

PACIFIC UNION RECORDER



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

Vol. 9

Mountain View, Cal., December 23, 1909

No. 21

The Church

Sketches of the Past — No. 85.

When Sister White began speaking at the meeting in Vergennes, Mich., she quoted the words of Isa. 52:11: "Be ye clean, that bear the vessels of the Lord," and added, "It is very important that one going out to preach Bible truths should be strictly careful in all his life and deportment, lest his own course should mar the work in which he is professedly engaged." She then said: "That would be especially important if a woman officiated in public labor. Such an one would needs be extremely guarded in all her course, lest the truths she spoke be marred by her own course of life. If the Lord called a woman to the ministry, she would not be traveling around the country with another than her own husband." On her uttering these words, there was much agitation in the audience, some nudging their seat-mates, and whispering, "Just as I told you."

Sister White then came still closer in her remarks, and said: "Friends, what I am talking about is right here before us. That tall woman, who came in and sat down by the door a few moments ago, claims to be very holy. She also claims to have the gift of tongues. The words she rattles off are mere gibberish. She does not talk any language. If every nation on earth heard her, none of them would understand a thing, for she does not talk any language. This woman claims to have a holiness so high that she does not need the Ten Commandments. This old man on the front seat is

her husband. God pity him. He toils at home to earn money for her to travel around the country with this young man who sits by his side,—supporting them in their iniquity. God has showed me that with all their pretensions to holiness, this woman and this young man are guilty of violating the seventh commandment." After a few more words, Sister White sat down.

All eyes were turned toward the woman, naturally enough, wondering what the woman would say. If innocent of the charge made, of course she would be expected to rise and stoutly deny it. Again, if as base and vile as the testimony of Sister White had represented her to be, she would be expected to resent the charge. I was especially anxious that the silence of two or three minutes which followed should be broken, for I had in my pocket a writing made out two or three weeks before, telling just what the woman would say when Sister White should reprove her. It said, "She will put on a very sanctimonious look, and say, 'The Lord knows my heart.'" Finally the woman arose to her feet and uttered these five words in the same solemn manner predicted, and sat down, not uttering another word. Then the forenoon meeting closed.

After we had left the barn to take our dinner at a brother's house, which was near-by, the woman rallied the people together for a meeting. She called on the young man to pray, and what a prayer it was! "O Lord, take care of our enemies. Send a bucket of tar and a bag of feathers, and wooden horses, and ride them out of town on a rail," and many other expressions of a similar character. Then for a few minutes the

woman talked, making no reference whatever to Sister White's talk, but a harangue on holiness. In the midst of this she broke out in what she called tongues. I reached the barn just in time to hear that part of the platitude which ran thus: "Kenne kenni, kenne kenne, kenne kenne, kenne kennioc," and the same, combined in other order. Then her meeting closed.

It was a hot summer day, and we were taking our dinner in a small room. The people pressed so thickly around the door, stifling the air, that Sister White, who was not in robust health, fainted. Brother White and myself offered prayer for her. The blessing of God came in, restoring her to consciousness, but she was immediately in vision. Brother White took her up in his arms and carried her out-of-doors among the people, who were all anxious to see her in vision. Our meeting for the remainder of the day, and the next, was a season of instruction upon the truths for our people.

There was no more reference made at this time to the holiness woman's case. The influence which it had in any way exerted on our people was rebuked, and they were strengthened by the proclamation of the truth, and the privilege of testimony meeting. There were some experiences connected with the case that transpired the week following our departure, which we will notice in our next.

J. N. Loughborough.

My message shall be an appeal to enthusiasm in things of life, a call to do things because we love them; to love things because we do them, to keep the eyes open, the heart warm, and the pulses swift as we move across the field of life. —David Starr Jordan.

The Field

CALIFORNIA

The Church at Pacific College

For some time those of us who are associated together in the work here at Pacific College have been planning for the organization of a church. Since the nearest church is some four or five miles away, the only practical thing was to have a church organization of our own. We designed to make the organization of this church an object-lesson to our students, as well as to have the benefit derived from having a church: hence, we requested Elder H. W. Cottrell, the President of the Pacific Union Conference, to be present with us.

On Sabbath, December 11, we assembled for organization. Prof. C. W. Irwin took charge of the opening exercises of the meeting, announcing hymn 220 in "Christ in Song." A. O. Tait led in prayer. Following this, hymn 640 in "Christ in Song" was sung. Elder Cottrell then read several texts of Scripture, basing his remarks on Ps. 133:1, which reads, "How good and how pleasant it is for brethren to dwell together in unity!" This dwelling or banding together means organization, and since they are called "brethren," it must be church organization.

Reference was made to 1 Cor. 1:1, 2 and Rev. 2:7, which show that God designed to have local church organizations, and to impart messages to them as such. And upon the other hand He makes reference to the union of all these churches as the church militant, as is shown in 1 Cor. 12:28. Those who are chosen as officers of the church are termed servants of the church, as may be seen from 1 Peter 5:2, 3 and Rom. 16:1.

The speaker also called attention to the fact that the Biblical phraseology is "The church at Cenehrea," "The church at Ephesus," etc., and suggested that we follow the same plan in selecting a name for this church. We usually say "The St. Helena church," or "The Oakland church," or "The Chico church," etc., reversing the form of expression as used in the Bible.

In Eph. 5:23, and Col. 1:18, 24, we learn that the church is formed

into a body, and that Christ is the head. No matter who may be the local or visible leaders, we must nevertheless recognize the great Leader, Christ Himself, as standing at the head of the church.

Order and regulation in the church are set forth in Titus 1:5, because where there is a church there should also be an elder.

In Acts 6:3 another officer of the church—the deacon—is mentioned. Observe that this officer is to be honest, possessed of the Spirit of Christ, and full of wisdom. In verse six of this chapter we learn that they prayed for and laid hands upon those that had just been chosen, thus setting them apart to their sacred office.

The apostle Peter in his first epistle, the fifth chapter, gives instruction showing the duty of the officers to the members, and the duty of the members to the officers, and the duties of each to the other, which should be studied with care. The elder is, under Christ, to have the oversight of the flock. He must select food, and he must take delight in feeding the flock. "Not by constraint, but willingly. . . . Neither as being lords over God's heritage, but being ensamples to the flock." The members of the church are to "be subject one to another, and be clothed with humility." God resists the proud, but gives grace to the humble. Grace brings the help that each one needs. When tempted we are to resist. Peace is to be with those who are thus banded together. Then if we organize here, let us be kind, be gentle, and see that the flock is fed and kept in a healthy spiritual condition, and that all this important instruction is carried out. This chapter gives special counsel to those who serve in special capacities, as well as special counsel for the whole church.

The wonderful object-lesson of Christ's humility is recorded in John 13. He not only exhorts us to be humble, but He, the Deity, clothed in humanity came down to the lowliest service, and actually showed us how humble we should be.

Immediately following this lesson of humility Christ broke bread and administered the cup, thus instituting the ordinance that is one of the greatest privileges of the church, because in this ordinance we show that we recognize Christ as our Saviour and our Head. 1 Cor. 11:23-29.

After a vote was taken to proceed with the organization, it was moved by Prof. C. W. Irwin, seconded by Prof. G. W. Rine, that Elder Cottrell be chosen chairman of the meeting. A. O. Tait was chosen secretary. The names of all who desired to enter into the organization were placed on the blackboard.

Appropriate remarks were made pertaining to the church covenant, which covenant reads as follows:

"We, the undersigned, do hereby covenant together by the grace of Christ to keep all of the commandments of God and the faith of Jesus." Rev. 14:12. This covenant is interpreted to forbid the use of tobacco and all intoxicants as a beverage. We are to be clean and pure and honest if we are going to enter into church relationship where Christ is to stand at the head.

At this point the chair suggested that it would be well to settle upon the name of the church before proceeding further with the organization. It was voted that the name be "The Church at Pacific College."

Three persons were selected as a nucleus around which to form a church. Each one of these individuals was separately questioned if he could fellowship the other two. And then they were asked collectively if they could all fellowship each other.

By proper motion and second in each case the applicants were unanimously voted as charter members of the church, each agreeing as he was voted into the church to fellowship all the rest. And in the absence of any one offering an objection to the reception of any other one, if an objection was in his mind, he was admonished to ever after hold his peace.

The list of charter members being duly and properly made up, it was moved, seconded, and carried that the chair appoint a committee of three to nominate officers.

Prof. C. W. Irwin, Prof. Geo. W. Rine, and Miss Hattie Andre were chosen as this committee. They withdrew and took some time for the consideration of the subject. The congregation joined in a song service during the deliberations of the committee. In due time the committee returned and rendered the following report, which was properly unanimously adopted:

For elder, A. O. Tait; deacon, J. A.

Guild; treasurer, Mrs. C. W. Irwin; clerk, A. Francis Scott; librarian, Miss Hattie Andre.

At this point the chairman observed that the work of organization was completed with the exception of the ordination of the officers. The one chosen for elder, being a duly ordained minister, of course, was ordained for every kind of work in the church throughout the wide world. The regularly ordained evangelist had a commission that was world-wide, and that commission embraced everything below it and within the church. Hence, the one chosen as elder would not need to be ordained to do that work in this particular church.

In the case of the one chosen for deacon, it will be necessary for him to be ordained by this church. But as he is now holding the position of deacon in the church where he has his membership, and as his letter from that church has not yet reached this church, it was decided that it would be inconsistent to ordain him until the letter is received, and thereby his membership in this church is made to harmonize with the vote taken in each case where the letters from the home churches had not already arrived.

A. O. Tait.

Pacific Press Items

Brother J. L. Brown sends us a postal-card view of the lighthouse at Vera Cruz, Mexico. On the bottom of the card he says: "The Lord helped me to secure \$150 Mexican (\$75 gold) in four hours in this building."

While at the West Colorado camp-meeting the circulation of tracts was spoken to, and one old lady came up to me with a dollar, saying she wanted one of those dollar packages. I almost felt guilty to take the dollar from her, for I knew that she was a widow and extremely poor. The next morning a call was made for pledges to erect a new tract society office building. Among the first she pledged five dollars. In the last number of the West Colorado *Gleaner* I note the following:

"When the call for pledges for the new office building was made at the camp-meeting, a very poor, aged, and crippled widow gave her name for five dollars. This was looked upon by those who knew her circumstances as very unreasonable,

and it was felt that if she never mentioned it again it would not be proper to remind her of it. Imagine, therefore, the surprise of the treasurer when, on October 7th, she entered the office with five dollars (all nickels and dimes but one twenty-five-cent piece) and paid her vow. When asked how she had obtained the money she replied that all but the quarter came from the sale of old papers, and added, 'Where there is a will there is a way.' The dear sister was rejoicing over the goodness of the Lord in giving her a part in the great work. Surely God will abundantly reward her."

It is such incidents as the foregoing that show how much in earnest this people are in every line of missionary endeavor.

At a canvassers' institute held at the close of the Kansas camp-meeting, a young man talked with me concerning his summer's experience with "Daniel and the Revelation." He had gone steadily behind, and still did not feel clear in giving up the work. He finally decided to attend the institute and go out again. Friday I received a letter concerning him from Brother J. L. McGee, the field agent of Kansas, from which I take the following extract:

"You no doubt are aware of his need of finances, as well as of clothing suitable for the work. You also know of the limited success that has attended his efforts from the time that he began the book work, until the first of November. This experience which I am going to relate to you was told to me by two different persons before Brother Cornforth related it to me.

"About the first of November, the boy realized his need of help. He had been studying the Testimonies and his book, and told me that he had decided that if God ever helped a worker in need he felt as though He should help him. He first decided that, in order to have the blessing of God, it was necessary for him to properly relate himself to the Saviour, and be in harmony in every way. The thought came to him that he had not been paying his tithe. He had a few cents in his pocket, and set apart the tenth of that, and put it in another place.

"When he started to work Monday morning, he was going along the roadside by a river, and he felt as though he would ask God to help him. He told

me that he went down underneath the bank, and prayed earnestly for God to give him success in his work. After his devotions he went up into the road, and there was a man passing with a load of corn. He got onto the wagon, and gave a canvass, securing the order for 'Daniel and the Revelation.' He stated to the man that he was in need of some money, and asked him if he had a dollar. The man said he had. Percy said, 'Give me the dollar, and I will give you a receipt for it, and apply it on your book.' The man said he would just as soon give him three dollars as one dollar, so gave him that amount.

"The next place he stopped, a man and his wife were coming out of the gate into the road. He stopped them and gave a canvass, took an order, and told about the same that he told the man with a load of corn—that he was in need of money, and asked for a dollar on his book, which the man gave him.

"He canvassed all that day, and secured eleven orders, collecting seven dollars in cash. Going back to Chautauqua in the evening, he made his purchase at the store, which amounted to ten dollars. Only having seven dollars and a few cents extra, he asked the merchant to telephone to one of his customers and ask if he would stand good for three dollars for him at the store. The subscriber said that he would, so Percy has what he needs, and is out of debt, with something like eighteen dollars worth of books, wholesale, on hand, and over \$250 worth of orders to be delivered this month. During the month of November he sold more books than he did during the spring and summer."

Evidences are multiplying to the effect that God is wonderfully blessing His house-to-house workers when they reconsecrate themselves to Him the way this young man did.

H. H. Hall.

December 19.

Sebastopol

We came to this place November 12th, and commenced meetings the same evening. We have been here ten days, holding meetings every night and twice on the Sabbath. The meetings were well attended by our own people, some coming from quite a distance. The preaching was of a practical nature. Elder Shultz

gave three discourses on the eastern question, which was listened to with deep interest.

On Sunday, November 21, the regular church-officers were elected for the coming year. Two elders and two deacons were set apart by ordination.

The Lord was present by His Holy Spirit. Hearts were melted, confessions were made, reconciliations effected. The meeting lasted for several hours. It was good to be there. To the Lord be all the praise.

Henry Shultz.
Andrew Brorsen.

San Francisco

The blessing of God has been manifested in my Bible work in San Francisco in a wonderful manner. During the past year the Lord has given me nine sheaves for His garner, all of whom have become members of the church here. Four of these precious souls were formerly members of the Greek Catholic Church, but are now rejoicing in the truth. In their zeal and earnestness, as soon as the light came to them, they at once began corresponding with a cousin of theirs in Greece. Recently two of them received letters stating that their cousin had also accepted the truth, and, with two others, had begun the observance of the Sabbath, and that still others there had become interested in these things.

At the present time I understand we have no missionary in that locality, but God in His providence has seemingly raised up this man to do missionary work in his own country. A small quantity of tracts in the English language have been sent to him, and he is now calling for more, which will be provided.

Besides those who have united with the church, three other of my readers are keeping the Sabbath, one of whom was also formerly a Greek Catholic, and all of whom will, I believe, take their stand for the truth. Two other readers, reared in the Roman Catholic faith, are also deeply interested.

Truly the Lord is working in a wonderful way for the salvation of souls. With the apostle of old I can truly say: Some have planted, some have watered, but God gives the increase. Praise His holy name.

Mrs. E. E. Parlin.

Items from Southern California

"I am pleased to be able to report favorably of the work in the Southern California Conference.

Our ministers are meeting with success in their efforts to bring the truth before the people generally.

We feel quite confident that the annual offering to missions will be much larger than it has been heretofore.

I am glad to say that our sanitarium work is getting along very nicely, and each of the institutions has a larger patronage than ever before at this time of the year. The outlook for the future is quite encouraging.

It is our purpose now to educate our people at this time to active labor in the cause. I never was so deeply impressed with the necessity of educating our people to do personal labor in behalf of their neighbors and friends, as since reading the earnest appeal to both ministers and people in the last volume of the Testimonies.

The Lord has certainly blessed the work at the Fernando Academy. We have the best class of students we have ever had, and, with the exception of a very few, they are all earnestly engaged in preparing themselves for some place in the work. The school at Loma Linda is also blessed with a most excellent class of young people, thoroughly devoted to the cause of God.

Our week of prayer has just closed, and I can say it has been the most precious season I have ever enjoyed. I spent a portion of the time with the church and the students at San Fernando. Surely the Lord came very near. The last Sabbath was spent with the church at Carr Street, Los Angeles. From the reports that have come in thus far from the various churches, there has been a general awakening among all our people, and a more thorough consecration on their part than we have ever witnessed before.

E. E. Andross.

December 19.

Missionary Work

"Signs" Notes

On October 30 we received a note from the pastor of a Baptist church in Toronto, Ontario, reading as follows:

"A day or two ago I caught a hasty look at the November *Signs Monthly*, and was most favorably impressed. I believe in the near advent, and regard such a publication as needed to make people see how the end is approaching. I did not know of your publication. Put me on your mailing list, sending me the next number. I will either send for a year's subscription, or pay for what I have received. I want to give the *Monthly* a trial reading."

This morning, December 19, we have the following note from him:

"I enclose one dollar for the *Signs of the Times Monthly* for 1910. I have had November and December numbers and find them excellent. I am a strong believer in the near coming of the Lord, and write considerably on signs and the prophecy."

You who are using the *Signs* in missionary work will be interested in the following letter just received from a gentleman living at Hardisty, Alberta:

"Some time ago as I was stepping off the train and into a depot, I found a paper entitled the *Signs of the Times*, which I liked very much. I see it upholds Saturday, or the seventh day, as the Sabbath. This is the only Sabbath that I can find in the Bible, Old or New Testament, and I have read it through two times. Some here tell me that Christ did away with the law, so that we are not under it. This can not be so. Matt. 5:18 and other scriptures show that Christ never did away with the law which was written with God's finger on the two tables of stone.

"If it is not too much to ask, I would be very glad if you would let me know the address of a publishing house here in Canada where books or papers are published on this subject, for I see that there is something wrong somewhere. I have been asking some, who claim to know, where in the Bible it says that Sunday is the Sabbath, but no one can

give me a clear answer. I do not know of any one keeping the seventh day, excepting the Jews; but they have rejected Christ. God must have a people somewhere. We are all farmers here. The English church is only one mile from my place, but I can not see how Christ or the loving angles of God can meet there with them, for I always thought that in order to be Christians we must strive to be like Christ."

Do not these incidents inspire you, dear reader, to want a larger part in the circulation of these message-filled publications? Some one is responsible for circulating copies of the *Signs* above mentioned. Surely the Lord is cooperating with us in seed-sowing.

December 19.

J. R. F.

Religious Liberty

The Law of Expediency as Applied to Religious Liberty Work

"All things are lawful unto me, but all things are not expedient" (margin, "profitable"). 1 Cor. 6:12.

From this scripture it will be observed that the question of expediency is one with which the Bible deals, and therefore can be considered with profit by us. The International Dictionary defines the term as follows: "The quality of being expedient or advantageous; fitness or suitability to effect a purpose intended; adaptedness to self-interest; desirableness; advantage; advisability."

There is no branch of this great work where the law of expediency should be exercised more than in the religious liberty branch. Illustrations can be cited all through the Bible where wise expediency was exercised by God's faithful people. Samuel, the prophet of old, exercised expediency when he was directed by Jehovah to anoint David as king, in that he did not advertise what he was to do, but apparently went to offer sacrifice.

The Saviour's exhortation to His disciples to be as "wise as serpents, and harmless as doves," is but another way that He employed in teaching them to exercise expediency in the work of soul-saving. Numerous examples of this kind

can be cited in the labors of Christ for perishing men.

Observe Christ upon the occasion when the poor, unfortunate woman stood helpless and trembling before her accusers. The Saviour might have unfolded to them the dark catalog of sins of which they were guilty; but instead, He silently traced in the sand with His finger, and uttered these few simple words: "He that is without sin among you, let him first cast a stone at her." The reader will remember the result of this act of divine wisdom, for in our imagination we can see these wicked and self-condemned Pharisees with shame departing with bowed heads from the scene.

Another exhibition of this principle of divine expediency was manifested when the Saviour was questioned by the Pharisees as to the source of His authority. How easy it would have been for Him to tell them in a few simple words; but no, the wiser way was to apply the law of expediency. Thus He proceeded to ask them the question, "The baptism of John, was it from heaven, or of men?"

Again, when the Pharisees and Herodians sent their delegates to Him for the purpose of entangling Him in His talk regarding the great question involving the limits of civil authority, we have displayed in His reply another remarkable example of divine expediency. After asking them to show Him the tribute money, He added, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Again, we see Christ journeying on foot with His disciples to Emmaus upon the day of His resurrection. When they reached their destination, the record states, "He made as though He would have gone further." But the disciples said, "Abide with us: for it is toward evening. . . . And He went in to tarry with them." Was it wrong for Jesus to make as though He were going further? No; but you will say that it was a wise and tactful way for Him to work under this particular circumstance, for He did not wish to tell them in plain words that He was the Christ. He desired that they should recognize this for themselves.

This divine principle was also exhibited in the lives of the apostles. The ninth chapter of 1 Corinthians abounds in examples of this kind in the work of soul-saving. The apostle Paul says in

this connection: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God; but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Doubtless the most signal illustration on the point of expediency recorded in the New Testament is the one that is found in Acts 16:3, when the chief apostle "took and circumcised him [Timotheus] because of the Jews which were in those quarters: for they knew all that his father was a Greek." This incident might appear to the careless reader a compromise of principle, in view of the fact that the practise of circumcision was regarded, by those who believed the Gospel, as a denial of one's faith in Christ, when practised as a means of salvation; for the ceremonial law, of which this was an important part, had been done away at the cross. However, the salvation of precious souls was greater in the apostle's mind than any obsolete ceremony. It was he who said under the inspiration of the Holy Spirit, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. From this it will be plainly seen that an obedience that is produced by the Holy Spirit was of the greatest importance.

K. C. Russell.

(To be continued)

"Don't worry. In this tangled skein
Of life, a worrying thought
But complicates the kink of pain,
And tightens up each knot.
Make will the master of your mood.
Through anxious fear and doubt,
No peace, no pleasure, and no good
Was ever brought about."

For as the heaven is high above the earth, so great is His mercy toward them that fear Him. Ps. 103:11.

For the Lord God is a sun and shield:
The Lord will give grace and glory: no
good thing will He withhold from them
that walk uprightly. Ps. 84:11.

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J. J. Ireland H. W. Cottrell Claude Conard

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THURSDAY, DECEMBER 23, 1909.

Elder H. W. Cottrell left Tuesday of this week for Armona to join Elders Corliss and Healey in the religious liberty institute that is in session at that place.

Many of the Mountain View friends met at the residence of Elder and Mrs. H. W. Cottrell Monday evening in the capacity of a farewell gathering for Elder and Mrs. W. T. Knox, who are soon to leave this conference for Washington, D. C.

After the article entitled "The Outlook," prepared by Elder A. G. Daniells for the last day of the week of prayer, had been presented to the Mountain View church, Sabbath, December 18, the annual offering for missions was collected. The sum of \$251 was realized.

Concerning the church school at Atwater, Brother W. E. Whitmore writes: "December 6th we occupied the new building. Although the number was small, it was a happy beginning. I never taught a school before where all the pupils seemed so anxious to learn."

The Western Normal Institute, at Lodi, closed school on Wednesday, December 15, in order that the students might engage in the harvest ingathering service with the *Missions Review*. A large number of young people went to the city of Stockton, where they spent the day soliciting funds in behalf of our mission work.

Dr. A. L. Gregory arrived at Mountain View recently from South America, where he and his wife have been self-

supporting missionaries for about eight years. Mrs. Gregory returned home last June with her parents—Elder and Mrs. J. O. Corliss—from the General Conference. Dr. and Mrs. Gregory expect to remain in Northern California a few months. Their present plan is to make Mexico their future field of labor.

WANTED.—To correspond with nurses experienced in hydropathic treatment room work. Man and wife preferred. State qualifications, and wages desired. Bakersfield is a likely place for this class of work. Address Dr. T. F. Thorp, 1667½ Chester Avenue, Bakersfield, Cal.

WANTED AT ONCE.—Seventh-day Adventist man and wife to manage rooming-house in connection with vegetarian cafe. Twenty-five rooms. Will pay \$50 per month with board and room. Address E. G. Fulton, 259 S. Hill St., Los Angeles, Cal.

Biennial Meeting Pacific Union Conference

The fifth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist Church at Mountain View, Cal., January 24, 1910, and continue until the 30th, for the purpose of electing an executive to direct the work for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference is entitled, aside from its president, to one delegate in the sessions of this conference without regard to numbers, and one additional delegate for every three hundred church-members.

The conference will be organized at 9:30 A.M., Tuesday, January 25, 1910.

By order of the Executive Committee,

H. W. Cottrell, *President*.

J. J. Ireland, *Secretary*.

Religious Liberty Institutes

The appointments for religious liberty institutes throughout California, thus far definitely arranged are as follows:

Armona,	Dec. 21 to 27
Lodi,	Dec. 28 to Jan. 3
Oakland,	Jan. 4 to 11

Competent instructors will attend all

of these meetings; and in view of the vigorous campaign for soul liberty in behalf of all the people of our state, these will be valuable occasions for every live church-member. Everybody ought to plan to attend some one of them.

If similar meetings are desired for other centers of influence in the state, where entertainment can be provided, let correspondence be opened at once with the Religious Liberty office in Mountain View, Cal., that suitable dates may be arranged for the same.

H. W. Cottrell, *President*.

J. O. Corliss, *Secretary*.

On to Washington

At the last session of the General Conference, Elder W. T. Knox was chosen by the delegates assembled as the treasurer of that organization; and in harmony with that call, he is to leave for Washington, D. C., on December 27. Mrs. Knox will accompany him. Their daughter, Barbara, will remain on the coast until the close of her term of school.

Elder Knox has been connected with the work in this field for many years, occupying nearly all positions of trust from a canvasser, district director, and local church elder, to that of president of a local and union conference. In all these positions he has served the cause faithfully. A true and tried friend leaves our shores when he departs for another field.

But we are ever to realize that the work throughout the world is one. There is but one great work before us, and that is the giving of the Gospel of the kingdom to the world, in this generation. And if our Master's cause can be served better with our presence in some other field, there we should be until the work is done, and the saints are gathered home. At that time it may be our privilege to say that partings will be no more, for an eternity of life is ever before us.

May God's richest blessings go with Brother and Sister Knox to their new field of labor, and may our Lord give them more than human wisdom for the work that is awaiting them.

"Trials, seeming strange,
May press us sore;
But He abides, no change;
Need we ask more?"