, we are happy to know that the treatments, with the blessing of the Lord, are relieving the suffering of this poor soul, and we were also thankful to see the happy looks on those six smoking women's faces when we handed them some tracts printed in their own language.

"We are connected with the dispensary conducted by Dr. Larsen, and expect to find many such needy Mexican homes where we can teach them that Jesus loves them, and has died for them, and is coming again.

"Our work is not all with this class of people, for our nurses are entering some of the most beautiful homes in Los Angeles, and sowing seeds of truth which are growing. And as the Lord has promised to give the increase if we sow the seed, we are sure that many of these souls will realize before it is too late, how little happiness their riches will bring

them compared with the peace they can find in serving Jesus."

In Volume 9, in the chapter on "Methods of Labor," in the large cities, beginning on page 109, the Lord has told us that the medical missionary work is to be a part of our work in the large cities. Surely, the work now being done cannot fail to bring results, since it is in harmony with the Lord's plan. Instruction and assistance in reaching the people with Bible readings is being given the nurses by Sister Florence W. Merrill. Sister Ford says of these studies, "They are such a great help, and will enable us to do better work with those who ask us, and those who are hungry for the peace that we have in trusting the Lord."

BOOK WORK

Pioneer Colporteur in Utah

Perhaps no known region is in greater need of missionary work than the large county of San Juan in southeastern Utah.

Between the La Sal Mountains and the San Juan River, a distance of about a hundred miles, are five post-offices—La Sal, Monticello, Verdure, Blanding and Bluff—with addresses of about 2200 or 2300 people, mostly Mormons and "Jack Mormons." The first and third of the points named are centers of ranching and stockraising communities, while the second, fourth and fifth are towns of about six, eight and three hundred souls respectively. There are, however, only seven or eight business houses in all of them.

The Bluff people are cattle and sheep raisers, and those of other places are ranchers and stockraisers. Bluff is distinguished as the most wealthy town per capita in the United States; also as the most remote town from railroads in this country. It is about ninety miles from Dolores, Colo., and one hundred and fifty from Thompsons, Utah. Blanding is also in a class by itself. Only one man in the town is an avowed skeptic, and one family is of the Baptist faith. With these exceptions, the people are of the Mormon persuasion. And although it would almost seem that a majority of the male Mormons use

tobacco, the town council of this place recently passed an ordinance forbidding its sale. There are perhaps two dozen Mexican Catholics in and around Monticello; also quite a few Gentile settlers east of Monticello are only as chaff to the wheat, so to speak, so far as the town and county are concerned.

The members of "The Church of Jesus Christ of Latter-day Saints" are positive that they are the divinely authorized and organized people of God. So fully satisfied with and so deeply entrenched are they in the "inspired" doctrines of Joseph Smith, and particularly in the tenet that "the Bible is the word of God so far as it is correctly translated," that it does seem almost as if nothing could convince them that they have not the everlasting gospel. But, knowing that "he that doeth truth cometh to the light," and that the convincing power of the Spirit of God attends the giving of the third angel's message, we can still go confidently forward with our work among this greatly deceived people.

Something like a hundred Piutes or renegade Utes refuse to remain on the Ute reservation in southwestern Colorado, and persist in grazing their sheep and goats and raising a little corn along the north bank of the San Juan River. These speak more or less broken English, but are in almost total darkness as to spiritual things.

That portion of the county lying south of the San Juan is an Indian reservation—the home of some twelve hundred Navajos, probably the descendants of the Aztecs, the ruins of many of whose cliff dwellings still abound in that section. These people are quite industrious, some working for white people, some hauling freight between the railroad and the trading posts, and others ranching and raising stock. Aside from the comparatively very few who have learned to speak and read English at the school at Shiprock, N. M., they are in the darkness of most dense ignorance. They know not any phase of the gospel, to say nothing of the last message of mercy to the dying world.

The writer has just returned from a pioneer missionary tour of fifteen weeks, during which time practically every home in San Juan County was

visited; also those in McElmo canyon between the Utah line and Cortez, Colo., and some on the road by way of Yellow Jacket and Dove Creek, Colo., between Dolores, Colo., and Monticello, Utah. I have also worked Moab, Utah, and vicinity, where are located about a thousand people, mostly Mormons and some Baptists. Brother James McPherson of Elgin, Utah, most kindly furnished a horse and saddle for the trip.

The homes of Mr. Fred Prewer and Edward Provonsha of La Sal seemed like oases in a desert, Sister Helen Prewer and two children at home, and her son-in-law, Brother Provonsha, and wife being the only Seventh-day Adventists in the entire county of San Juan. And it is a pleasure to report that they are letting the light shine. They are known and favorably spoken of by many in that region. Mr. Prewer owns the auto mail and passenger trucks running between Moab and Monticello. All stop at their place for dinner, and this affords opportunity for judicious distribution of literature, etc.

While in Colorado it afforded me pleasure and profit to visit Brother C. A. Frederick and family, Mr. and Mrs. Kermode and daughter Gentile, and Sister Harrison, of Cortez, Sister Runck and family, Brother Ayers and family and Brother John Adams of Dolores; also Brother and Sister Harold Orr of Yellow Jacket. And while at Green River I visited Elder and Sister Spriggs, Brother Gjording, Brother and Sister Gibbs and family, and Sister Howlett.

Frequent long and lonely rides between homes were necessary in this work. For instance, from Bluff to the Mexican Hat trading post, it is thirty-two miles. Incident to this trip came in the experience of being lost, and while wandering in an attempt to find the store, I came near to where the squaw and children of the renegade Ute Posey were camped with their sheep and goats. They heard the wanderer and were frightened. Posey was excited. He thought it might be a Mormon spying out his herds, as he knew the Mormons opposed their grazing there. So next morning Posey, Scotty and Tusnegat came to the store. Posey had been

on the traveler's trail, and could tell of every turn and stop that had been made. He wanted to know if the white man was "all same Kumen (Kumen is the Mormon bishop). When assured that the man was "all same Patterson" (Patterson being a Presbyterian whom the Indians liked), they seemed satisfied.

While riding along the San Juan between two trading posts above Bluff, five Navajos were found making desperate efforts to rescue a horse from quicksand. A helping hand was offered, and evidently fully appreciated, although about the only understandable words exchanged were "No savey." This and various other experiences and matters observed emphasized the necessity of our making speedy efforts to establish effective means for giving the message to these people. Inquiry at some of the trading posts led to the belief that medical missions combined with industrial schools would offer a satisfactory solution of this problem.

While delivering books at Monticello, the Spirit of God seemed to indicate the propriety of postponing delivery of books sold to Mexican Catholics, without mentioning the matter to them, till after a visiting priest had gone. This was done. When delivery was finally made, one party who had ordered "United States in Prophecy," English, and "Christ Our Saviour," "Coming King," and "Steps to Christ," Spanish, stated that the "father" had condemned a New Testament which he had secured from a Presbyterian minister, had advised him to discontinue attendance at Mormon services, and had told him it was best not to read literature not published by Catholics. It so happened that while the priest was in town, he had seen and passed favorably on a copy of "Christ Our Saviour," Spanish, which I had previously sold and delivered by parcel post. So my customer thought the book was all right, but was afraid of "Steps." The other parties were all ready to take and pay for their books.

"United States in Prophecy," "Christ Our Saviour," "Armageddon," and "Shadow of the Bottle" seemed to be just to the liking of the Mormon people, whether spiritual or backslidden.

J. L. Humbert.

Book Work Week Ending August 4

| Agent | Hrs. | Ordrs. | Helps | Value |
|----------------------------|------|--------|---------|----------|
| Northern California | | | | |
| "Bible Readings" | | | | |
| L. A. Reynolds | 46 | 13 | \$ 7.55 | \$ 53.70 |
| L. M. Overholt | 30 | 7 | 14.25 | 41.75 |
| G. B. Morrison | 34 | 9 | 1.50 | 36.50 |
| "Great Controversy" | | | | |
| G. W. Winn | 20 | 10 | 10.50 | 48.50 |
| Ora Winn | 20 | 8 | 5.20 | 42.45 |
| "Practical Guide" | | | | |
| J. C. Bookout | 24 | 7 | 2.75 | 36.75 |
| Dr. H. Bonde | 20 | 4 | 1.00 | 27.00 |
| "Heralds" | | | | |
| Forest Hathaway | 35 | 10 | 2.25 | 24.25 |
| 8 Agents | 229 | 68 | \$45.00 | \$310.90 |

Book Work, Week Ending August 11 California

| | | | | |
|------------------------------|----|---|---------|----------|
| "Bible Readings" | | | | |
| Mr. and Mrs. George M. Price | 59 | 4 | \$21.15 | \$ 33.15 |
| Camp-meeting Sales | | | | 355.00 |

Northwestern California

| | | | | |
|---------------------------------|-----|----|---------|----------|
| "Practical Guide" and "Heralds" | | | | |
| R. A. Jorgensen | 79 | 20 | \$19.25 | \$ 78.75 |
| "Bible Readings" | | | | |
| M. A. Reese | 38 | 12 | 5.25 | 44.25 |
| M. K. Graham | 21 | 2 | 1.00 | 7.00 |
| 3 Agents | 138 | 34 | \$25.50 | \$130.00 |
| * 2 weeks. \$ Delivery \$10.00. | | | | |

Southern California

| | | | | |
|---------------------|----|----|--|----------|
| "Practical Guide" | | | | |
| William Bryson | 15 | 3 | | \$ 11.00 |
| E. Chiquiyure | 32 | 14 | | 50.00 |
| Miscellaneous | | | | |
| *Ottie W. Smith | 18 | | | 44.50 |
| 3 Agents | 65 | 17 | | \$105.50 |
| *Delivery, \$26.35. | | | | |

Book Work Week Ending August 18 Arizona

| | | | | |
|----------------------|-----|----|--|-----------|
| "Practical Guide" | | | | |
| Jas. H. Hara | 106 | 33 | | \$ 173.00 |
| F. D. Gauterau | | | | 1240.00 |
| 2 Agents | 106 | 33 | | \$1413.00 |
| *3 Weeks. \$2 Weeks. | | | | |

Central California

| | | | | |
|---|-------|---|--------|---------|
| "Practical Guide," | | | | |
| F. O. Jensen | 8 | | \$.75 | \$.75 |
| Miscellaneous | | | | |
| A. E. Horn | ** 90 | | | 42.75 |
| "Heralds" | | | | |
| Alfred Bischof | ‡ 28 | | .25 | .25 |
| Howard Morris | * 4 | | 2.25 | 11.50 |
| 4 Agents | 126 | 4 | \$3.50 | \$55.25 |
| Deliveries: \$ \$34.00; ** \$42.75; ‡ \$8.00; * \$7.50. | | | | |

Northern California

| | | | | |
|---------------------|------|----|---------|----------|
| "Great Controversy" | | | | |
| G. W. Winn | * 83 | 50 | \$34.90 | \$217.65 |
| Ora Winn | * 64 | 11 | 21.20 | 65.95 |

| | | | | |
|-------------------|-----|----|---------|----------|
| "Practical Guide" | | | | |
| J. C. Bookout | 34 | 12 | 2.50 | 61.50 |
| R. J. Elvin | 20 | 7 | | 45.50 |
| "Heralds" | | | | |
| F. Hathaway | 14 | 5 | 2.00 | 11.50 |
| "Bible Readings" | | | | |
| L. A. Reynolds | 39 | 8 | 5.75 | 33.75 |
| F. M. Butterfield | 11 | 3 | 3.10 | 12.10 |
| 7 Agents | 265 | 96 | \$69.45 | \$447.95 |
| * 2 Weeks. | | | | |

Northwestern California

| | | | | |
|-------------------|------|----|---------|----------|
| "Practical Guide" | | | | |
| Wirt Lucas | 30½ | 10 | | \$ 35.00 |
| "Heralds" | | | | |
| Roy Jorgensen | 36 | 8 | \$ 6.50 | 25.50 |
| "Bible Readings," | | | | |
| J. E. Roberson | 25 | 1 | 1.00 | 4.00 |
| M. A. Reese | 34 | 5 | 3.85 | 22.85 |
| M. K. Graham | 30 | 4 | 3.15 | 16.15 |
| 5 Agents | 155½ | 28 | 14.50 | \$103.50 |

Southeastern California

| | | | | |
|-------------------|-----|----|---------|----------|
| "Coming King" | | | | |
| W. F. Mayers | 29 | 56 | | \$ 90.00 |
| "Practical Guide" | | | | |
| E. Carpenter | 70 | 17 | \$10.00 | 83.50 |
| E. E. Nelson | 27 | 6 | 1.25 | 23.25 |
| "Bible Readings" | | | | |
| R. L. Owens | 28 | 5 | 1.25 | 16.25 |
| 4 Agents | 154 | 84 | \$12.50 | 213.00 |

Southern California

| | | | | |
|------------------------------------|------|----|--|----------|
| "Practical Guide" | | | | |
| Ottie W. Smith | * 21 | 10 | | \$ 40.60 |
| W. Bryson | 27 | 21 | | 70.00 |
| "Practical Guide" "Bible Readings" | | | | |
| E. Carpenter | 35 | 13 | | 49.25 |
| 3 Agents | 83 | 44 | | \$159.85 |
| *Delivery, \$7.35. | | | | |

| | | | | |
|-----------------------|-------|-----|----------|---------|
| Totals, | 1380½ | 412 | \$191.60 | 2972.10 |
| Deliveries: \$135.95. | | | | |

MISCELLANY

Special Notice—Terms

References from a conference laborer or church elder should accompany notices from advertisers not personally known to the Recorder management. Advertising rate: 50 words or less, one insertion, 50 cents, cash in advance.

Study at Home.—The Fireside Correspondence School will show you how. Agents wanted. Send for our "Nutshell" calendar. Address C. C. Lewis, Principal, Takoma Park, D. C.

For Sale.—New crop alfalfa honey, light color, fine flavor; five-gallon cans, net weight, not less than sixty pounds, \$4.00; gallon cans, \$1.00; half-gallon, 60c. F. O. B. shipping point. Address M. S. Dickinson, Ingomar, Calif. 10t

Wanted.—A capable, Seventh-day Adventist who can drive auto truck taking orders and delivering bakery goods, collecting, etc. Make application, including references, to the Loma Linda Food Company. 3t.

Wanted.—Home with Seventh-day Adventist family for twins, boy and girl, five years of age. Wards of the state. \$11 per month each will be paid for their support until adopted. For information address J. L. McElhany, 537 25th St., Oakland, Cal. 3t

Wanted.—Physician who for any reason would like light work with plenty of time to study, to rest or to do research work. Length of time desired—as long as mutually satisfied. Registration not necessary. Address, P. F. Haskell, M. D., Hospital, Artesia, California. 3t

Wanted.—Middle-aged Christian woman to do general housework and assist in care of children. Am expecting to teach church school. Employment for one year and good wages given to right individual. Apply at once. Also wish to buy a good, inexpensive violin. Address Mrs. C. G. Marchus, Escondido, Cal. 2t

For Sale.—Two large lots and a good, nearly new, six room house, modern throughout, well finished, Three minutes walk of Lodi Academy; will consider light touring car as part payment. Terms if desired. Address Central Calif. Conf. S. D. A., Box 1304, Fresno, Cal.

For Sale at a Sacrifice.—Two houses in San Fernando, 1-2 block from college—one 5-room modern bungalow furnished; the other five rooms with screen kitchenette and large screen sleeping porch furnished. Terms to suit. If sold soon will give \$200 for missions. For particulars address G. A. Baker, 317 Arkansas St., Vallejo, Cal. 4t

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The Other Side of Death

One of our General Conference men attending the camp-meetings in the Northwest, writes as follows:

"In the book sales here to-day I sold out all the stock they had for 'The Other Side of Death.' They went like hot cakes. Could have sold a good many more if we had had them. One brother said they sold better than any book he had. I like to sell it, as it is easy to interest the brethren in it."

This seems to be the experience of nearly all who handle this book. We understand the first edition of 15,000 copies was entirely exhausted in ten days. Since that time two more editions have been printed. The book contains 128 pages, and sells for 25 cents in the paper covers; 10 or more, 12½ cents each, transportation extra. Order of your tract society.

Pacific Union Recorder

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SEVENTH-DAY ADVENTISTS

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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, AUGUST 31, 1916

Dr. Josie Shryock, of the Loma Linda College of Medical Evangelists has recently become a member of the Glendale Sanitarium medical staff.

Miss Rose Hesse, of the Glendale Sanitarium class of 1912, and Miss Bernice McKim, of last January's class, recently united with the medical missionary work in Los Angeles.

The Sunday law seems to be operating in Maryland. Two citizens of that state thought they could mow their lawns and trim their hedges on Sunday, but the complaint of a neighbor woman caused their arrest. These men were not Adventists, and the trial is described as a "fiasco." The account of this happening is given in the September "Signs Magazine."

Have you seen the Missionary Volunteer emblem? It is a neat little pin of oxidized silver. Over the relief map of portions of the eastern and western hemispheres are the letters "M V" in red fired enamel. The emblem may be obtained with either a button or safety pin back. Missionary Volunteers who desire the emblems can secure them from their tract society for 15 cents each.

Brother H. A. Hebard, field and home missionary secretary of the Southeastern California Conference, sends this item:

"To show that books can be sold in connection with tent companies, here is what one worker sold to a customer: one copy 'Practical Guide,' one 'Daniel and the Revelation,' one 'Great Controversy,' one 'Heralds of the Morning,' and one 'Ministry of Healing.' He says 'I trust this li-

brary will result in great good.' We know it will. Let others do likewise."

Writing in the Asiatic Division Mission News, Elder J. E. Fulton says Elder and Sister S. W. Carr have just arrived on the island of Niue, or Savage Island, to begin missionary work there. They were welcomed by a young native sister who attended our college in Australia, and by the few Europeans on the islands. Thus the skirmish lines of our forces are advancing. Let us who are blessed with the comforts of a civilized land, not forget that liberality in our mission offerings will help to finish the work, and thus hasten the coming of our Saviour.

Residents of Pitcairn Island are just finishing the building of a small sail-boat to carry their products to Tahiti, writes Elder J. E. Fulton. "Our people there have been making donations and giving their tithe in kind," he says, "but as they have had no certain way of conveying the same to market, the products most frequently spoiled. Now they are hopeful of helping more in the advancement of the great message." Thus do lands, once mission fields, help in their turn to advance the truth in regions beyond.

The Oakland church was filled to overflowing Sabbath, July 29, at a union farewell service for the missionaries who sailed on the steamer China. Elder J. L. McElhany, president of the California Conference, reporting this service, says it was most impressive. Elder R. C. Porter, president of the Asiatic Division, in giving the opening address, told vividly of imperative calls for help from the Orient's millions. Other out-going missionaries were on the program. Among the speakers were Dr. Riley Russell and Elder R. C. Wangerin, on furlough from Korea; Dr. A. G. Larson, from Central China; Elders W. C. White, R. W. Munson and A. O. Tait, and Brother C. H. Jones. Elder White spoke of the feelings Elder James White, his father, would have had if he could have attended this service, and listened to the wonderful reports. Elder McElhany says that when the ship sailed, a larger company of our people gathered to see the missionaries off than ever has been to-

gether on the Pacific Coast on an occasion of this kind since the days of the missionary ship "Pitcairn."

Oregon Orders 50,000 Copies

The "Signs of the Times" weekly for October 17 will be devoted exclusively to the subject of religious liberty. The paper will be ready for distribution September 5. Some articles appearing in this issue are as follows:

Oregon's Freedom Imperiled—H. W. Cottrell.

Satan's Offer Accepted—W. M. Healey.

Should the Church and the State Be United?—C. B. Haynes.

The Meaning of Rhode Island—P. T. Magan. Experiences of Roger Williams.

Stepping-stones to the Dark Ages—A. M. Dart.

Persecution Under Church and State Union—Prof. G. W. Rine.

Do Majorities Rule in Matters of Conscience?—L. A. Reed.

Recent Sunday Law Persecution—C. S. Longacre.

Is This a Christian Nation?—S. B. Horton.

The Church in Politics—P. C. Hayward.

Personal Experiences with Sunday Laws—W. F. Martin.

The Doctrine of Soul Freedom—C. W. Flaiz.

The False Theocracy Idea—T. G. Bunch.

License, Toleration, and Liberty—J. M. Willoughby.

On the Road to Tyranny—H. G. Thurston.

This will be a very strong issue on this important subject. A copy of it ought to be placed in the hands of ministers, lawyers, judges, and officials throughout the country.

The Western Oregon, Southern Oregon, and Upper Columbia—three conferences having a constituency in the state of Oregon—have combined to wage a campaign in that state, and have placed an initial order for 50,000 copies of this issue.

The prices are as follows: ten to eight hundred copies, each 2½ cents; one thousand copies or more, each 2 cents. Individuals or conferences desiring to furnish lists may have the papers mailed, postpaid, and marked "Sample copy," at the office of publication, for 3 cents each.