

PACIFIC UNION RECORDER



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

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Missionary Volunteers

Report of Lodi Young People's Convention

Just before sunset, Friday, April 29, we came together for the first meeting, which was a "Sabbath Welcome" conducted by Elder D. T. Fero. The state young people's secretary spoke during the evening hour on the subject, "Life's Purpose."

Both of the early morning meetings, conducted by Sister Alma McKibbin, were attended by a large number. These were held in the college chapel. The second morning nearly all in the school homes were present, besides some coming from the town.

Elder J. O. Corliss occupied the pulpit at the eleven o'clock hour Sabbath morning by giving an interesting and helpful sermon. At three in the afternoon Sister McKibbin spoke on "The Glory of Youth, and the Beauty of Age," using as her text Prov. 20:29. "The glory of young men is their strength; and the beauty of old men is the gray head." The evening after the Sabbath, Elder A. O. Tait spoke, urging the importance of remembering that this is the judgment day.

Sunday morning and afternoon were occupied by the presentation of papers, each of which were followed by a discussion.

The following subjects were presented: "Methods of Missionary Work,"

"Why Report?" "Can Scholarships Be Earned?" "Reading," "Conversation," and "Amusements." Many good thoughts were also brought out in the discussions. The papers appear elsewhere in this issue, and will stand a careful reading.

The latter part of one of the discussions was a twenty-minute demonstration of the practicality of suggestions made. Individuals ordered twenty-eight hundred copies of the *Temperance Instructor*. Later in the day it was decided to have a field day when the young people, members of the college faculty, the state periodical agent, the state missionary secretary, and the young people's secretary, will unite in presenting this valuable number of the *Instructor* at every door in the city of Stockton.

Sunday evening Elder Corliss spoke, admonishing all not to let slip the things which they had heard, using as his text Heb. 2:1.

Through the efforts of Professors Newton and Beltz, excellent musical numbers were woven into each service.

B. E. Beddoe,

Cal. Sec. Missionary Volunteers.

Methods of Missionary Work

You and I recognize that the call of the hour is for young people who know how to do things,—young people of power.

The churches are calling for men of influence for officers, for teachers, for leaders. The business world and the political world are looking for men who can do and dare. The public schools, hearing the cry and knowing the lack of sturdy, pure, trustworthy young people,

have set themselves to remedy the situation. Educators to-day are, with all their vim and energy by public lectures, by voice, and by pen, pleading for a systematic moral training in the public school, that will turn off more and better artisans and better professional men. At a glance you may see that the moral young person is recognized as the one who is powerful.

The great need of the hour is true devotion. This is accomplished through prayer and Bible study. Throughout all ages we find examples of men of power who have been men of prayer. Daniel was a man of prayer. He was a powerful man in government and in religion. Prayer has raised the dead. When Jesus stood at the tomb of Lazarus, He prayed, and "Lazarus came forth." When Peter was in prison, the church prayed, and an angel was sent to bring him forth from his dungeon. When Paul and Silas were in prison, they prayed and sang praises. An earthquake released them, and the jailer and his family were converted. Luther was a man of prayer. Wesley, Whitefield and Moody loved to pray. Well might Mary Queen of Scots say, "I fear John Knox's prayers more than ten thousand men." Strange we pray so little.

Need I say then that the great call of the present hour is for men of prayer? I quote from high authority. "I have felt that we do not pray as much as we should. There is nothing more needed in the work than the practical results of communion with God." This, then, I believe is our first step, our first duty, in missionary effort.

Note the effect of a neglect of prayer.

Look back upon our own experiences. When did we find ourselves assailed by the greatest temptations, and deepest in the mire? Was it not when we were weakest, when prayer had been neglected, or we did not pray as earnestly as we ought?

In 1808, six students of William College met and formed the first missionary organization in America. They met by night for prayer under a haystack near the college grounds, and there consecrated themselves to foreign missions. This led to the organization of the first American missionary society. The American Board of Commissioners for Foreign Missions look back once more at its beginning—a prayer band of six.

It may be of interest to our visiting friends to know how we have been working in Lodi. Our Missionary Volunteer Society was naturally divided into three divisions, each of which appointed a leader. These with the officers of the general society and the church pastor form an advisory committee on plans and methods. The whole society is divided into little groups, or bands, which meet every Monday night. Can you picture how the angels of God would view such a scene, looking upon all the young people of Lodi on the same evening engaged in prayer in various sections of our little village?

Our bands are teaching the timid to boldly come to God, and also how and what to pray for. We remember special people who have asked for prayers. We pray for those whom we desire to join with us. Eventually we perceive a spirit of work creeping in. A desire to see the prayers answered has sent more than one person to be the instrument in God's hands to answer their own requests.

Thus have come some of the results we have so longed to see. Each little band has a leader. Every other week these leaders are called together. Each alternating week the officers meet. We find our band leaders anxious and willing at these little gatherings to imbibe every new idea, thought, or effort, that will enhance the interest or promote the welfare of his little company. Our band leaders work like leaven in the society. Working for others has saved many a young person's own soul. The most vital point is that it scatters responsibility.

Our alternating meeting of officers

together with our pastor, has been a source of strength and encouragement to those bearing responsibilities in the local society. It has cemented our hearts in one grand voluntary movement to be used by God, to make a success of missionary volunteer work in Lodi. Our officers hold themselves ready to go as minute men to assist in any of these bands, or visit every Monday night some of the weaker ones or those needing encouragement.

Thus in our local society we have succeeded in introducing a little of the normal idea in our plans. We are making it a training school to help train recruits for the fields at home and abroad. Our officers and leaders realize that none like to drink from a stagnant pool, so in order to continually give, the officers and leaders must continually drink. This, I believe, most of them take time to do.

Besides the praying side of the question, we have the working side. We believe we should work as well as pray. Our work is simple. Will mention a few lines that we have found practical for us.

This too is carried on not alone by the officers, but by the society. It is done through our little prayer bands. We believe that in the volunteer work, as well as in the Sabbath-school, it is not the duty of the officers to do all the work, but rather to lead and guide that all may have a part. In one instance we see a band leader with his charges taking them to a near-by town to give them an experience in canvassing. We see other groups going out for missionary calls, taking bundles of tracts and returning in two weeks to gather them up and leave others; looking up the sick, the unfortunate, the aged, being eyes for the blind by reading to them, giving Bible-readings as opportunity affords, taking clubs of papers and sending them away with missionary letters, furnishing the library with papers, writing sunshine letters, creating a desire for good literature by using the "Morning Watch," the Bible, and Volume Nine as a basis of study in band meetings. Two public gatherings a month form a part of our missionary effort. These are open meetings where all are welcome. If there are those who are careless and indifferent, the individual bands have the priv-

ilege of reaching out and drawing them in by prayer and personal effort. If a band becomes too large, it can be divided into two. We have reached out beyond the borders of our little town to Stockton for our experience. Some have remembered the needy South. Missionary letters have gone as rays of sunshine to various corners of the earth.

A little difficulty arose in starting the line of work with missionary letters. It is a delicate but nice work nevertheless, and what part of God's plans are exceptional? All lines require skill and wisdom. We began by writing sunshine letters to the aged, infirm, sick, and isolated with successful results. Right here I should like to show the value of missionary letters by giving the story of a personal letter costing only a two-cent stamp and a few moments' time.

H. Clay Trumbull was converted by a personal letter from a friend. Here is the story of his conversion as told by himself: "One noon as I was returning from my midday meal, I stopped at the post-office for the noon mail. A letter came from my Stonington friend. This surprised me, for I had not yet acknowledged his letter of a few days before. As I read the first few lines of his letter, I saw that it was a personal appeal to me. At once crumpling the letter in my hand, I thrust it into my pocket, saying to a friend who was with me, 'I think there must be a big revival in Stonington, if it has set my old friend preaching to me.' Then, brushing the subject away from my mind, I started down Asylum Street toward my office and my work.

"But the subject of that letter, and the letter itself, would not stay brushed away. I asked myself how it was that that letter, on that subject, had been written. In all our years of intimacy since my friend had come out openly for Christ, he had never before said or written a word on this subject. Had it been an easy thing for him to do now? Was it a desire for his own enjoyment, or a desire for my good, that had prompted this writing? It was worth while to read that letter, and consider its contents, before throwing it aside permanently. These were the thoughts that naturally ran in my mind as I walked toward my office.

"The office of the chief engineer,

where my work lay, was on the third floor of one of the stone towers of the railroad station. Instead of stopping on that floor, I passed up the stairs to the fourth floor, and went into a little map-closet on that upper floor. Shutting myself into the map-closet, where I could be entirely alone, I took out from my pocket the crumpled letter, smoothed it out, and began with real interest to read.

“‘I have been too long silent,’ wrote my friend. ‘The prevalence of a deep religious feeling in this community has, to some extent, opened my eyes to my former short-comings, and led me to consider what was my duty in using my influence, small as it may be, to direct the attention of any of my friends to the consideration of eternal things. Often have I felt like speaking to you on this subject, but as often have timidity and fear kept me back.’ I noted this statement even as I read.

“‘We have been companions and intimate friends for years. We have enjoyed the society of each other, and together the society of others. Seldom has a harsh word or an unkind word marred the harmony of our intercourse, and it seems to me that thus what we might have considered from another as an act of intrusion you will consider from me an evidence of my sincere regard, and my earnest desire for your good.’

“After this half apology for speaking on this all-important subject, my friend went on to urge me to seek and find peace in Christ. Then, in conclusion, he said, ‘Do be persuaded by me. If I could be the instrument however humble, and to however small an extent, of leading you to think seriously of this, I should consider that I had more than repaid your kindness and interest in me. Let me beg you by the remembrance of our friendship, but more than all by the regard for your own good, think of these things. . . . If any impression is produced on your mind (by this appeal), do not attempt to drive it away, but seek light and help from the only source whence they can be derived.’

“Then, as evidencing his thought that little good might come from this personal appeal, and that it might, after all, be deemed an intrusion, he said, in conclusion: ‘I have now tried to acquaint

myself of a duty too long neglected, but do not think it has been an easy one. It is one I could not avoid, and, although I have delayed it, I determined to delay it no longer. I shall not ask you to excuse me for writing so serious a letter, the first one (of the sort) I ever wrote you. . . . I ask no answer to this, nor shall I expect any, for I know exactly your feelings. But if, after acknowledging the truth of what I have written, you determine to follow my advice, I beg you let me know.’

“Before I had read the last of this I was on my knees in that corner map-room in that lofty tower summit, asking forgiveness of God, and committing myself to a long-neglected Saviour. That was a turning point in my life course; and in a half-century that has passed since then, I have been renewedly more and more grateful for the writing of the letter, and for the loving spirit that prompted it. And I have wished that other friends were as true to their friends.’

We realize that but a beginning has been made. However, we hope soon to sing the song “All of Self and None of Thee” changed to “All of Thee and None of Self.” Again I wish to say the present call here and elsewhere is for men of power, and that means men of prayer.

I recall a visit made here in Lodi upon an elderly lady. As we were about to leave the home upon our first visit, she said, “Other church people have been to see me, but not one has ever offered to pray.”

How many times have you entered freely into conversation with some one sitting next to you in the railway car or station and have conversed upon numerous subjects, but have never had courage to mention the theme of themes? I believe it is often because we allow our conversation to drift into cheap and trifling talk, and God could not afford us the opportunity of things higher. The two can not be mixed. We are so often out of touch with our Lord. How many times have our acquaintances on such occasions been unable to tell whether we were representatives of Christ?

I recall the incident of the young man in a business office who was converted one night. He came back next morning and told the other stenographer in the

office, with whom he had been associated for months, of his desire that they might go together to the kingdom of God. The second young man replied that he had been a professed Christian all his life, and that he was ashamed to have kept his light so hidden that he could not be recognized as a Christian, and had not himself been the instrument of salvation for them both,—but, impossible, as at that moment he was out of touch with his Lord. Christ never missed an opportune moment. Whether in the home of a publican, sinner, or by the crowded seaside. He spoke of things eternal. Lotta E. Bell.

Why Report?

The greatest stimulation to activity in any cause is the knowledge of earnest and successful cooperative effort. To know that others who are in comparatively close association are enthusiastically devoting their energies to the same work that enlists our own interest, is a stimulus that inspires courageous effort. The influence is still greater when it is known that throughout the world there are kindred societies with the same definite aim, inspired by a single purpose, and pursuing it with a zeal that brings success.

This is illustrated in both the work of the Lord and that of the world. The Lord’s plan is that of cooperation. The angels from heaven are busy in the work of ministry, and they are constantly carrying reports of their labor to the heavenly courts. Else how could there be joy in heaven over sinners brought to Christ?

All representative or cooperative organizations have reporting systems, by which they keep informed of the progress and needs of their work. Many examples might be given from the history of the church in Bible times.

The historical part of the Bible is made up of reports of those who have cooperated with Christ and angels in the work of salvation. Their mistakes, failures, and successes are means of warning or encouragement. The list of the acts of the heroes of faith in the eleventh chapter of Hebrews is but a report of work done in the power of Christ, the influence of which can not be estimated. Who can measure the influence of the account of Job’s patience;

of Moses' faithfulness; of David's experience in repentance and being forgiven; of the loyalty of Daniel and his friends; of the wonderful work of Paul and the other apostles?

Take all these accounts, which are truly reports of labor done, blessings and trials experienced, from the Bible, and leave only the bare precepts of truth, and imagine what a loss we would sustain.

We can understand better the value of reporting work done under present conditions by considering the nature of our work. We organize that we may more effectively advance the cause. "In union there is strength;" but while the whole body is engaged, it must be largely individual effort. If we were shut up to a view of our own work and its results, it would look so small many times that we would soon lose heart. But when we can see a report of the results of combined efforts of a whole society, or a number of them, we are filled with courage.

We all know what intensity of interest is created by reports from our missionaries. No sermons or appeals from the desk, be they ever so fervid, can thrill our souls like the plain narrative of work done and the results seen by those who are in the darker places of the earth; and yet their work is presenting the same message as we set forth in the homeland.

When means are needed and called for, as individuals and societies, we contribute our share, and it looks very small compared with the large sums needed, so that we sometimes question the possibility of the effort. But as reports of the sums raised in other localities begin to combine, doubts begin to flee, and courage and hope reign, making it much easier to extend the work, and increase the means.

Just as long as God's plan for His work is that of cooperation, and as long as united effort is necessary to success, so long will a knowledge of conditions and progress in various parts of the field and from different workers be necessary to success.

What is true of the general work is also true of local societies and their individual members. If the individual did not report, there would be no state report. And if the state secretary failed

to report, there would be no definite idea of the work being done by our young people throughout the United States or the world. If there had been no reporting done since the rise of our denomination, we would have no statistics to show us the marvelous progress that has been made.

A backward glance, revealing victories won and difficulties overcome, always gives renewed courage to surmount new heights. We need the courage and zeal inspired not only by contact, but by reports of live, energetic action on the part of those whose sphere of activity is separated from our own. Though this zeal is kindled by the Spirit of Him in whose name and to whose praise we labor, yet it is greatly increased by reports of sympathetic cooperation.

Veda Fero Carnahan.

Can a Scholarship Be Earned?

Can a scholarship be earned during a summer's vacation? is a question that has confronted more than one student the last few years, and one in which I am particularly interested, because that is the way in which I have spent my last four summers.

There is a text in Ecclesiastes that always comes to my mind when I think of this work: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." This has again and again inspired me to go on.

We are told through the Spirit of prophecy that "the canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time."

As I think of canvassing, many precious experiences come back to my memory. The sweetest moments of my life have been spent in this work. Of course, I have had a variety of experiences as every other canvasser has, but I only remember the pleasant ones.

Morning after morning as I would start out, the thought would come to me, This may be the last chance that some will ever have of hearing of the soon coming Saviour. So I would earnestly

pray that God would give me wisdom that I might "know how to speak a word in season to him that is weary," and be quick to discern souls who were hungering and thirsting after righteousness.

I have had different ones say that God must have sent me there. Others have broken down and cried as I told them of the coming Saviour and His love. One poor old lady living all alone, who seemed to be having her share of troubles, told me that I was the first person that had mentioned a religious subject to her for about fourteen years. I never will forget the look on her face, and the way she sobbed, while at first she was so cold and indifferent. There are poor souls here and there all over this dark world, who are just longing for this precious truth. It is our duty to "sow beside all waters" and search them out.

I know one lady who is a strong Seventh-day Adventist as the result of my canvassing in San Francisco. I have heard her tell again and again how glad she is that she has heard this precious message. She never tires telling how she first heard it. As I think of this dear woman, and see how earnestly she is working for her husband and others, do you think I look back at those hours as wasted? I do not know how many others will be saved in the kingdom of God as the results of my efforts. We will never know in this world the good that the canvassers have done. Our part is to work faithfully, and God has promised to give the increase. We are not once to think of failure, for we are to cooperate with One who knows no failure.

"The strength, courage, and success of the canvasser will depend on how fully the truth presented in the book is woven into his own experience and developed in his character. Imbued with the Spirit of God he will gain a deep, rich experience, and heavenly angels will give him success in the work."

Canvassing is just like any business — if any one expects to succeed, he must start out with the determination to stay by it. Any one entering upon a business career would not think of quitting if he did not make a fortune the first few days. Neither can any student expect to win a scholarship by working two or three hours a day for a week.

The scholarship will not only come if faithful time is put in, but also a precious experience—an experience that will be of value in any line of work. The cause of failure in the past along this line is lack of cooperation with God. Time is the great rock on which canvassers most often shipwreck. It takes an effort to put in faithful time; but does it pay?—It most assuredly does. All the King's messenger class will bear me out on that.

"This work is God's means of reaching many who would not otherwise be impressed with the truth." We often meet those who are abusive, but our good nature should never fail. We should take a hopeful view of every perplexity, knowing that God is behind this great work.

Let us keep in mind the few lines we so often have repeated in the King's messenger class: "Sweeter than the voices of angels if a brother should meet you and say, 'You guided my footsteps toward heaven; you told me of Jesus, the Way.'" Lyon Hart.

Reading

It is with a feeling of incompetency that I present this subject to you, because each year I see more and more of its importance, and the necessity of more than earthly wisdom in dealing with the question.

We can not think or read cheap, poor or poisonous thoughts, and not have diseased minds. We can not read or think exciting thoughts without feeling deleterious after effects. We can not fill the mind with romance without clogging it and making it incapable of doing clean, clear-cut work.

Education is largely obtained through reading. The student who has almost perfect lessons but who never reads outside his school books, will never be really educated. The one who reads extensively, thoughtfully, wisely, will be educated if he never attends school.

Alluring descriptions of story papers for ten or twenty-five cents a year, are abundant. And for fear these advertisements may not meet every eye, hardly a family or individual with a post-office address but receives many sample copies of cheap story papers. Too often these are eagerly read by the younger members of the family at least,

and the mind becomes so poisoned by the trash contained therein that it is incapable of appreciating really good literature.

These cheap papers contain advertisements skilfully worded to cover their real meaning, but suggestive enough to arouse curiosity, and too often initiate the one who answers them, into all sorts of vileness. At best they are "cheap," and one pays dear for all he gets through them. I speak at some length about these papers, for I have often been pained to see such literature upon the tables and shelves of those professing belief in the third angel's message.

Let me quote from "Ministry of Healing": "Many of the popular publications of the day are filled with sensational stories, that are educating the youth in wickedness and leading them in the path to perdition. Mere children in years are old in a knowledge of crime. Many are incited to evil by the tales they read. In imagination they act over the deeds portrayed, until ambition is aroused to see what they can do in committing crime and evading punishment. To the active minds of children and youth, the scenes pictured in imaginary revelations of the future are realities. As revolutions are predicted, and all manner of proceedings described that break down the barriers of law and self-restraint, many catch the spirit of these representations. They are led to the commission of crimes even worse if possible than these sensational writers depict. Through such influences as these society is becoming demoralized. The seeds of lawlessness are sown broadcast. None need marvel that a harvest of crime is the result."

The world is flooded with books of enticing error. There are works of fiction that were written for the purpose of teaching truth or exposing some great evil. Some of these works have accomplished good. Yet they have also wrought untold harm. They contain statements and highly wrought pen-pictures that excite the imagination, and give rise to a train of thought which is full of danger, especially to the youth. Such reading unfits the mind for usefulness, and disqualifies it for spiritual exercise.

It destroys interest in the Bible.

Heavenly things find little place in the thoughts. Even fiction which contains no suggestion of impurity, and which may be intended to teach excellent principles, is harmful. It encourages the habit of hasty and superficial reading, merely for the story. Thus it tends to destroy the power of connected and vigorous thought. It unfits the soul to contemplate the great problems of duty and destiny.

By fostering love for mere amusement, the reading of fiction creates a distaste for life's practical duties. Through its exciting, intoxicating power, it is not infrequently a cause of both mental and physical disease. Many a miserable, neglected home, many a life-long invalid, many an inmate of the insane asylum, has become such through the habit of novel reading.

Christ is soon coming, and we have no time to waste on anything that will not prove a stepping-stone to the heights we are trying to reach.

The question is often asked, "What shall we read?" Of course, first and foremost is the Bible. Next come our good books. Every youth and young person in our ranks should have read thoroughly not only once but several times, "Desire of Ages," "Patriarchs and Prophets," "Great Controversy," "Christ's Object Lessons," "Ministry of Healing," and the Testimonies; also "Thoughts on Daniel and the Revelation," "Great Second Advent Movement," and "Life of Joseph Bates." I have read some of these through six or seven times, and find them more enjoyable each time. Great and momentous events are just before us, and there are hundreds of our young people who have never read that book which pictures all the closing scenes of earth's history—"Great Controversy." Then there are the intensely interesting stories of prominent missionaries, true stories full of life and adventure. Then there are other books that are helpful and uplifting, as well as interesting.

The *Youth's Instructor* is a very interesting and educational paper. If you will read it through carefully each week, at the end of the year I am sure your stock of knowledge will have materially increased. Yet I find many of our young people hardly ever read the paper at all, and some who own them only read the

story part. And these same young people will lounge around all day Sabbath wishing they had something to do, and they can not talk intelligently on any subject, because they are ignorant of any real facts worth repeating. Hence lightness and frivolity are so prevalent as to be painful to those who realize the solemnity of the times in which we are living.

Coleridge divided readers into four classes. "The first," he declared, "may be compared to an hour-glass, their reading being as the sand. It runs in, and runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything, and returns it nearly in the same state, only a little dirtier. A third class is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class may be compared to the slaves in the mines of Golconda, who casting aside all that is worthless, preserve only the pure gems." In reading God's Word, there is nothing worthless to be cast aside. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

The books that do not inspire thought are not worth reading; and the same may be said of some that do, if the thought awakened is not uplifting in its power. Books that put the mind on a stretch, that make the intellect glow, and that add strength to the character, are the books of real value. The one Book above all others for mental culture is that which He has caused to be written out for us.

In reading the printed or written thoughts of other men, we should meditate on them, try to ascertain their true meaning, and weigh them carefully, seeking all the time for truth. In reading the thoughts of God, which He has given us in words, we should do all this and more, as expressed by the following: "We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the things of God."

"*eps to Christ*": "There is calculated to strengthen the study of the Scrip- book is so potent to give vigor to

the faculties, as the broad ennobling truths of the Bible. If God's Word were studied as it should be, men would have breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."

Again: "Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic."—"*Testimonies for the Church*," volume 3, page 465.

God has given us so much instruction along these lines that we need not be ignorant.

"One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholo passions."—"*Testimonies for the Church*," volume 1, page 504.

"The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. . . . Can you, after such reading, open the Word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him."—"*Testimonies for the Church*," volume 2, page 236.

Mrs. Mina Mann.

Amusements

I was born with a love for work; I have cultivated a love for play. Man was commanded to work; his physical, mental, and moral nature require that he should work, no less does his being demand that he sometimes play. His work, to have the approval of God, should be of the highest excellence, and sufficient in quantity to occupy his time, and to develop his talents and capabilities. His play should be as excellent in

quality as his work, but never so great in quantity.

Play is the child's word for recreation; and recreation means the recreating of the mind, the reinvigoration of the body, and the spiritual refreshing of the soul. Recreation is as necessary as is labor. It is not the body alone that must have rest and change. If it were, the hours we spend in sleep, and the suspension of physical effort upon the Sabbath, would probably be sufficient for the restoration of the vital energies.

The mind requires not only rest but recreation, and more in proportion than the body; that is, the body will sooner regain its former energies when permitted to relax than will the exhausted mind be restored to its wonted vigor.

Therefore we should play as well as work, and it is no light matter to play well. Power, skill, efficiency are necessary to success in work. We must be taught to work. Parents and teachers spend years—their best years—in teaching their children and youth how to work, for it requires much time and large experience to become efficient in an art or a trade.

Who would believe me if I should say that more effort, a larger experience, and greater wisdom are necessary to play properly, beneficially, than to work successfully? Yet this is what observation and experience teach me.

Labor was appointed as a blessing; the ground was cursed for man's sake, to save him from himself, to guard him from temptation, to occupy his mind with the plans to be executed by his skilful hands. But when body and mind grow weary, and he lays aside his pen or book, his hammer or plow, and seeks recreation, the safeguards of the soul seem suddenly to depart from him.

Who has not observed a careful, faithful, conscientious worker at his desk, or at any other post of duty, performing with sober care, strict propriety and good, common sense the duties of his position? Day by day as we see him at his work, deeper and deeper grows our esteem for his character. We admire his conduct, we believe in his judgment, we have confidence in his integrity. But O the disappointment that comes to our souls when we see this same man at his play! The proprieties of life seem to be forgotten, and the good common sense

that was his characteristic is transformed into the silliest nonsense, and we oftentimes turn away with a deep disappointment—a disappointment that sometimes becomes almost disgust. We may well ask the question, Why should he who was able to work so well, fail so miserably when he came to play?

The secret is this: He never was taught to play. To do the work of hand or brain, he studied in shop or college hall long and well; he learned all the principles underlying his trade or profession, and they guide him through every detail of his work. But who ever studied for a day the art of playing properly and well? And if one desired to do so, where could he find a teacher? In what institution of learning would he be taught the principles that should guide him in the selection of proper forms of recreation and practise thereof?

True, he could find instructors in abundance who would teach him to dance gracefully, the proper way to handle bat and ball or a deck of cards, or even how to become a gladiator in the prize ring.

But to whom would he apply for instruction in the principles that should guide him in the selection of those forms of recreation that would build up his body, rest the mind, and refresh the soul,—in a word *re-create* him, for that is his necessity? There are a few such teachers, but they are not popular, for the world in general feels no need of direction in its play.

Desire is the only guide for the vast majority. Their rule, if they have any, seems to be this: When you work, do what is necessary and best, do what is required to be successful; but when you play, do as you please, follow your inclinations, seek your own pleasure. The less restraint of any sort the more enjoyment. The how or what of your play matters not, if you enjoy it. Your own pleasure is your only criterion. You may come from your play exhausted in body and delirious in mind, but that is of little consequence if you had a "good time."

This morning your head may be aching, your eyes dull, and the work to which you must address yourself, though reluctantly, seems as insipid and undesirable as the taste in your mouth; but

this condition is of no great moment, for last night were you not the gayest of the gay? Light shown from your eyes, wit danced upon your lips, pleasure smiled and beckoned, and you followed through the long, long hours.

You admit that life seen by the cold light of morning seems strangely hard and real; you are not quite in harmony with things about you, and you have a vague sense that last night's pleasure is somehow responsible for this changed aspect of life, but you say to yourself, "This will soon wear off, and I shall be myself again when I have a night's rest. I always feel so after a party, but I don't care, I had a good time, 'lots of fun.'"

"Lots of fun" is sufficient compensation for an exhausted body, a weary brain. For a mess of savory pottage we exchange a royal birthright, and are satisfied with the bargain.

A proper recreation is a true upbuilding of body, mind and soul. If it fails of this, it is objectionable. By this definition we may test our amusements, if so we desire to call those things in which we engage for recreation.

We might consider each separate amusement that is generally known and practised, but the limits of this paper do not permit. We may perhaps pass by without mentioning such amusements as football, boxing, card playing, dancing, racing, pleasure trips in company with worldlings, the theater in all its forms, as being too evidently objectionable to need demonstration for those for whom this paper is prepared. Yet we know well that there are many who have enjoyed great privileges and lived in the bright shining of the light of truth who do not yet sense the evil in these forms of amusement.

We pass those recreations usually considered innocent and even helpful, such as the program arranged for entertainment, the picnic, the party, etc. We would generalize before considering these by saying that, when properly conducted, these occasions may be truly seasons of recreation,—innocent amusements; yet they are often quite the reverse. High purposes, right motives, and becoming conduct must characterize those who engage in these pastimes or they will not, can not, redound to the benefit of man or the glory of God.

A friend once invited me to attend an entertainment with her. To me it was a tedious hour, but I smiled and tried to be interested, though I could not say with truth that I enjoyed it. The chief feature of the program was a reading, a story in Yankee dialect of a garrulous dress-maker who, to quote her own words, "Was never known to fetch and carry gossip," but who really did nothing else. This was followed by a "funny" poem without point, and the singing of "Lucky Jim."

"Did you not care for the program?" said my friend.

I answered truthfully, though bluntly, "No, there was nothing worth remembering, nothing to think about."

"O," said she, "you are not supposed to think when you are being entertained."

Then I may as well leave my brain at home when I go to a place of amusement. But did we not learn that a true recreation, a proper amusement, upbuilds the mind? How can it be edified, built up, when I might just as well leave it at home on a shelf for all the need I have of it?

And may I not equally well leave my heart to keep company with my head? Are we in this world of sin and sorrow to laugh *at* or *with* our fellow man? Do not answer hastily. Prepositions are small words, but they make a great difference sometimes.

Laughter is medicine. It ought often to bubble up from the depth of our souls; but shall the hideous incongruities that sin has made be the subject of my mirth? Shall I laugh at the weakness and wickedness of the tongue of gossip and scandal? Shall I grow merry over the tragedies of the home, which I must if "Lucky Jim" gives me pleasure?

Then, if this be so, I would better leave my heart with my head; for if I take it along, it must suffer injury, grow callous and indifferent to the sorrows and sufferings of other hearts, and lose that quick sense of sin and wrong that it must have if ever I enter the kingdom of heaven.

We are to rejoice with them that rejoice, and to weep with them that weep—not to laugh at them. Yet this is what we often do, though most of the time unconsciously, and we trust always unintentionally.

There are truly humorous things in this world over which we may laugh, and the laughter do us good; but he who in social converse engages in idle chit-chat and knows and seeks no more elevating subjects for his remarks than the "funny" mistake of a friend, or the matrimonial prospects of another, is not the one who will see the truly humorous, happy things of life. Proper laughter-provoking subjects pass him by above his head and heart.

There are many subjects that give real pleasure, are genuine enjoyments, though so tranquil in their nature that they do not occasion laughter. Too often these are cast aside as not "funny" enough for our hours of leisure and of pleasure.

The social gathering designated by various names, as party, or reception, might be a genuine delight and benefit to the whole man if each improved his opportunity to the glory of God. There may be plenty of laughter, but not "the loud laughter that speaks the vacant mind." There may be songs, songs that cheer and brighten, and make the heart glad,—glad but not foolish. There may be bright and humorous, yea witty remarks, but not the silly sayings we sometimes call "good jokes," and feel that we have not done our part until we have contributed a goodly share.

We have these words to guide us: "Many youth receive the impression that their early life is not designed for care taking, but to be frittered away in idle sport, in jesting, in joking, and in foolish indulgences. While engaged in folly and indulgence of the senses, some think of nothing but the momentary gratification connected with it. Their desire for amusement, their love for society, and for chatting and laughing, increases by indulgence, and they lose all relish for the sober realities of life, and home duties seem uninteresting.

"Any amusement in which we can engage asking God's blessing upon it in faith, will not be dangerous. But any amusement which disqualifies us for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer-meeting, is not safe, but dangerous."

Our recreations should for the most part be in the open air and in the daylight. "Colors seen at night are never

seen right." Once when a child I recited in the evening. I had a new ribbon for my hair. I thought it a beautiful blue, but when the light of day came behold it was green. Many of the impressions we receive after the sun goes down seem very different when the daylight reveals the inconsistencies and defects that were hidden by the shadows of the night. There is many a broken home to-day that might have had a happier history had the acquaintance that led to an unfortunate union been made amid the truthful realities of the day. The night was given us for rest and sleep, and the most innocent amusement can not benefit body and mind as does "nature's sweet restorer, balmy sleep."

God meant that we should enjoy our work, be happy in it. If we carried out His beautiful plan for us, we should find rest and enjoyment in the performance of our daily duties. There would not then be the morbid craving for exciting amusements that is so prevalent to-day.

If we got the "fun" out of our wood chopping, our dish washing, that there is in these homely occupations; if we met one another about our daily duties with a glad and happy spirit, and turned even embarrassing accidents into diverting incidents, we should have a grand good time all the while, a high class entertainment every hour of the day. But through the day or the week, we bend above our tasks with tense muscles and knitted brow, too busy, too tired, too perplexed to enjoy our work, our friends, or our God.

Let us have our good times each moment of the day, with an outing now and then with friends in the green woods, and leave the harmful, useless amusements to those who have not learned how to play while they work.

Mrs. Alma E. McKibbin.

Conversation

[Paper read at Sebastopol Convention, May 7-10, 1910.]

One of the greatest blessings bestowed upon the human race is the faculty of making our wants, feelings, and desires known not only to our fellow beings, but also to our Creator. Nevertheless many of our greatest blessings become a curse when we lose sight of the Giver.

The power of speech is a talent which

can be, and ought to be, cultivated. With the voice we can convince and persuade, comfort and encourage; with it we may offer prayer and praise to God, and also tell our fellow men about a most wonderful kingdom—the kingdom of heaven. Our words are a duplicate of our thoughts; the nature of our conversation therefore determines the nature of the contents of the heart, which also determines our destiny. For nearly six thousand years the influence of words either for good or for evil has been felt by the human race.

As an example of the results of a single conversation—results that affect every one who has lived on the face of the earth—we have the one that took place between Lucifer and the mother of all living. We have all heard the story, and have felt the curse resting upon us very heavily.

True are the words of our Saviour which declare that "out of the abundance of the heart the mouth speaketh." If the thoughts of the heart are impure, they will be manifested to others in the form of words. These words will serve as seed for evil thoughts, and thus the influence will extend farther and farther, contaminating minds, and making them only fit subjects for the lake of fire.

Solomon tells us that "the tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." The world is rife with men and women of the latter class, and it is one of Satan's greatest delights to have people engage in this kind of conversation. It is one of his great snares in which thousands and millions of people are caught; and when once having entered the snare, it is the most difficult task to be freed that can be conceived.

Talk of this nature is very displeasing, as well as detestable, to the One who formed our organs of speech, by which we should glorify Him. A course of this kind will eventually bar us from the kingdom of heaven. Meditation upon heavenly things is the most profitable theme, and will also be as medicine to our soul. The wisest of all men has said that "a man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!" Many a soul has longed for encouragement from fellow beings. Some have had their longings satisfied, while many others ob-

tained no relief whatever. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

"The tongue of the just is as choice silver: the heart of the wicked is little worth." Prov. 10:20. Our words should not be spoken at random, but they should be carefully selected, using only the choicest of words. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Eph. 4:29. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

The love of self may be manifested not only by the quality of words used, but also by the quantity, and our attitude toward those with whom we converse. If we monopolize the conversation, and show little interest in what others say, we participate in this great evil. To be a good listener is an art next to the art of conversation.

Canvassers and salesmen find it quite an advantage in breaking the ice, previous to making known their business, to converse about those things in which their prospective customers are interested. In so doing the prospective purchaser, by natural reaction, takes an interest in what the agent has to say, and is more liable to meet the desires of the aggressor.

As the farmer is interested in his land, his crops, his cattle, and all his domestic animals, and also the market prices of his produce; and as those of other occupations are interested in their respective vocations, so the Christian should be ever ready to speak in regard to his high calling. It is sad indeed that many professed Christians are much more timid to speak of their interest in heavenly things than the worldlings are to speak of their affairs. It is natural to speak of the things in which we have the greatest interest. "For where your heart is, there will your treasure be also." Matt. 6:21. As every occupation has a vocabulary peculiar to itself, so the Christian is known by his vocabulary of the King's business.

Children should be more free than they are to ask advice from their parents in regard to their welfare. Many perplexing problems confront the young

which could be easily mastered by such practice.

A highly important theme for conversation at picnics is that part of the book of nature in which the outing is found. Everybody admires the work of a skilful artist. When people visit an art gallery, their organs of sight, hearing, and speech are brought into action.

Jehovah has the finest art gallery in existence, and He is well worthy of eulogy. Inspect closely with a microscope the works of the Master artist. It will reveal beauties that far surpass the imagination of the most skilful workman, and will almost send a thrill over our mortal bodies. On the other hand, examine the work of the most proficient human artist, and it will detract very much from his skill compared to the work of the former. As a rule, members of the human family receive more praise for their work.

Flattery is the work of Satan, and it does not seem advisable to help him in his diabolic work. Selfishness finds its way into the human heart soon enough without a stimulant. This applies to young and old alike. Reproof is more to be prized than flattery.

The three essential ingredients in conversation are truth, good sense, and good humor. "Speak little and well if you wish to be considered as possessing merit," is an old French adage. Smiles and laughter may accompany our words with good affect, and may not improperly be termed the chorus of conversation. Those who talk much are liable to repeat their ideas, become tiresome, and waste their own time as well as that of others.

Each individual has a personal account in the books of heaven, and for every word uttered he will be either debited or credited. Christ said, "That every idle word that men shall speak, they shall give account thereof in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

"Boys flying kites haul in their white winged birds; you can't do that way when you're flying words."—*Carlton*.

Chas. T. E. Johnson.

Influence of Association

[Paper read at Sebastopol Convention, May 7-10, 1910.]

Man was made a social being. He would be very unhappy and very miserable if he were obliged to live alone. How much happiness would any of us ever have, if we were obliged each to live by himself; to keep all his plans and purposes to himself, never to be able to ask advice, or counsel, from any one; never to receive congratulations in his joy, or consolation in his sorrow?

Some are more sociable in their natures than others, and thus gain more friends than they otherwise would. They are thought more of in the community in which they live, and they more rightly represent Christ in their characters.

The kind of an associate that each one desires and seeks, is the one who is most congenial. Like seeks like, and birds of a feather flock together. But what is the effect of one associate upon another? This is a very solemn question, for by beholding we become changed. A truly Christian life is a power for good. But on the other hand, those who associate with men and women of questionable morals, of bad principles and practises, will soon be walking in the same path.

In our association with one another, we should endeavor to encourage our friends to manifest the best that is in them. Our conversation should be upon such subjects as will cause our friends to express the best and the purest thoughts of their minds. We should avoid everything that would lead our friend to express the low, base, or immoral principles which he may possess. If we know that a friend has a special fault, or weakness, if we truly love his soul, we will try to help him overcome.

If we meet with a person but for a moment and pass on, we each are the better or the worse for the meeting. The influence may be unconscious, yet it is no less powerful. Since all this is true, how should we choose our associates?

If one wished to improve intellectually, with whom would he associate? He would seek the company of one who knew more than he did, or at least one from whom he could gain greater knowledge than he then possessed. The Bible

says, "He that walketh with wise men, shall be wise."

If we wish for greater spiritual excellence, with whom shall we associate? The Spirit of prophecy says, "Let all who would form a right character, choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined."

Under what circumstances may we associate with the wicked? Only when we wish to do them good.

Seth and Enoch are very good examples. For some time the children of Seth remained separate from the children of Cain. When the children of Cain spread out on the plains, where the children of Seth dwelt, the Sethites withdrew to the mountains in order to escape the contaminating influence of the former. As long as they remained separate, they maintained the worship of God in its purity.

They would make missionary trips down into the valley, only to remain a short time, and return home, to reconsecrate themselves to the Lord.

After awhile they remained down a little too long. "The sons of God saw the daughters of men that they were fair." After marrying among them, they were in constant association with the wicked, and gradually became like them. And finally the whole world became wicked through the influence of evil associates, and it became necessary for the Lord to destroy the earth with a flood.

Enoch was one of the godly sons of Seth. He often went among the wicked Cainites to turn them from their wicked ways; but he avoided constant association, fearing that their influence might lessen his reverence for God. If Enoch dared not remain among the wicked all the time, can it be safe for young men and women to intimately associate with those who do not love God or keep His commandments?

"Because we are so unlike, we have need in our associations with one another, to exercise forbearance, and self-control, and sympathy.

"In all our associations we should remember that many of our friends have had sad experiences. We should never pry into their histories, but should endeavor by tact and kindness to help them to forget the past.

"To such the strong, helpful grasp of a true friend is worth more than gold and silver. Words of kindness are as welcome as the smiles of angels."—
"Ministry of Healing," page 158.

Vera Wheeler.

The Field

CALIFORNIA

Pacific Press Items

The following comparative sales report for January to April, covers the entire territory supplied by the Pacific Press Publishing Association, together with shipments to sister publishing houses and foreign fields:

	1909	1910	Gain
Subscription Books	\$30,061.90	\$48,443.50	\$18,381.60
Trade Books	6,215.04	6,236.52	21.48
Tracts	3,850.30	3,857.65	7.35
Totals	\$40,127.24	\$58,537.67	\$18,410.43

This shows a net gain in the retail value of sales for the past four months, over the same four months of 1909, of forty-five per cent. This is certainly very encouraging. It is largely made up by increased sales on our Spanish subscription books. These have amounted to \$26,408.45 for the four months.

The subscription-book sales in our own union conference during this time have been as follows:

	1909	1910	Gain	Loss
Arizona	\$ 421.20	\$1,272.85	\$ 851.65	
California-Nevada	2,110.30	2,288.15	177.85	
Southern California	2,860.20	1,286.30		\$1,573.90
Utah	9.50	182.00	172.50	
Total	\$5,401.20	\$5,029.30	\$1,202.00	\$1,573.90
Loss			371.90	
			\$1,573.90	\$1,573.90

While we regret to record this loss in the Pacific Union, yet we believe the good institutes held in San Fernando, Armona, and Lodi will help to throw this balance on the gain side for May and June.

In addition to the order for one thousand copies of "Home and Health" for

Mexico, referred to in our last week's items, we have just received an order for one thousand copies of "His Glorious Appearing" in the Spanish language from the same source. While the new edition of "His Glorious Appearing" in Spanish has not yet been completed, this is an indication of the activities of our book workers in Mexico.

A number of the General Conference representatives have been with us during the past few days. Among these are Elders A. G. Daniells, W. C. White, Allen Moon, and R. A. Underwood, and Prof. H. R. Salisbury, the newly appointed secretary of the educational department. Lengthy counsels concerning various items relating to publishing work have been held. The talks by Elder

Daniells and Professor Salisbury at our chapel service Sunday morning were greatly appreciated.

Brother L. E. Borle is renewing acquaintances in the office and factory. He will spend two weeks with us, and then leave for Switzerland, where he is to take charge of the printing office and book depository to be started in Gland.

He will also take a general oversight of the publishing work in Spain and Italy where our books are being printed by outside firms at the present.

Brother H. H. Winslow, secretary and treasurer of the China Union Mission, orders several books, and in connection with it says: "Last week the most seri-

ous riot since the Boxer trouble of 1900 and 1901, occurred in the city of Changsha, Hunan. This is one of the most enlightened and progressive cities in inland China. We had a station and four adult missionaries located there. This riot was a disturbance of the poor people, who were suffering for food. A message just received from our Hankow station, in reply to our inquiry, says: 'Workers safe.' So we take it that our Changsha people have escaped safely to Hankow with the loss of everything movable or destroyable that they had at their station. The city is in the hands of the mob and some six thousand modern drilled soldiers, who have joined the rioters."

Such reports as these show how necessary it is that we work while conditions are fairly favorable. H. H. Hall.

May 16.

California Conference Current

A car load of tents and camp-meeting equipment was sent from the warehouse at Mountain View to Sacramento last week.

A letter from Elder V. Leer from Fresno, written the 13th, states that the work is onward in the German tent at that place.

The tent effort at Galt opened on Thursday evening, the 12th, with Brethren J. D. Alder and W. S. Holbrook in charge.

Elder A. Brorsen went to Sacramento last Thursday to prepare the camp-ground for the meeting which begins on the 26th. A good ground has been secured from the Western Pacific Railroad Company at 19th and U streets.

Elder A. G. Daniells, president of the General Conference, was a caller at the conference office in Oakland last Sunday. He had been in attendance at the medical meeting in Loma Linda. With him were Elder W. C. White and Brother C. C. Crisler.

A meeting was held at the Melrose church last Sunday morning for the consideration of practical means of missionary endeavor along temperance lines.

It was conducted by Elders S. N. Haskell and B. E. Beddoe and Brother S. G. White.

The St. Helena Sanitarium Food Company is making preparations to have a full line of its goods at the Sacramento camp-meeting. Our people will have an opportunity of supplying themselves with whatever they desire along this line.

The camp-meeting restaurant at Sacramento will be under the management of the St. Helena Sanitarium. A new tent has been provided for this purpose.

Elder W. L. Sims, who has spent a number of years in labor in the California Conference, passed through Oakland the fore part of the week on his way to Utah, where he goes to take up conference work. Elder Sims's field of labor for some time has been Humboldt County. Elder S. T. Hare, of the Utah Conference, comes to take up the work in place of Elder Sims.

A number of the General Conference brethren, returning from the medical convention at Loma Linda, spent the Sabbath in the churches around the bay. Elder A. G. Daniells spoke in the forenoon at Mountain View, and Professor Salisbury in the afternoon; Elder Allen Moon was in San Jose; Elder R. A. Underwood in Oakland; and Elder E. T. Russell in San Francisco.

A temperance rally, conducted by the bay cities' young people's societies, was held in the Oakland church last Sabbath and Sunday. The program at the three-o'clock session Sabbath consisted of special music and readings on different phases of the temperance cause by representatives of the various societies. The seven-thirty meeting Sunday also consisted of instrumental and vocal selections, together with an address by Probation Officer Christopher Ruess, of Alameda County, his subject being "Keeping Children Out of the Juvenile Court." A good audience attended the exercises.

One of our clerks gives the following in regard to what is being done by some of the members of her church who are quite widely scattered: "One member down in Yuba County has started a little Sabbath-school; another at Buckeye

is superintendent of a Sunday-school for the sake of spreading the third angel's message. Others have neighbors come in and study the Bible on Sabbaths; and still others distribute tracts and loan books and papers, and tell of the coming of our Lord. Some of us are distributing a large number of tracts, and still we feel that we want to do more, and last night in our prayer-meeting the desire was expressed by nearly all to do more to spread the knowledge of the truth." Claude Conard.

Madera

One week ago last night we began meetings in Madera. We have a good location near the center of town. The attendance has been good. Our company is doing excellent house-to-house work. They have sold quite a number of the Temperance number of the *Instructor*, some of the *Southern Watchman* and the *Signs of the Times Monthly*. They have given out many tracts, inviting all to come to the tent.

Our company consists of Brother Paul Scoggins and wife, B. T. Meyers, Miss Alice Brayshaw, Mrs. Taggart, and the writer.

Those having friends living at this place might greatly aid the work by writing a letter inviting them to attend these meetings. We have already met some who say they have friends and relatives who are Seventh-day Adventists. A word from you just now might mean much to them. We should be pleased to have any one write us giving names of those whom he would like to have us call and visit. As a people we are becoming widely known, and with the co-operation of our brethren who are acquainted with those where meetings are being held, much good may be accomplished.

If the work at this place is carried on for a few weeks as it has been during the one that is just passed, the people will certainly have a chance to hear the truth for these last days. We are of good courage in the Master's work, and we are hoping and praying that we may soon see some of the fruits of our labors. We ask for the prayers of all interested in the salvation of men.

May 13.

C. L. Taggart.

San Rafael

We began our tent-meetings in the conservative little city of San Rafael on Friday evening, April 29. A good interest is being shown by those in attendance. Some seem to be under conviction. Many who are not attending the meetings are agitated over the Sabbath question. Our average attendance is about thirty-six inside the tent, with generally a good-sized audience outside.

We have had no disturbances whatever with the exception of one evening when Dan. 7:25 was under consideration.

We have had two stereopticon lectures on the life of Christ, which have been well attended.

Pray for the work here, that when the testing truths are presented many may take their stand on the right side.

J. H. Behrens,

Mr. and Mrs. Chas. Moler.

May 10.

Angels Camp and Esmeralda

After working at Angels Camp for several weeks, we are now located at Esmeralda, nine miles from the former town, and are holding meetings. The railroad does not run through here, but there is a stage line which leaves Angels Camp and goes to the outlying towns in this direction.

The enemy endeavored to prevent our working here by trying to burn up our baggage the first night. We were awakened at 3:30 A. M. to find the house on fire, and as it was very dry, the flames were soon beyond control. Fortunately we had been unable to get our things in the room the evening before, and the trunk containing our clothing, a box full of books and tracts, etc., to use in our work, and also a chest in which were twenty-five prophetic charts, besides other articles, were all on the veranda still unpacked, so it was an easy matter to get them to a safe place.

We feel very thankful that we were spared the loss of our equipment, as it would have hindered us greatly.

There are upwards of twenty persons at Angels who are regular readers of the "Tract Envelope Series," and we still supply them, going over on horseback every few days.

A Congregational minister at Angels has shown considerable interest in the

message for this time, and we have lost no opportunity of informing him about the points of our faith. He is very friendly, and does not attempt to argue; on the contrary, seems to be searching for more light than he now has. We are praying the Lord to impress his heart, so that when the proper time comes he will take his stand on the right side.

A number of others have manifested a desire to learn more from God's word, and one lady asked us to come and spend a whole afternoon, as she had "about a thousand questions to ask."

Up to the present we have given away several hundred copies of *Signs* weekly, *Little Friend*, and tracts, the amount distributed being limited to the supply which we are able to secure for this purpose.

Remember us in prayer, that we may not fail in doing our duty.

Mr. and Mrs. L. E. Leavett.

May 9.

Sacramento Camp-Meeting

The first camp-meeting of this season in the California-Nevada Conference will be held in Sacramento from May 26 to June 5.

This year is an important one for our work in Sacramento, and we trust there will be a large attendance of our brethren and sisters at this meeting.

Following the camp-meeting we expect to hold a workers' institute, during which time it is designed to thoroughly work Sacramento. Tent-meetings will be held in connection with the institute.

Brothers and sisters, plan to attend the Sacramento camp-meeting. Come praying that God will bless His people and convert sinners. We know that in the last days God will again pour out His Spirit upon His people as He did upon the day of Pentecost. *This will take place sometime, somewhere, and the Spirit will be poured out upon those who are longing and praying for it.* The Lord says, "I will pour water upon him that is *thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring."* Isa. 44:3.

Those who are "thirsty," and realize that they are "dry ground," in need of the Spirit of God, will be the ones who will receive it; while the self-suf-

ficient ones who do not sense their great need will be passed by.

We hope none of our people who can possibly arrange to be present, will fail to attend this camp-meeting. Our conference laborers who have important meetings in process will, of necessity, have to miss the camp-meeting; but we hope all others will be present, especially those in the Sacramento district.

It is expected that Sister E. G. White will return from the Southern California Conference in time to attend the Sacramento camp-meeting. Elders G. A. Irwin, F. C. Gilbert, J. O. Corliss, and other efficient laborers are planning to attend this meeting. We also hope that Elder I. H. Evans will be able to spend a few days at the camp-meeting on his way to Japan. But what is best of all, we know the Lord will be present with rich blessings for each one who will humble his heart before Him, and seek His Holy Spirit. S. N. Haskell,
April 29. Pres. Cal. Conf.

Camp-Meeting Railroad Rates

As has been previously announced, the various railroad companies operating in the central part of the state, have granted the regular convention reduced rates to those attending the Sacramento camp-meeting, May 26th to June 5th, and the workers' institute which will follow, provided there are fifty full fare tickets purchased and receipts taken.

The companies which have placed these rates in effect are the Southern Pacific, both steam and motor service connecting with Sacramento; the Santa Fe; the Northwestern Pacific; and the Northern Electric Railway Company between Chico and Sacramento.

Tickets will be on sale for those attending this camp-meeting and institute, from May 16th to June 20th, and will be good for return until June 22d.

Tickets to Sacramento will be bought at the regular rate, and at the same time the agent should be asked for a receipt for the amount paid, the purchaser stating that he is going to attend the Seventh-day Adventist camp-meeting and institute at Sacramento. This receipt, when signed by the secretary of the meeting, will constitute a certificate which will entitle the holder to purchase return ticket at one third the regular fare.

Stopover privileges may be secured on the going trip by asking the agent at the time of its purchase for a stopover ticket. No stopover privileges will be allowed on the return trip.

If, through neglect or fault of the one attending, a receipt is not obtained at the time the ticket is purchased, no claims for refund of fare will be considered by the railroad company.

Privileges mentioned herein are available as far east as Reno, Nev.

Claude Conard.

Missionary Work

Home Tract and Missionary Notes

During the past week magazine instruction classes have been held at the Western Normal Institute, Lodi. About fifteen took this instruction and are enlisting for service during the vacation. Some who have decided to enter the magazine work were influenced to do so by their experience out with the Temperance *Instructor*. In that campaign forty-seven students sold 1,080 copies in Stockton and Sacramento.

One member of the Lodi church who has been doing tract work with some of her neighbors now has three studying the Bible with her. One is a member of the Episcopal church, another a Catholic lady, and the third a lady who has recently renounced the Catholic faith. Such interests always follow earnest work with our tracts or periodicals.

After reading the editor's article on the hearing of the Johnston Sunday Bill in the last *Liberty*, I said to a well-dressed, intelligent-looking man sitting beside me on the train: "Here is something I believe you will be interested in reading," calling attention to the article. "You may have this number, as I have another with me." He was pleased to get it and stated his interest in religious things, after which he said he was a Presbyterian. He said he usually bought the *Signs* magazine. Thanked me for the last number which I gave him. As this gentleman travels

back to Arkansas in response to a telegram of his mother's death, may the Lord use some features of these messengers of truth to bring him comfort.

If you, dear reader, will begin to take advantage of opportunities where you are, when you travel, in short *everywhere*, you will be surprised at the number of pleasant visits you will have where you can plant some seeds of truth.

Greater efforts will be made this year than ever before to revive and strengthen the home tract and missionary work in this union.

J. R. Ferren,
Mis. Sec. Pac. Union.

CALIFORNIA

Twenty Minutes

At the Lodi young people's convention about twenty minutes were given preparing for a practical way of fulfilling our aim,—“The Advent Message to all the World in This Generation.” Some 2,600 Temperance *Instructors* were subscribed for.

Results

Tuesday, May 10, was appointed as a field day, and a large, enthusiastic body of students was prepared for action bright and early on that morning, fifteen going to Sacramento, and about thirty to Stockton. At 8:30 the battle-cry sounded, and by noon hundreds of the residents of these cities were supplied with this message of temperance. The union conference missionary secretary, California Conference missionary secretary, periodical agent, canvassing agent, and young people's secretary engaged in the battle.

The best part of the campaign was the experience meeting. This did all souls good, as these experiences were related and resolutions made to follow out this important phase of our organization—the circulation of the message. Over one thousand papers were sold, and we all received a fine schooling in the work.

A few of the experiences related are as follows:

Experiences

“The last man whom I canvassed did me more good than all the rest. He was the proprietor of a livery stable. As

I stepped up to the stable, he was sitting in the door, and I noticed that he was reading the Temperance number of the *Youth's Instructor*. I said, ‘Pardon me, I see you are reading the paper which I was going to show you.’ He looked up and said, ‘This is one of the most interesting and valuable papers I have ever seen. It is full of information. This paper is not mine. The gas man gave it to me to read, but told me not to destroy it, as he wished to take it home.’ He added, ‘I would like a copy for myself please. O how I wish the people would listen to its warning!’

“I also sold papers to three saloon-keepers who seemed very much interested.”

Ruth Bond.

“Two papers I sold to saloon-keepers. Of the men who bought papers from me, two were willing to sign the temperance pledge. One boy about eighteen or nineteen gave me fifty cents for a paper, and would not take any change. He promised to read the paper, and after I talked with him for some time, he said he thought he would sign the pledge. I am very glad that I went with the papers, for it certainly was an interesting work. It has given me a desire to sell magazines this summer.”

Hattie Sargeant.

One man, approached by one of the youngest members in the company at Stockton, said something like this: “This is an Adventist paper, isn't it? I know a lot of your people living in Healdsburg, and like them very much. I always buy the papers, and will buy one from you any day you bring a copy to me.”

“While I was selling the paper to one of the W. C. T. U. women, she invited me to come to one of their meetings in the afternoon. Brother Beddoe, Brother White, and myself took some papers and went up there. They invited Brother Beddoe to speak, and he gave an interesting description of the temperance workers who are training here at the Normal, and of our interest in the temperance cause. After the meeting, nearly every lady in the build-

ing bought one of the papers. All cheered us heartily."

Mrs. Laura Bowman.

"In this work, as in every other, skill is gained in the work."

"It is in the water, not on the land, that men learn to swim."—*Education.*

S. G. White,
Mis. Sec. Cal. Conf.

San Francisco Ship Mission

The water front of San Francisco has been a busy section, full of activity, for some weeks. A fleet of salmon packing ships have taken on their motley crews, consisting of many nationalities, Spanish and Japanese predominating. Nearly ten thousand men have sailed on these about seventy ships. These ships sailed to Alaska, Bering Sea, to the salmon, cod, and whale fisheries. They were supplied with books and rolls of assorted literature.

Recently, in company with Brother Charles Dean, we visited the Portuguese battle-ship, and distributed all the literature we could secure in that language. It was thankfully received.

My time is taken up mostly on the afternoon steamers. After filling the reading-racks, I canvass the men for books. Some twelve languages are spoken by the crews, but mostly Spanish. Lately I found two men from the Society Islands who had Bibles, and were interested to hear more about Jesus.

I am in need of literature of all kinds on present truth—papers, tracts, and books. Are there churches, missionary societies, and young people's societies that would like to subscribe for small and large clubs of *Signs*, *Watchman*, etc., for this work, or pay for five-dollar packages of tracts?

A large number of conference workers are being called to San Francisco this summer to warn this wicked city. And now while we have opportunity, would you not like to have a part in warning thousands of people who will arrive and sail in hundreds of ships? Some day we will be able to look back and say that we cast bread upon the waters that flow through the Golden Gate—golden with countless sunsets that reach the many millions of people in the far East, who live upon the same waters that kiss our

shores. The promise is that we will gather fruit after many days.

I take this opportunity to thank those who have contributed literature to this work. Freight should be shipped prepaid to my address marked Melrose, and clubs of papers sent to

Chas. W. Peter,
Ship Missionary,
1454 40th Ave., East Oakland, Cal.

Canvassing in Humboldt County

I left San Francisco on April 20th, via steamer, for Eureka, Cal., to spend the summer working in this county. Was very sick from rough seas before I reached port. In a few days I began work.

I had made it a subject of prayer long before starting that God would bless the efforts put forth up here. Our God does hear and answer prayer. Ps. 102:17. It was apparent from the start that the Master had opened a wide door to sell the printed page. The dear brethren and sisters in this county are so good and kind that one is made to feel much at home. I try to lay hold on power from above, lean heavily on the everlasting arms. God never fails us when we go to Him in faith. No one ever trusted Him in vain.

Yesterday was a banner day in my work since coming up here. I find the best place to receive orders is off alone in the woods seeking God in prayer. Then all one has to do is to go to the people and book the orders that are yours. Yesterday, for all books, outside helps, etc., it amounted to over \$77.00. At this same rate, if it kept up for a week, it would be over \$450.00! All honors, glory, and praise are the Lord's. Only He grants it all. Were it not for His opening providence, all effort would be a failure. Ps. 145:7; 34:1-5; 103:1-5. God does bless in selling many of the good books, "Patriarchs and Prophets," and "Ministry of Healing."

Walter Harper.

May 11.

Property for Sale

Fine modern cottage, 5 rooms, pantry, bath, etc. Lot 100 x 150 feet, with variety of bearing fruit and berries. Choice residence location. F. J. Brainerd, Mountain View, Cal., P. O. Box 293.

SOUTHERN CALIFORNIA

Glendale

A good interest is shown in our missionary meetings, and an increasing number of reports are being given each month, which is a source of encouragement to the leaders, as well as to those who find it difficult to report on missionary efforts. In addition to several individual subscriptions for papers and magazines, we are now taking seventy-five copies each week of the *Signs*, and finding use for every one.

At our last meeting subscriptions were taken for placing our magazines in the public library, and we have ordered the *Signs of the Times Monthly*, *Life and Health*, *Christian Education*, *Watchman*, *Liberty*, and the *Protestant Magazine*. These will be placed on the reading-table, and we hope in this way to reach many of our townspeople. Systematic work has also been begun by the Missionary Volunteer Society in connection with the church society in the distribution of the "Signs Leaflets," using the block system.

On Wednesday afternoons a prayer band has been meeting for some months, composed of ladies who live too far away or are prevented by household duties from attending the regular prayer-meetings. This is always well attended, and enables them to keep up an active interest in the church work.

Good work has been done with the *Temperance Instructor*, and it has been the means of bringing the truth to the notice of many who usually pay no attention to our work here. Those who have gone out with *Life and Health* report a good interest shown and many new subscriptions taken.

Our Sabbath-school is well attended, and for the past year all our donations have gone for missions, special collections being taken for supplies; and we are constantly adding to our subscriptions for use in the school and home department.

We are truly thankful for the interest shown by our members, and hope that all will continue to go forward in the work with greater earnestness and a deeper consecration to the service of the Master.

May 10. Mrs. E. M. Stanley,
Church Librarian.

Teachers' Exchange

Fresno

Eight months of our school are now in the past. We hope some good has been accomplished during this time. Everything in connection with the school this year has moved along smoothly. The attendance has not been quite as large as last year, but much more regular. The pupils have taken a deep interest in their studies, and have done good, solid work during the entire year.

Eight pupils from the lower room have been baptized, and have united with the church.

In the upper room we secured \$20.57 for the Missions number of the *Review*. Of the twenty-seven pupils in this room, twenty-one went out with the papers. Before starting out in this work, we decided to try to raise enough to support one native missionary in India.

In this room we have also raised eight dollars to purchase the special Temperance number of the *Instructor*. We ordered 150 papers, and then secured 150 wrappers. We have wrapped and mailed an *Instructor* to each of the 145 public school teachers in the city of Fresno. We have also done some work in keeping a reading-box supplied with *Signs* and *Instructors*.

In the primary room they decided to raise enough money to support a pupil in Miss Thompson's Chinese school. As the pupils here are small, they are making up this money by their own work in the school room.

The boys of this division made and sold, at twenty-five cents each, eighteen binders for the *Instructor* and *Little Friend*, and are now making books for business papers, which sell for \$1.00. The girls have made doilies, dresser scarfs, handkerchief holders, and are now making a quilt. Thus with their own hands, they have made more than enough to send a little Chinese girl to school one year, besides distributing over 500 *Instructors* and *Little Friends*. In every way, they have proven themselves worthy of the name of their little society - Cheerful Workers.

Two little girls from our school have

gone back with their parents to China as missionaries.

The school board are planning for some much-needed improvements for both rooms before school begins next term.

Our courage is good. And as we see the children learning precious lessons from God's Word, and trying in their daily life to live out this truth, and to prepare for the home above, we rejoice that we are counted worthy to bear some humble part in the Lord's great work for this time.

May 3.

Geo. B. Morrison,
Lida Ackley.

New Nurses' Class at Glendale Sanitarium

A new class for the training of medical missionary nurses will be started at Glendale Sanitarium on the first day of June. This school is affiliated with the Fernando Academy, where a year of preparatory work is given. The term at Glendale is two years. If desired, advanced medical work after graduation can be arranged for at Loma Linda.

Arrangements are such that students can work their whole way, as allowances are liberal. Full particulars will be given upon application. Intending students, please apply at once to Dr. Belle Wood-Comstock, Glendale Sanitarium, Glendale, Cal.

Work Wanted

With Sabbath-keepers, by middle-aged man. Address immediately, A. Lil-lienshjord, 131 Dayton Street, Pasadena, Cal.

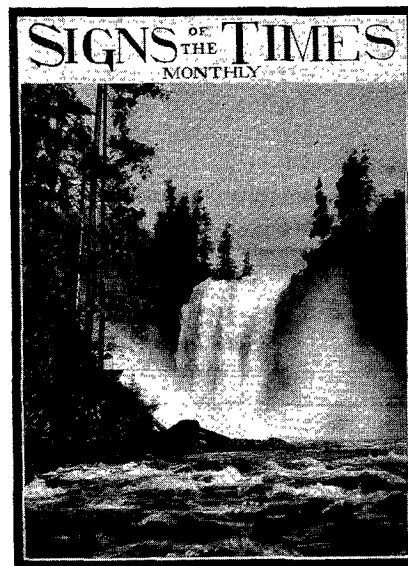
On account of the many duties requiring close attention at the Pacific Union College, Prof. C. W. Irwin has resigned his office as educational secretary of the Pacific Union Conference. Prof. C. C. Lewis, now of Union College, has been chosen to take Professor Irwin's place as educational secretary. Professor Lewis will make his home on this Coast, and in connection with his duties as educational secretary, will take up work with the Pacific Union College. We believe that all of our schools will appreciate the wealth of experience that Professor Lewis will bring to them.

The World Needs It

Our people will want it. What? The June number of the *Signs of the Times Monthly*. Why? Because it treats on several phases of the message. Our Lord's second coming is given special prominence. Men of known ability, like Elders Spicer, Evans, Corliss, Wilcox, and Tait, have contributed articles on this subject.

Every student of prophecy and world conditions knows that the winds of worldwide strife are held by an invisible power. "Why International War Is Delayed" is the title of one of the above-mentioned articles.

Elder Haskell's article on the "Trial of the Universe" is alone worth more than the price of a single copy.



"Is the Race Degenerating?" Dr. Kress says it is. After reading his article the reader will have decided opinions on this point.

A number of our young people will sell this magazine during their summer vacation. If any are undecided as to just what work they shall engage in let us recommend that they sell the *Signs Monthly* magazine. The June number, with its pretty cover in colors, will sell on sight. If working for a scholarship prospective students may arrange with their tract society secretary to sell the *Signs* in combination with the *Review* and *Herald* ten-cent magazines, and credit will be allowed on all sold.

Signs of the Times, Mountain View, Cal.

PACIFIC UNION RECORDER

Published Weekly by the

*Pacific Union Conference of
Seventh-Day Adventists
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Subscription Price - - Fifty Cents a Year

Editorial Committee

G. A. Irwin, S. N. Haskell, E. E. Andross,
H. G. Thurston, S. G. Huntington.

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THURSDAY, MAY 19, 1910

Elder A. G. Daniells, the president of the General Conference, is planning to be in attendance at the Sacramento camp-meeting, which begins May 26.

There is to be an educational convention of the General Conference at Berrien Springs, Mich., June 10 to 20. At this gathering there will be the principals of schools and the leading instructors. The object of it is for the unification of our training school work.

In the time of peace, nations prepare for war. In God's work, the message should be advanced by thorough educational campaigns during the time of peace, as the masses of people will read and consider before a definite call comes to take sides. Hence now is the time to circulate systematically our religious liberty literature. We should give all the people a chance to weigh the evidence.

Camp-Meetings 1910

California Conference

Sacramento (local), May 26 to June 5.
Napa (local), June 23 to July 3.
Humboldt County (local), July 21 to 31.
About the Bay (general), August 18 to 28.

Visalia (local), Sept. 29 to Oct. 9.

Southern California

San Diego (general), Aug. 4 to 14.

Arizona

Phoenix (conference only), November.

Utah

Salt Lake City (conference only),
October 4 to 9.

Temperance "Instructor"

We are looking forward to the coming camp-meeting at Sacramento with a great deal of interest, and hoping we shall see a large number of our brethren and sisters present, especially those who live in that part of the conference.

The work in the conference is prospering all along the line, especially in the distribution of literature containing the truth. The Spirit of God has rested in a large measure upon the efforts that have been put forth in scattering our literature.

The Temperance number of the *Youth's Instructor* is being taken in large numbers by our people, and is having a wide circulation. There is no effort we can make that is better calculated to present the fact that we are not in league with the saloon element than the circulation of that journal.

In speaking of the circulation of the Temperance number of the *Watchman* in a little leaflet by Mrs. E. G. White in 1908, we find these words: "Let there be no forbiddings placed upon the effort, but let all take hold and give this Temperance number a wide circulation. There could not be a better time than now for a movement of this kind, when the temperance question is creating such a wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloons. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided."

Much more is said of like nature, but this is sufficient to show the importance of distributing temperance literature; and this Temperance number of the *Instructor* is the best journal on this subject that can be used.

It will be no marvel that when the Spirit of God comes upon the people, and they begin to work, Satan will raise up men to pour cold water on the effort. But remember the work is of God, and now is the time to put forth strenuous efforts to scatter the light. Every move made this season should be made an advance one to place the light of present truth before the people, and save souls.

May 16.

S. N. Haskell,
Pres. Cal. Conf.

Sacramento Camp-Meeting

Through special guidance of the Lord, we have succeeded in securing a fine location for this meeting, which is to be held May 26 to June 5, 1910. The grounds are located on Nineteenth Street between T and U streets. The land is the property of the Western Pacific railroad.

Upon arriving at the Southern Pacific railroad depot, take any of the following street-cars:

K, N, or P, and transfer to the T Street car on Seventh Street.

The T Street car starts on Seventh and K streets opposite the post-office, and runs on Seventh Street, and turns down on T Street and passes the camp-ground.

The conference will furnish tents as follows:

Tent 12 x 17	\$3.50
Fly75
Burlap75
Complete	5.00
Tent 10 x 12	2.50
Fly50
Burlap50
Complete	3.50

Send in your orders for tents now to
Andrew Brorsen, Sacramento, Cal.,
or Claude Conard, 601 Telegraph Ave.,
Oakland, Cal.

There will be a restaurant and health-food store on the ground. No meals will be served or food sold on the Sabbath day.

We expect to have wire springs for rent, but we can not furnish any mattresses; so bring your ticks for straw and bedding, and come to the meeting praying for an outpouring of the Holy Spirit, and we will have a good meeting.

Andrew Brorsen.

Should you have attended the Missionary Volunteer Convention held at Lodi, California, recently, you would have gained inspiration of untold value to you. The papers on the vital subjects considered there show careful study and thorough preparation. We believe all our readers will be thankful for these in printed form, so are this week enlarging the paper sufficiently to include them, with two excellent papers presented at the Sebastopol convention held the following week. Read them carefully.