

PACIFIC UNION RECORDER



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

Vol. 9

Mountain View, Cal., April 28, 1910

No. 39

The Church

Sketches of the Past — No. 96

When we left Shelby, Mich., with the tent, as Brother Cornell was still detained by the sickness of his wife, Brother J. B. Frisbie joined me in labor. We first erected our tent for a meeting near a few of our brethren north of Paw Paw, which resulted in deciding some interested parties. From there we had a two weeks' effort at Hastings, which added some to their number. Then Brother Cornell was with me in a second effort in Battle Creek. There were some wishing to be baptized, which led to this rally of our people in that meeting. At that time the writer was re-baptized by Elder Cornell, in the Kal-amazoo River.

As I looked upon my own case I reasoned that when baptized by the First-day Adventists, in 1848, I understood the object and mode of baptism; but now the facts appealed to me like this: I was baptized “in the name of the Father,” etc., while at the same time I was weekly treading under foot the Sabbath of the fourth commandment, which is the sign of the Father's name.

Again I claimed to be baptized as a burial from a death to sin, while unconsciously I was in sin, when I was buried. I said, “When Israel anciently committed a sin of ignorance, and that sin came to their knowledge, they were to confess that they had sinned in that thing.” Lev. 5:5. So I, having obtained the knowledge that I was a transgressor,

must confess that sin. Like Paul, who said, “I was alive without the law once: but when the commandment came, sin revived, and I died.” Rom. 7:9. In his case it was the knowledge of one commandment that brought home to his mind a plain understanding of the commandment, which slew him. He says, “I had not known lust except the law had said, Thou shalt not covet.” Verse 7. By the same process of reasoning I viewed myself as a sinner, once buried, supposing I was dead; but now, by the Spirit of God, shown to be a sinner, learning that I was a violator of the fourth commandment. Having by repentance surrendered to obedience of that commandment, and become dead to that sin, it seemed the proper thing for me, like those who had been baptized by John's baptism, when more fully instructed, to be “baptized in the name of the Lord Jesus.” Acts 19:3-5. So in like manner it would be proper for this dead sinner to be again buried.

From Battle Creek we next placed our tent for a few days in Saline, Wash-tenaw County. That short course also led some to acceptance of the truth. In this effort Brother Frisbie was again with me. From that point, joined again by Brother Cornell, we again erected the tent for a two weeks' effort in Shelby, which served to strengthen the souls who came to the faith in our former effort. This closed our first season's effort with the tent. We had had tent-meetings in eleven places. We called the work “running the tent.” It might indeed have been considered as “running from place to place,” were it not that though each effort was comparatively short, quite a full condensed line of

truth was given to the people. Doubtless much more would have been developed with a more protracted effort in a less number of places. But all of these meetings were called for in sections near to some in the faith.

After the close of our summer's tent campaign in Michigan, I returned with my companion to Rochester, N. Y. Having secured rooms for housekeeping for my wife, I spent the winter holding meetings in various parts of the state, the most of these being in Oswego, Oneida, Madison, and Jefferson counties, near small companies of our people, seeking thus to augment their number. These efforts were not in vain.

In the city of Oswego I became acquainted with a number who were in the 1844 movement, and heard from them many very interesting incidents respecting that disappointment, as well as particulars about the early labors of Brother and Sister White in that part of the state of New York. It was here also that I first became acquainted with Brother Samuel Rhodes, who was an earnest preacher in the 1844 movement, and mightily moved the people of Oswego County. When he embraced the first angel's message he sold a fine farm, and spent the whole proceeds of the same in meeting his own expenses, and those of other ministers, in the advocacy of the truth. He also invested much in papers and publications, which were scattered broadcast among the people.

On one occasion, when he had been away from Oswego, and on returning wished to announce his meetings, he arose in a Methodist meeting-house, after the minister had dismissed the meeting, and

made his appointment. The minister was angry at him for this, and went to the civil authorities, and made oath that Rhodes had disturbed the meeting. Brother Rhodes was put in jail, but like Paul and Silas, he had a happy time singing and praying for the prisoners and the minister. Some of the Methodist members went to the Justice of the Peace and swore that Rhodes did not disturb the meeting, for when he spoke the meeting had closed. Word was sent at once to Brother Rhodes that he was at liberty. Like Paul he said, "Nay! let them come themselves and fetch me out. I am not going to have the people, at the next place I go, calling me a jail-bird. They must give me papers showing that I was falsely imprisoned." This was done. Then they went on a hunt for the perjured minister, but he had fled from the town.

J. N. Loughborough.

The Field

CALIFORNIA

St. Helena Sanitarium Siftings

Dr. H. F. Rand was away for a few days last week attending the annual meeting of the California State Medical Society, held at Sacramento.

The enrolment of the new nurses' class has now reached twenty-three, seventeen young women and six young men, and there are still a few more to come. They seem to be entering upon their work with a good deal of enthusiasm.

The following items from the church treasurer's report for quarter ending March 31, 1910, will be of interest:

Tithe	\$2,000.08
Foreign and Annual	94.40
Sabbath-school	103.21
\$300,000 Fund	10.00

These with what was received for local work, church school, church fund, home missions, etc., make a total receipt from the church of \$3,065.58 for the quarter.

The Sanitarium Medical Society, which holds its meetings on Saturday evening once in two weeks, is enjoying a splendid attendance and a good interest. The last two meetings have been devoted to a "Symposium on Drugs." The following subjects have been considered by different members:

1. History of Drugs.
2. Recent concessions that have been made by medical men on the use of drugs.
3. Drugs in the light of the testimonies.
4. The drugs that are considered most indispensable.
5. Shall we continue the use of poisonous drugs?

The latter was largely quotations from "How to Live."

A question-box is conducted one evening by Dr. Rand, and the medical briefs are presented by some member the alternate evening.

The graduating exercises were held for the class of 1910, Monday evening, April 11, and the following program was carried out:

1. March Orchestra
2. Congregational Song
3. Invocation ... Chaplain C. L. Taylor
4. Melophone and Cornet Duet.....
..... E. F. Stow and J. B. Giddings
5. Address Prof. G. W. Rine
6. Male Quartet C. L. Taylor,
S. J. Whitney, H. E. Randall,
A. Krasoff
7. Valedictory ... Frances M. Webster
8. Presentation of Diplomas
9. Male Quartet
10. Benediction S. B. Whitney

The Class Roll:

Frances Mildred Webster
Mabel Henrietta Stanley
Aimee Opanetta Bedell
Lottie Olive Ulvick
Mary Estelle Hunt
Henry Yen Chin
Alexander Stibi McCracken

Motto: "Something yet to be gleaned."

M. L. E.

April 23.

"Put any burden upon me, only sustain me. Send me anywhere, only go with me. Sever any tie but the tie which binds me to Thy service and Thy heart."

California Conference Tithes and Offerings for Quarter Ending March 31, 1910

	Tithe	Offerings
Alameda	\$174.90	\$17.65
Arcata	92.00	4.70
Armona	409.00	22.40
Arroyo Grande	34.75	33.91
Atwater	7.53	110.00
Barstow Colony	32.21	9.40
Bishop	152.85	111.24
Buckeye	7.95	1.00
Burrough	47.00	33.63
Chico	216.87	89.71
Corning		4.25
Dinuba	65.00	23.96
Dinuba, German		1.35
Dos Palos	28.00	
Eureka	74.80	37.45
Fallon (Nev.)		27.35
Fortuna	20.00	2.60
Fresno	12.40	32.02
Goldfield (Nev.)	42.75	
Grass Valley	10.00	10.00
Hanford		9.14
Haywards	14.45	2.00
Healdsburg	33.86	
Hughson	57.50	42.96
Kelseyville	205.60	8.65
Laguna	56.53	5.92
Le Grand		4.00
Lemoore	106.15	8.06
Lerdo		15.58
Lockwood	707.45	
Lodi		60.10
Lodi, German	22.00	142.25
Los Gatos	36.54	
McKinleyville	32.25	7.30
Melrose	574.68	159.07
Merced	29.48	12.50
Modesto	11.19	4.20
Morgan Hill	154.56	27.94
Mountain View	821.11	65.19
Napa	193.68	41.70
North San Juan	2.00	
Oakdale	41.80	265.00
Oakland	68.81	5.50
Oroville	150.00	
Pacific College	52.70	11.85
Placerville	.50	
Paradise	97.10	
Pepperwood	5.05	7.75
Petaluma	16.85	15.76
Redding		3.26
Reno (Nev.)	73.50	6.77
Richmond	44.85	7.60
Sacramento	7.50	13.00
St. Helena	289.85	139.61
San Francisco	493.41	110.51

San Jose	170.52	93.18
Sanitarium	73.09	32.00
San Luis Obispo		3.50
Santa Cruz	110.94	28.68
Sebastopol	85.62	32.14
Selma	83.00	9.30
Stockton	191.36	51.40
Susanville	2.85	1.30
Turlock	257.61	147.38
Ukiah	36.35	2.50
Vacaville	14.23	
Watsonville	62.25	
Woodland	190.41	439.21
Personal	107.37	173.17
Total	\$7,214.56	\$2,789.55

The above amount of offerings from the churches is made up of the following:

Sabbath-school Donations	\$367.85
Missions (General)	371.35
Annual	382.54
Southern	3.65
Religious Liberty	135.60
Miscellaneous Foreign	230.59
Miscellaneous Home	63.75
Mohammedan Field	76.46
\$300,000 Fund	766.01
Thanksgiving Ingathering	391.75
	\$2,789.55

A comparative statement of the tithes received each month during 1910 with corresponding months of 1909 is here given:

	1909	1910
January	\$2,857.00	\$1,571.72
February	2,043.89	2,811.80
March	2,170.41	2,831.04
	\$7,071.30	\$7,214.56

Claude Conard,
Treasurer.

California Conference Current

Last Sabbath Elder B. E. Beddoe spent with the company at Watsonville.

Elder T. H. Watson, of Lodi, has joined Brother J. R. Patterson in the work at Vallejo.

Another tent outfit was shipped this week for service in the field. This was sent to Elder C. L. Taggart at Madera.

The workers have returned from the Fresno institute. They tell of excellent meetings and a good interest. A full report will no doubt appear later.

Brother and Sister W. B. Taylor have been taking a needed vacation for about two weeks after a long period of uninterrupted labor in the cities around the Bay. They have been spending the time at Mrs. Taylor's home near Grass Valley, Cal.

We trust that many of our young people and older ones as well living in the vicinity of Lodi will avail themselves of the opportunity to attend the young people's convention which will be held in the Lodi church, Friday, Sabbath, and Sunday, April 29 to May 1.

Elder J. A. Stevens and Brother R. S. Fries have moved their tent outfit from Livermore, and are at the present time preparing to open meetings in the Sunset District in San Francisco, where Brother and Sister G. A. Kuhns have been doing faithful work with the papers and tracts. Claude Conard.

Lodi

The short series of lectures held in Lafayette Hall, a few miles west of this city, have been of increasing interest from the first. The subjects chosen have been along educational lines.

The neighborhood surrounding the hall have been very kind. They met all expenses of the meetings. A good feeling is left, a hearty invitation to return extended, and the writer believes that in this district a promising field awaits the efforts of some consecrated company of laborers upholding present truth.

This brief report will no doubt be an encouragement to all who have from time to time so willingly assisted in these meetings. The part and interest taken in this effort by Professors Sharpe, Newton, and Wallace, also by many of the students of the Western Normal, were highly appreciated by all.

Unitedly we should pray that many from this section will be led to take a determined stand for the principles of that "higher education" that tends to develop true manhood and womanhood.

April 17. T. H. Watson.

UTAH

Conference Items

Almost perfect weather now prevails in Utah.

The ordinance of baptism will be celebrated in the Salt Lake City church on Sabbath, the 30th inst.

Elder S. T. Hare reports three baptisms and one addition to the church at Brigham City on last Sabbath.

The special Temperance number of the *Youth's Instructor* is being used by our churches in all parts of the field. We consider it one of the best numbers on temperance yet published. Thousands of them should be scattered everywhere.

Any of our people who are desirous of taking up missionary work, and would like instruction in meeting the people and how to sell literature successfully, should correspond with the field missionary agent, Le Roy Knott, 748 23d Street, Ogden, Utah.

The health food department of the tract and Bible society is rapidly increasing in business. The vegetable cooking oil kept in stock is in great demand. Numbers of people whom we otherwise would not meet are becoming acquainted with us and our work. Literature is always supplied customers who are inclined to read and investigate our principles of health and other lines of truth.

Our field missionary, who with his family arrived in Utah last week from Illinois, has located in Ogden. He is opening his campaign with "Great Controversy" in practical work, and thus shall in the very onset acquaint himself with the peculiarities of the people of Utah, and likewise gain an experience in the local conference about which to talk when he goes before the churches to interest them in the book work.

S. G. Huntington.

April 20.

Missionary Work

Which Offers the Better Opportunity for Development Socially — the Third Angel's Message or the World?

[Read Sabbath, April 23, 1910, at the forenoon service conducted by the Mountain View Missionary Volunteers.]

I have often heard it remarked that our young people have very few advantages socially. I confess that I used to think so somewhat myself. I have thought that in the world a young person had a far wider range before him, and more frequent opportunity of coming in contact with people of education and culture. But as I sum up the advantages and the disadvantages of each side, I realize that I was mistaken. It is certainly true that there are greater opportunities socially for our young people in the third angel's message than in the world.

Before beginning my remarks directly on the question, let me say that I shall not use the word social in its narrow, restricted sense as meaning a body of persons, or any favored class of persons, but shall deal with it in its broadest sense as meaning associations, fellowship, and companionship.

We all know that the traditions of the old world which divide society in caste and class according to wealth and birth, are fast making serious inroads into our country, into the popular churches, and even, I am sorry to say, are creeping into our churches in a modified degree. But Christ is no respecter of persons. In the world the passport for entrance into society is either wealth or birth. But we all have the same passport — for God "hath made of one blood all nations of men for to dwell on all the face of the earth." People with no wealth or education in the world are excluded from the society of the refined and intellectual, and must associate with those of their kind. But when they accept our truth, they are not excluded from the society of the best among us.

We must admit that the people of the world have a great deal of polish; but in many cases it is a polish of little worth, for it is but a form with a gilded

surface, and not polish springing from true principle. There is nothing that will give genuine polish as will true religion. The polish that we find among our people results from a daily striving to follow the perfect Pattern, who was polished to all classes, because He was *kind*. "There is nothing so kingly as kindness; nothing so royal as truth." Therefore that which is only for outward show does not tend toward the development of character, and is of no worth, for character is the only thing that counts.

Doubtless some of us have regretted that we do not have social activities among us such as exist in the popular churches of to-day. But when we realize that their one great aim is to socialize, while we strive to Christianize; theirs to gather in and uplift self — ours to give out and uplift Christ, then is it to be regretted that we are deprived of the social functions that merely entertain?

To get at this matter in a clear, concise way, let us take it up by contrast. What are some of the advantages we find in the world in a social way? Let us enumerate them: The social teas, the garden parties, card parties, the dance, the theater and all evening entertainments. Then in the field of sports: Lawn tennis, basket-ball, football, baseball, etc. We do not wish to convey the idea that all these things of themselves are wrong. But does the pleasure and satisfaction they give compensate for the time, the energy, and the expense which they require? When the golden days of youth are passed in which these indulgences were followed will the culture and polish derived from them be sufficient to make friends that are friends in adversity as well as prosperity? How many times we see it demonstrated that when a person is no longer able to compete with those in his circle, he is cast out, and others who are more popular come in to take his place.

Then, too, is it not so that "Days that follow brilliant entertainment are melancholy days"? How many of such days must be the lot of the pleasure-seeker of the world. But as the same writer says, "Those are delicious which follow hours spent in the social companionship of the great minds who speak to us through their books, for we have gained something. We have acquired

some new knowledge, and we recall the past with no feelings of disgust or regret, but with consummate satisfaction." In other words, instead of arising the next morning with wasted energies and spirits depressed, we rise with a new inspiration to take up life's duties with a new meaning.

Now let us consider the advantages we find in the third angel's message for social improvement. It is true we do not find so great a variety of social entertainment as is found in the world; but do we not have numerous opportunities lying all about our pathway for social relationship with each other in the actual doing of the work of the message? Take for illustration, the canvassing work. Even this may be made an opportunity for social culture, for in this work we come in touch with all classes. The fact that we have a message to give necessitates our coming in touch with the world, even as we are doing now in our work of distributing literature in Palo Alto. You will readily see that we are acquiring a social education by coming in contact with each other and those of the world.

Then think of the message-filled literature we have for our companionship. Is it not more refining and elevating than the popular novels with which people are filling their minds? Are we not benefited socially as well as intellectually by feeding upon truth instead of fiction? Do not our young people have a superior advantage also in having a close association with men and women who are inspired with a love for the third angel's message? Surely no associations of the world, be they ever so cultured, could broaden and uplift as do these associations.

Can we not say that we have advantages for social improvement as we mingle together in the church from week to week — in the Sabbath-school, the prayer meeting, and other meetings? According to the world's standard these are not social advantages, for they do not amuse or entertain, and are not opportunities for a display of popularity and good form. But our standard is far different from that of the world. Our social life has for its aim, as has been said, spiritual uplift and development of character.

With this thought in mind, it seems that our people should be more socially

inclined than any other people. Should not our truth draw us together in bonds of companionship and sociability? We have a theme of common interest for conversation. We have no time to discuss the latest fashions and novels of the day. We have something of far greater importance—the third angel's message and our connection with it.

In conclusion then, which offers the better opportunity for development socially, the third angel's message or the world? Are we able to differentiate? Let me answer: There is just the difference between them that there is between the selfish heart and the unselfish heart—the one always seeking to gather to self, the other always seeking to give out something to others.

The world stands back for any one with a message, and if this message is given in the spirit of Christ, it will be refining and uplifting—lettered or unlettered, cultured or uncultured, it is bound to refine and beautify the heart of the one who carries it.

The one who is socially developed by the third angel's message, is not simply venerated on the outside, but is true and beautiful within.

In these days the counterfeit and the genuine walk hand in hand until the fierce blast of adversity discovers the genuine. Then it shines forth in all of its beauty.

We may not shine as the worldly social stars, but in the words of the Scripture, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Shall we seek then in this preparatory school here below to fit ourselves for the society of God and the angels?

"Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

"Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below."

Frances A. Fry.

A Definite Call to Service

While many are waiting for a definite call to service, Satan is gaining vantage ground. Some say, "I am willing to

work for the Lord, but I have not yet felt a call. I think that when He is ready for me, He will make me feel that I have a definite call."

What constitutes a definite call? How are we to know when we are actually to do service for the Master? Did you ever read anywhere in the Bible that we are to rest or go our own way till we feel a definite call to service? What constituted Moses' call? What constituted Noah's call, Joseph's, Gideon's, William Miller's, and Hudson Taylor's? Did not the conditions around them suggest to them the fact that a message was due? and did not the fact that it was due inspire them to enlist in the Lord's service?

We are told that a message is due to the world just now. As you view the condition of affairs in the world and think of the fact that God is saying, "Whom shall I send?" does your heart respond, "Here am I; send me"?

To those who have not yet enlisted in the Lord's service, I would say, "God has given to every man his work. He must have given you yours. Have you found your place yet? Are you doing that work He gave you to do?" If we have not yet, in this "eleventh hour," found our work, let us at once lay ALL on the altar and say with all our hearts, "Lord, what wilt Thou have me to do?" Then, if you are really willing to do anything He bids you do, whether it be to canvass, care for the sick, or whatever it may be, He will show you. "No one ever yet desired to work for the Lord who did not soon have the opportunity."

"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never! This inability has been produced by their own inactivity, and perpetuated by their deliberate choice. The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light."

Shall we still continue to say, "I can't canvass," or "I can't do this particular work for the Lord"? Out of the six hundred thousand men God brought out of Egypt, He could only take two over into the promised land. All the others said, "We can't." Which class shall we be found among?

We are now in the midst of a canvassers' institute at the Fernando school, and a class of thirty are taking the instruc-

tion. There is a good missionary spirit here, and we expect great things in the near future.

Brethren, there is a sound of abundance of rain. Will you be in the forefront and receive the refreshing from the presence of the Lord? Those who take up the work at the "eleventh hour" receive a full reward. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A. A. Cone.

February Trust Funds

The record of the offerings received and forwarded for the general work for the month of February is as follows:

California	
Sabbath-school Offerings	\$ 285.91
Annual Offerings	360.19
Foreign Missions	279.71
Thanksgiving Offerings	248.75
Southern Field	10.00
\$300,000 Fund	81.51
Special Offerings	246.65
	\$1,512.72

Southern California	
Sabbath-school Offerings	\$ 246.89
Annual Offerings	27.25
Foreign Missions	111.63
Thanksgiving Offerings	69.24
Southern Field	20.62
\$300,000 Fund	100.00
Special Offerings	59.16
	\$ 634.79

Utah	
Sabbath-school Offerings	\$ 2.87
Foreign Missions	1.35
Special Offerings	5.00
Religious Liberty	1.65
	\$10.87

Arizona	
Sabbath-school Offerings	\$ 2.30
Foreign Missions	30.90
Thanksgiving Offerings	1.30
	\$34.50

Grand Total \$2,192.88

J. J. Ireland,
Treas. Pacific Union Conf.

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THURSDAY, APRIL 28, 1910

Elder J. N. Loughborough is answering a call to deliver a series of lessons on the Advent Movement to the students of Fernando Academy. From San Fernando he will go to Loma Linda and spend two weeks in a similar course of studies.

Notice to Young People

Arrangements are being made for a young people's convention to be held at Fresno, May 20, 21, and 22. Our young people in the several churches around Fresno should be planning to attend. More in next week's issue.

B. E. Beddoe,
Sec. Cal. Missionary Volunteers.

The Sebastopol Missionary Volunteer Convention

While this meeting is to be merely another *local* meeting of our young people, it is hoped that the churches at Healdsburg, Santa Rosa, and Petaluma will be well represented. Let the older church-members come, too. They are not only welcome, but wanted. Among men there should be none so much interested in our young people and their work as the older members of the flock.

The date of this meeting will be May 6, 7, and 8, commencing at sunset, Friday. Even though we can not say definitely at present, yet there will be good help to join us in making the gathering a success. Pray that God may work a work in us that shall be lasting.

B. E. Beddoe,
Sec. Cal. Mis. Vol.

Sacramento Camp-Meeting

As has been already announced, plans are being laid to hold the first camp-meeting of the season in the California Conference at Sacramento. The date will be May 26 to June 5.

Selection of a location at the state capital will be made at once, and the tents shipped. As usual a store and a dining tent will be operated where those attending can secure board at reasonable rates.

Application is being made to the various railroads for the usual reduction in rates to the meeting, and further announcement of this matter will be made in due time.

We trust that as many of our people in that section as can plan to do so will be in attendance. It is quite likely that the camp-meeting will be followed by a workers' institute, in which special instruction will be given in missionary lines.

Plan now to be present.

Claude Conard,
Sec. Cal. Conf.

A Request

The Pacific Religious Liberty Association is in receipt of information which indicates that the advocates of a State Sunday law for California are entering every possible avenue to win favor to their enterprise. Unless we as a people shall take a live interest in what is being done by them, they will certainly steal a march on us, and the next legislature will be induced to pass a State Sunday law.

What the association now desires is that all our people everywhere will keep themselves posted regarding any movement in their vicinity looking to the establishment of Sunday laws, and inform this office at once concerning the same, so that if possible some one can be sent to meet the issue. If it is a very important feature to be considered, do not delay to let the office know *in season*, so that some one may reach the point in time for the occasion.

Please address the undersigned either by letter or telegram, as the occasion demands.

J. O. Corliss,
Sec. Pac. Rel. Lib. Assn.
Mountain View, Cal.

Lodi and Fresno Institutes for Canvassers

Brother H. H. Hall and I arrived at the Western Normal Institute, April 8, and Sabbath evening Brother Hall gave a very interesting stereopticon lecture on our book work in South America. Some interesting and very thrilling experiences of canvassers were related by Brother Hall, that had a telling effect when Monday morning at chapel we presented the need for consecrated book workers. When the call was made, twenty-six of the strong young people left the chapel to go to a class room, where they decided equally to take "Practical Guide" and "Coming King."

As I had only five days before our Fresno institute, some earnest work had to be done. It seemed quite a miracle the way the classes advanced, but the proper enthusiasm from the start gave the opportunity; and I am sure that when the union agent, Brother A. A. Cone, and I finish our work there the first of May, as fine a canvassing class will go into the field as can be found.

Since forming the class, fourteen others have joined, making the total forty members. The special appeals from the Lord to work the cities is bringing many into line, who will be willing to aid in the effort to be made in San Francisco. Pray God, brethren and sisters, to help us to take hold with the young people, and do the work for that wicked city which God demands.

At Fresno Elder and Sister S. N. Haskell, Brethren S. G. White and W. H. Covell, and I have been kept busy with our various lines of work. A good attendance continues from day to day.

Reports have come from the messengers at Salinas, Angels Camp, and Oakland. All are of good courage. Especially to these workers in the field I appeal, when any trial comes, instead of complaining or turning back, to go to the great Counselor who is willing to help you over every trial. "Work and pray, and pray and work, and the Lord will work with you."

E. S. Horsman,
Field Missionary Instructor.
April 20.

We are glad for this. Sister McKibbin needs no introduction to our California brethren. Brother W. H. Covell also plans to be present. The faculty of the Western Normal Institute are there, and they pledge to do all they can to help make the convention a success.

Professor Sharpe writes that they plan to provide entertainment for visitors. So those who plan to come will facilitate the efforts of entertainment by kindly writing to Prof. E. D. Sharpe, Lodi, Cal., telling him that you plan to be present.

B. E. Beddoe,

Sec. Cal. Missionary Volunteers.

Is there anything I can not give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one tenth of my income to the Lord?

Is the world being made better or worse by my living in it?

Am I doing anything I would condemn in others?—*Presbyterian Endeavorer.*

Companionship in the Home

The ideal social life should be in the home, for here there is no line of demarkation between old and young, no separation of the sexes, but all meet together in a community of interests which should insure a community of pleasures.

It is a mistake to separate the old and young in social life. The old need the vivacity and enthusiasm which the young possess as a stimulus, and the young need the wisdom and experience of the older people as ballast.

In the home we find the ideal conditions, both sexes and all ages meeting on a common plane; but unless there is a sympathetic unity of feeling and of desires, there will be no real companionship.

To sleep under the same roof and eat at the same table does not of necessity make people companions. We can not expect that the children will come spontaneously into sympathy with the parents. They have not had the experience necessary to do this, but the parents, having been children, ought to be able to sympathize with their children.

It is only by remembering their own childhood that they can come into harmonious relations with the young people in their home.

Christ's words, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," seem to me to be applicable here. Unless you can enter into that state of mind that understands the heart of the little child, you can not bring into your home life the harmony which is in itself heavenly. It seems easier for many parents to enter into the life of the little child than into the life of the growing boy or girl. The

father can get down on all fours and "play bear" with the two year old, but does not know how to enter into the mind and heart of the boy of ten, twelve, or fourteen. Instead of making the lad feel that he knows the delights of boyhood and sympathizes with them, he stands in the boy's mind as the arbitrary power that is forever interfering with his plans of enjoyment. If he could feel the father's sympathy, he would more cheerfully accept his father's decisions, even when they interfere with his own wishes. Fathers and mothers should as far as possible be in the pleasures of their children, in spirit and interest, if not in fact.

The young people should be made to feel that home is the best place for fun, and that father and mother can laugh at their innocent pranks, even if not taking part in them.—*Australian "Signs of the Times."*

Looking

For all distracting and discouraging, as well as decoying things, looking unto and looking for Jesus is an antidote. There are three things which sometimes dismay—looking *within* on our own hearts, *round* upon our enemies, and *forward* to what is coming upon the world. Look *in*, and if your sin and guilt dismay, look *back* upon the cross. Look *round*, and when oppressed by the sight, look *up* to the throne of the Mediator. Look *forward* to the coming storm, and then look *beyond* it. Yes, beyond the great image (Dan. 2) is the everlasting kingdom. Beyond the reign of the beasts and the crushing tyranny of the little horn, is the reign of the Son of Man and His saints. Dan. 7. Beyond the troublous ocean of time, lies the continent of eternal glory, all bright with God's own light. Beyond the reign of sorrow, trial, and conflict, rise the turrets of the New Jerusalem, where there shall be no more sorrow, tears, nor death. O believer, bind to thy heart the glorious fact, the Blessed One is coming to abolish evil and introduce blessing. Hope, then, evermore in Him.—*Selected.*

"The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them."

The "Youth's Instructor" Temperance Special

The present Temperance number of the *Youth's Instructor* is said to be, by all its friends, the very best that has come to the notice of the reading public, and it is receiving a very extensive and encouraging circulation right from the start.

At our first institute, which was held at Chico, over 1,000 copies were ordered by that church. The cash was received in advance for these papers, and we believe this same spirit will be manifest throughout our conference. In view of the charges that have been made against Seventh-day Adventists having made an alliance with the saloons, should we not demonstrate at this time our standing as being one of the most progressive denominations for the promulgation and intelligent defense of the temperance cause?

Let every church see that its town has the warning message along temperance lines. We have an extensive supply of this number at the California Bible House, 601 Telegraph Ave., Oakland, Cal. Order at once. The retail price is ten cents a single copy; five to fifty, five cents a copy; fifty to one thousand, four cents.

W. H. Covell.

Read This Slowly, and Think

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Is there any one I can not forgive?

Have I ever won a soul to Christ?

Have I ever had a direct answer to

prayer?

PACIFIC UNION RECORDER

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G. A. Irwin, S. N. Haskell, E. E. Andross,
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THURSDAY, APRIL 21, 1910

Recent information from Washington, D. C., is to the effect that our president, Elder G. A. Irwin, and family expected to leave Takoma Park last Thursday, the 14th.

Brethren H. H. Hall and A. A. Cone left Mountain View last Sunday evening for San Fernando, where they are to conduct a canvassers' institute at the Fernando Academy.

Dr. Maria L. Edwards, the medical secretary of the Pacific Union Conference, met with the Mountain View Young People's Society last Friday night, and gave a most interesting talk on the purposes and work of young people. She also occupied the forenoon hour Sabbath, directing her remarks to the thought of being in harmony with God. Another hour was given her Sunday afternoon for a ladies' meeting. Dr. Edwards' visit in Mountain View was much appreciated.

"Liberty" No. 2, 1910

Although the last number of *Liberty* has only been printed a short time, orders are coming in for it in greater quantities than at any previous time since this magazine has been published. The hearing of the Johnston Sunday Bill composing a large part of this number, renders it very desirable to a large number of people. The portraits of the leading rulers of the nations are a very attractive feature also. The entire contents of this last number of *Liberty* is pleasing in a special sense to the reading public.

Temperance "Instructor"

A man in Baltimore, Md., not a Seventh-day Adventist, but an advocate of temperance, took 50 Temperance *Instructors*, went out one evening and sold them on the street just as fast as he could hand them out. He was very much surprised that they sold so readily. Needless to say his purpose is to try it again.

"The Protestant Magazine"

There is something associated with the *Protestant Magazine* that causes people to be interested in it. To illustrate: A party received a sample copy of *Liberty* that contained an ad. for the *Protestant Magazine*. This ad. so impressed this party that he took it without a copy of the *Protestant Magazine*, and solicited subscriptions for the *Protestant*, and succeeded in securing eighteen full year's subscriptions for the *Protestant Magazine* from this ad. alone.

Another party examined for a few minutes a copy of the *Protestant Magazine* a friend had. He sent his subscription direct to the publishers, and was very particular to have the back numbers from the very beginning, and desired his subscription set forward for two years in addition.

Another party picked up a part of a copy of the *Protestant Magazine* on the street. The part he read was so interesting to him that he sent in his subscription, the address being on the part of the paper which he found.

Notice

The Nashville Agricultural and Normal Institute has room for ten young men and ten young women who desire to receive a training which will fit them for all-round self-supporting missionary work. We can, at this time, give the above number of students an exceptional opportunity for a practical training.

Those who desire to take advantage of this splendid offer should write at once for particulars, as the school and the sanitarium will not be able to take more than twenty on the terms that we can make just now.

Any who desire training for self-supporting school work should apply at once. Address, E. A. Sutherland, Madison, Tenn.

Wanted.

Man and woman to take charge of treatment-rooms during the summer months. These persons should understand handling the wealthy class of patrons. Address, Dr. M. E. Eastman, 118 West Figueroa St., Santa Barbara, Cal.

OBITUARY

PAPWORTH.—Alonzo Papworth was born in Rochester, N. Y., October 15, 1839, and died in Yountville, Cal., March 2, 1910. He had been in poor health for two years; but a stroke of apoplexy terminated his life.

He embraced present truth when the message was first preached in Napa, Cal., and through his influence several precious souls have been led to accept the message which he loved.

July 28, 1878, he was married to Alice Canfield, who with three children and two grandchildren, mourn the loss of a loving husband and father.

Funeral services were conducted at the Oakland church, of which he had long been a member, by Brother Beddoe, and at the grave by the Grand Army, Lyon's Post, of which he was a member.

Mrs. Alice C. Papworth.

A Few Words to Parents

We all realize the burden of responsibility as parents—the care which should be taken in the training of the child. As co-workers in a great effort, we are ever willing to give and receive material aid in whatever form it may be presented.

The Mothers' Association of College View have worked along this line for some time, and have felt that many of the papers read at our meetings were worthy of being passed on as being of particular value to others. So we have printed a few leaflets as follows: "Domestic Methods of Queen Victoria," "Cooperation of Parents in the Training of Their Children," "Cooperation of Teachers and Parents," "Social Purity," and "Hereditry." More are to follow. These are one cent each, or seventy-five cents per hundred, and may be obtained by addressing

Librarian Mothers' Assn.,
College View, Neb.