

PACIFIC UNION RECORDER



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

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Pacific Union Conference S. D. A. Directory

Office.—Mountain View, California, P. O. Box 172.

President.—E. E. Andross, 417 W. 5th St., Los Angeles, Cal.

Vice-president.—G. A. Irwin, Loma Linda, Cal.

Secretary and Treasurer.—J. J. Ireland, office address.

Missionary Secretary.—J. R. Ferren, office address.

Educational Secretary.—C. C. Lewis, care Pacific Union College, St. Helena, Cal.

Religious Liberty Secretary.—J. F. Blunt, office address.

Medical Secretary.—D. H. Kress, M.D., Loma Linda, Cal.

General Field Missionary.—A. A. Cone, office address.

Executive Committee: E. E. Andross, G. A. Irwin, J. J. Ireland, E. W. Farnsworth, C. L. Taggart, J. H. Behrens, G. W. Reaser, C. E. Ford, C. W. Irwin, H. G. Lucas, C. H. Jones, W. C. White, D. H. Kress.

Religious Liberty

A Mighty Issue

That our people do not fully realize the seriousness of the present efforts for a Sunday law, through the “initiative,” and the need for a State-wide education of the voters now, has been impressed upon us most forcibly in our visits last week to a portion of Central California’s churches.

However, the people were stirred, and responded nobly, as they saw how rapidly the form of legislation in this country is shaping for the “image of the beast;” that “the people’s rule” will in fact place lawmaking with the majority; and that the churches of today are opening their doors to Social-

ism, “having a form of godliness, but denying the power;” and that through all of these forces united with the mighty Church of Rome, Satan will work to cause “all, both small and great, rich and poor, free and bond, to receive a mark, . . . and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

It is in such times that there is need for patience. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” The original meaning of the “keep” as it is here used is much the same as “watch.” “Here are they that ‘watch’ the commandments of God,” conveys the idea of guarding, standing as witnesses to, pointing out the sacredness of, to the world. *This is our work.*

The Rev. G. L. Tufts held a mass-meeting in Hanford the very day we began our work in that vicinity. The newspaper report of his effort says that the law “he advocates for submission at the November election will set forth a day for all the people to close up business and rest, excepting those engaged in such business as is absolutely necessary, such as Sunday newspapers, transportation companies, ice-cream parlors, soda-fountains, and that all who have to work on Sunday to give others who do not work convenience and pleasure shall have a day set apart for them to rest.”

Thus he seeks to remove the objection of almost every class to such a law, and in his mass-meeting he assured his supporters that if they would work half as hard for the law as the Adventists will work against it, they would surely win.

Why not let it go through? This

question was actually asked by one church elder. It can best be answered by another question or two. Is our work in California done? Have the honest people who might conscientiously vote in favor of such legislation been sufficiently informed as to its meaning and the principles involved? Supposing such a law is passed, thus saying that Sunday is the American Christian Sabbath, what will be the effect as we go out and proclaim that the seventh day is the Sabbath? These questions do not need to be answered here. It is evident that then the adverse times outlined in the “Testimonies,” during which the truth will have to be given, will be here.

The present campaign of education through the *Signs of the Times* means more than we are able to realize. Of the thousands of voters who will receive the series of six numbers, many will for the first time have their eyes opened as to the real issue, and hundreds will receive definite impressions concerning the third angel’s message which is so forcibly taught at such a time. This effort is going to gather out honest people who under ordinary circumstances will give little attention.

The past week’s effort in Central California has resulted in reaching more than twenty-two hundred voters in that section with this series, or a circulation in all of more than twelve thousand papers.

The Fresno church took over a thousand copies to supply the voters in that vicinity in Fresno County; the Armona church took the responsibility of supplying the people in its vicinity; the Lemoore church will furnish papers to between one hundred and two hundred voters in Lemoore; the little Island church made out a list of one hundred families in their vicinity; and the La-

The Church

Sketches of the Past — No. 125

Our third tent meeting in 1861 was at Davistown, Wisconsin. Some souls in this place accepted the truth, and among them the wife of the justice of the peace.

Our tent was erected by the side of the village common. A company of soldiers was forming there, and while we were erecting our tent they were drilling on the common near us. It was our custom to put up our flag as soon as the canvas and wall of the tent were in place. When we had erected our pole with a flag rope attached, Brother Decker, who was then our tent master, overheard the captain of the soldiers say: "Boys, what kind of flag is going up there? We must watch and see." When this was reported to us, we said, "Brother Decker, run up the flag at once." He did this, and Mr. Cain, the acting captain of the company, stopped his drill, came to us, and said, "Gentlemen, your property will be protected, for Lincoln has given orders to the soldiers to protect all property over which the United States flag floats." True to their promise, when our meetings were opened evenings, they had sentry points marked a few rods from the tent, and two men on sentry duty marching back and forth, and giving each other the hand salute. All was quiet anyway, but it gave them the sentry drill.

We found that a war meeting had been appointed on the common, for Sabbath, August 24. The man who owned the ground which was freely granted us for the tent, and the man who owned the seats, were appointed as a committee to ask us for the use of our tent for the war meeting, instead of causing the people to stand in the hot sun. Here, we thought, is one of the times when "wisdom is needed to know how to move." We did not stop to parley over the matter. We thought: "One man owns the seats, and the other owns the ground. If we say No, we might as well pack up and leave. What if our church at Avon, a few miles away, learns that a war meeting was held in the tent the first Sabbath it was in Davis? We will risk an explanation to them rather than the wrath of the people for refusing them the shade on their own land, and their

own lumber." So we said to the men, "Occupy the tent, and welcome."

We knew that their war meetings were usually opened with prayer; but as they had three ministers in the place, it did not occur to us that we would be called upon to take any part. But lo, when the time of opening the meeting came, Elder Loughborough was invited to make the prayer. I know God helped me to pray with a tender heart, not only for the preservation of those liberties for which our fathers fought, but for the soldiers who were risking their lives in this war.

In the progress of the meeting, we had a very forcible illustration of the difference between saying "Go," and saying "Come." The speeches were full of "Boys, you ought to go." But not one soul would sign the muster-roll. I noticed one man who seemed to be deeply moved, but had said nothing. He was a prominent man in the town, an attorney. He finally arose and said: "I have heard a good deal of go said this afternoon. Colonel, let me take that muster-roll, and write my name. *I am going, who will go with me?*" It was like an electric shock on that crowd of people. Mothers actually pushed their sons forward. In fifteen minutes, eighteen young men had signed the roll, volunteering for the war. The people had the tent for another war meeting on Sabbath, August 31.

To give an idea of the necessity of carefulness in what one said in those times, I will refer to what happened in Davistown, in the week between those war meetings. A commercial traveler came to the town. He had before done business there. His sympathies were with the South, and he gave an utterance revealing that fact. The soldier boys, with shotguns, chased him out of the store and into a cornfield. There they surrounded him, and made him apologize for what he had said. At the point of their guns they drove him to the railroad station, and would not let him do any business in the town. He was made to leave on the first train. He stood on the back platform of the last car. Just before he got out of hearing, he gave a "Hurrah for Jefferson Davis!" This was met with a threat of his life if he ever appeared in that town again with such sentiments.

Our summer's tent campaign was followed, on September 13 to 15, by a

guna church planned on reaching a hundred families in its voting precincts. The Selma members, although struggling with other enterprises, felt that they must reach two hundred families, and raised \$30 with which to do it. At Valsalia the company is very small, but \$20 was raised for the distribution of this series there. One dear blind brother who supports himself by selling popcorn on the street, pressed a \$5.00 gold piece into my hand as I passed around to take the donations and pledges. "I believe, Brother —, you ought not to give that much," I whispered to him. "O, yes," he replied, "I want to do it." Brethren and sisters, such a spirit and sacrifice as this will bring victory in this work.

When we came to Hanford Sabbath, they raised and pledged \$88, which provides for reaching the rest of the country voting precincts in Kings County, thus furnishing over five hundred families, and leaving only parts of two towns in that county unsupplied. Doubtless mass-meeting work will reach these later.

This was the result of a week's work of really telling our people, in a heart-to-heart way, what this issue means, and showing how they may help to meet it. If our people throughout the State can only realize the situation as it is, they will take hold in reaching a hundred thousand voters in the State.

You may want a part in this work, but you may not have names at hand. The *Signs* office has succeeded in getting lists of names of people in almost every part of the State, and will have opportunity to know where the work is being done. Some districts, unless something special is done, will have little attention. With this in mind, we appeal to you to donate toward furnishing papers if you would like to do so. \$15 will supply a hundred families; \$5.00 a third of that number; \$150 a thousand. If you wish to leave the responsibility of selecting names to the office, simply send your donation through the tract society in the regular way, and state what it is for, and papers will be ordered out at once. You will never regret having a large part in this, one of the most far-reaching in influence of any educational campaigns we have ever undertaken. May the Lord impress you as to the assistance you may give.

J. O. Corliss.

J. R. Ferren.

council for Wisconsin and Illinois, held at Avon, Wisconsin.

It may be well to state here that, according to previous arrangements, the Seventh-Day Adventist Publishing Association was organized in Battle Creek, Michigan, on May 3, and the first number of the *Review* published by that association bore date of June 11, 1861, with Elder James White as editor. In two weeks after the organization, it was reported that already there had been subscribed as stock, at \$10 a share, \$4,080. During the summer the new brick office was erected on the southeast corner of Main and Washington streets. It was in the form of a Greek cross. Its extreme measure was, east and west 44 feet, by north and south 72 feet. Thus a forward, substantial addition was made, with which to push on the work of the third angel's message.

J. N. Loughborough.

The Field

SOUTHERN CALIFORNIA Magazine Work

Sister Christine Richli, who faithfully represents our magazine work in the towns around Loma Linda—Riverside, San Bernardino, Colton, and Redlands—has just written us a little of her experience. We pass this on to our RECORDER readers, with the hope that some hesitating one may be encouraged by it to enter the magazine work—and wait no longer.

Sister Richli writes:

“About five years ago, in Scranton, Pennsylvania, I first sold our literature. It was hard for me to begin. It seemed as if I *could not* do such work. I started out with twenty-five copies of our magazine *Liberty*, and walked several blocks, not daring to approach any one. Then I asked again that God would help me, and He heard, and gave me courage, and I sold nearly all the copies while returning on the same street.

“After leaving Scranton, God helped me to work my way about seven thousand miles, by selling our literature from town to town. Later, at our Loma Linda Sanitarium, while taking a special course, God enabled me to make most of my expenses the first year, by selling our papers in the surrounding towns. The most

of my sales were made Fridays, when there were no classes.

“Since that time I have continued the work in these towns, using mainly our monthly magazines, *Life and Health*, *Signs of the Times*, and the *Watchman*. My work has mostly been among the business people, in the business part of town, and I have sold an average of from three hundred to four hundred copies each month.

“After the people see one copy of these papers, they are generally glad to get another copy. In many business places where I call each month, they are glad to see me, and it is only needful to hand the paper to them, and receive the dime. I have found many steady customers. Some of them often take two or more copies.

“God has given me many warm friends in these places, who always seem glad to see me. If at times I am delayed in making these calls, some will ask, ‘Where have you been so long?’ or say they have missed me, and are glad to see me again, etc. One man said to me, ‘I have been taking this paper [*Life and Health*] regularly for several years, and would not be without it.’

“One Spiritualist doctor—a steady customer for four years—said to me, ‘You are doing a great work, and I enjoy the articles very much, and when you get to the spirit-world, you will find many who have been helped by reading these papers.’ And later he said, ‘I always read these papers, and give them to others.’

“Some simply say they like the papers. Some who see me coming on the street, meet me with a dime, and are so glad to get the paper. One colored woman, in Redlands, accepted the Sabbath from reading the papers, and is trying to help her people to see the truth.

“It pays to be pleasant, whether the people buy or not. If they do not buy, I continue to call, and often they buy later. In one place where they refused to take any, I passed out smiling, and later they took some, and called me back for others to buy, and I sold ten copies in that one place. In all my experience I was never turned out of any place.

“At times I have opportunity to help some to know about the sanitarium here, and have helped some to go there for assistance. The experiences I have had, have paid me financially and spiritually. I know of one soul who is keeping the Sabbath, and many are interested. We

will know at the final reckoning how much good has been accomplished. Though I am often wearied, I enjoy the work.”

This morning one of our academic teachers informed us that she intended giving her summer to the selling of our magazines.

Brother J. R. Ferren, our union field secretary, has just sent us a number of little typewritten circulars, recently prepared, for those taking up the magazine work. Write the undersigned for one. Every beginner should have a copy. It is full of just the pointers and helpful things that a worker needs. If you know of any one who could be interested in giving some time to this important work, kindly send us the individual's name. Encourage mature sisters in the church, who can get away from their homes easily, to give *some* of their time each week to this profitable and helpful missionary work.

Send for the circular “Points for Magazine Workers.”

Ernest Lloyd.

NORTHERN CALIFORNIA- NEVADA Conference Items

Our meeting at Turlock opened well. After we were nicely started, quite a violent storm occurred, which damaged our tent to some extent, as well as drenching things with rain; but by nightfall we had things in shape so we conducted a short service. The bright faces of those who attended, in spite of the inclemency of the weather, showed their interest in eternal life. Our tent has been well filled each evening since the opening, although there are protracted meetings in other parts of the town, and a tent meeting only three blocks distant. We are earnestly praying that our hearts and minds may be subject to the Holy Spirit's power. This is a life and death question, souls are hanging in the balance. Our words, our acts, and our deeds are directing souls to the Lamb of God or to eternal death. O that we might awake to our urgent duties, and our marvelous, unlimited privileges!

B. E. Baldwin.

Elder A. J. Osborne, who is conducting a tent effort in Sacramento, was called to Chico Wednesday, May 15, to preach a funeral sermon at that place.

Orders are daily coming in for tents for camp-meeting.

The work in Sacramento is progressing well. The attendance is good and the interest increasing.

Mrs. Mina Mann spent Sabbath, May 18, with the Salida church, in the interest of the young people's work.

The writer met with the Stockton church Sabbath, May 11, in the interests of the Religious Liberty Series of the *Signs*.

Brother W. S. Holbrook, who is assisting in the work at Sacramento, spent a few days at Lodi last week, returning to the capital Thursday, May 16.

Elder C. L. Taggart spent Sabbath, May 11, with the Salida church. He reports a good meeting held with the brethren and sisters of that place.

The church schools have nearly all sent in their reports of work done during the year. Most of them have already secured their teachers for the coming year, and all are well pleased with the progress that has been made.

Large orders are now coming in for the Religious Liberty Series of the *Signs*. It does us good to see the efforts our brethren and sisters are putting forth to place this series in the hands of their friends and neighbors. May the Lord continue to bless the work throughout the conference.

Elder Henry Shultz is holding Sunday night meetings with the brethren and sisters of the Manteca church. He reports quite an interest among a few who are about to take a stand for the truth. May the Lord bless the effort at that place, that souls may be gathered into the kingdom as a result.

Our programs are now ready for distribution for our camp-meeting, and a number have already been placed in the hands of the people. From present indications, we are expecting a large attendance. Come one and all, and receive the great blessing the Lord has in store for you at that time. Bring your friends and neighbors with you, and encourage all who possibly can to attend.

Verah MacPherson.

CALIFORNIA

St. Helena Sanitarium Siftings

Miss Maude Luey, Mrs. Ida Davis, and Miss Alice Howe were San Francisco visitors this week.

The sanitarium patronage continues to increase. The number of arrivals has been unusually large during the past few days.

Those members of the sanitarium family whose homes are in Washington State are planning a trip to Napa Soda Spring on Tuesday, May 21.

Capt. H. A. Gerrish, a personal friend of the late Captain Smith, commander of the Titanic, is spending a few weeks at the sanitarium.

Elder J. N. Loughborough lectured to the sanitarium family on Sunday evening, May 12, in the large class room. On Monday he left for Lodi for a week's rest, and he will continue the series of lectures after his return.

Prof. M. W. Newton, of Pacific Union College, and his physics class, recently paid the sanitarium a visit. He wished to demonstrate to the class the X-ray apparatus and various other electrical appliances. The fine weather enabled the class to enjoy the walk to and from the college.

The sanitarium family of helpers had an outing on Oak Crest on Thursday evening, May 16. The evening luncheon was served there instead of at the restaurant. The steward, Brother H. McDowell, was assisted by Miss Bean and Miss Battin. The band played, and most of the evening was spent in playing games.

Myrtle B. Hudson.

May 17, 1912.

The California Camp-Meeting

The camp-meeting for the California Conference will be held at Santa Rosa, June 20-30. A beautiful park has been secured in the east part of the city, near the Southern Pacific Railway station, at small cost.

The church at Santa Rosa was anxious that this meeting should be held there, and did all they could to secure the ground and other favors. The conference committee were perplexed and some-

what uncertain as to where the meeting should be held this year, but there were so many indications that it would be best to hold it at Santa Rosa that this city was finally selected.

The annual conference will be held in connection with the camp-meeting. The first meeting of the conference will be held Thursday, June 20, at 10:30 A.M. The conference will be organized and the delegates seated, and as far as time will permit, committees will be appointed, and reports of different departments of work will be given, at that hour.

It has been thought best to devote Thursday, Friday, and Sunday, June 20, 21, and 23, to the transaction of business relating to the conference. We hope to have all the business out of the way before Sunday evening, and thus have a full week following for the consideration of other matters.

We are encouraged to hope that we shall have good help at this meeting. Elder E. E. Andross, the president of the union, will attend, also Elder G. A. Irwin, Sister E. G. White, Doctor Thomason, and Doctor Kress. It is expected that Prof. M. E. Kern will be present to assist in the young people's work. Prof. H. R. Salisbury will instruct along educational lines, and our own conference laborers expect to be there.

The arrangements and accommodations will be much the same as in the past. There will be a dining tent where food will be served on the cafeteria plan. We find it difficult to furnish as many wire mattresses as usual. We therefore request all who can, to bring straw ticks, so in this way the lack may be made up. Straw will be obtainable on the ground.

Our churches should proceed to elect their delegates to the conference. Each church is entitled to one delegate without regard to numbers, and one for every twenty additional members. Choose men and women of good judgment and piety, and be sure to select those who will attend the meeting. There is little wisdom manifested in electing delegates who will not be present, and who do not plan to attend the conference. We greatly need a full representation. All the delegates should be present at the first meeting.

We hope there will be a full attendance of our people from all the churches.

E. W. Farnsworth.

BOOK SALES IN UTAH FOR THE LAST FOUR WEEKS

<i>Agent</i>	<i>Book</i>	<i>Hrs.</i>	<i>Ords.</i>	<i>Helps</i>	<i>Value</i>	<i>Delivered</i>
A. R. Robinson	P.G.	57	31		\$170.10	
A. L. McCoy	P.G.	75	47		247.50	
Totals		132	78		\$417.60	

Pacific Press Notes

Our shipments from the Book Department for the past four months have been fifty tons as compared with forty-two tons for the same time last year.

A tract order embracing 11,000 copies has just been received from Lucknow, India, and filled.

Thirteen big cases weighing a little over three tons were shipped to Australia last Friday.

A telegram from the British Columbia Tract Society calling for one hundred half leather "Practical Guide" to Brother W. H. Covell of Victoria, British Columbia, Canada, was received and filled last week.

Brother W. A. S. Beals, formerly of Berkeley, but now in the Hawaiian Islands, sends in an order for one hundred half leather and fifty cloth "Practical Guide," which went forward last week.

The first copies of the new thin edition of "Desire of Ages" came through the bindery Friday afternoon and were hurried off on advance orders. This edition only weighs twenty-eight ounces, and yet it contains all the matter as well as the illustrations of the full subscription book with the exception of the full page engravings. It is bound to be very popular, selling as it does at \$1.50 in cloth and \$2.00 in full limp leather. Our advance orders amount to about 500 copies.

For the information of Brother W. R. Beatty's friends in this union, I am taking the liberty of making the following quotation from his last private letter to me, written from the Mount Vernon Academy. This academy is located north of Seattle and within a few miles of the Canadian line. He is in the midst of a canvassing institute at that place. He says:

"I had some fine experiences last Sunday. I was having dinner at Wolfkill's on Sabbath, and Victor [one of his young canvassers] was telling me of his work with tracts at Big Lake. He said he had carried the people as far as he knew how, and some were interested, and he felt

he wanted me to visit them, so I told him I would arrange to go with him on Sunday. You know we can never do anything at Forest Home on Sunday. They always have a musicale that evening when we are there. After they had played their program, they called on me for four numbers, and then Miss Shaffer and I played a duet. Well, back to my story of the work at Big Lake. Victor met me about 9 A.M., and we started in his buggy. I told him I thought his subscribers ought to have some books, so I tried to get a 'Daniel and Revelation' prospectus, but could not find one. Then I had to fall back on a 'Bible Readings.' Well, we had a big day of it.

"His subscribers had all had the doctrinal points, and were asking many questions. I gave three Bible studies, and then sold three copies of 'Bible Readings for the Home Circle.' They all went into fine homes. One was sold to the wife of the foreman of the shingle mill, another to a man of good education, and the third to a family who were Roman Catholics up to three months ago, but they are now studying 'Pastor Russell.' The husband had received \$6.00 worth of his trash the night before, but we were plain in our language regarding this doctrine. I showed them from Revelation 20 where this is wrong, and succeeded in placing a 'Bible Readings' to give the right knowledge of the Bible. We also had dinner with this family. Then there is another family who are taking the tracts, and I was telling the lady of this work I had that would just bind off the study in the tracts, whereupon she said that she had the finest book on the Bible, and didn't need any more. I asked her what she had, and imagine my surprise when she showed me a copy of 'Bible Readings' she had purchased a year or two ago from one of the boys from Forest Home.

"It was not the easiest task selling 'Bible Readings' to people who had gone through a series of tracts, for they knew just exactly what they were getting in 'Bible Readings,' and each one counted the cost carefully before giving an order. I don't mean counted the cost in dollars

and cents, but counted the cost in what it would mean to them to go farther into this doctrine. One lady, the wife of the foreman of the shingle mill, was under conviction in a marked manner. She kept saying: 'Well, what would I do if my husband wouldn't keep the Sabbath, too? It would break our family up.' Up to this point I had not said a word about her keeping the Sabbath, but was just showing the book. She made this remark several times, with tears in her eyes, and this told me she had been convicted of the Sabbath, perhaps through the tracts, and felt down in her heart it was right. She hung off quite a while before giving her order for the book, giving us to understand that taking the book meant obedience to what she learned in it. We had some wonderful experiences, and felt the Spirit of the Lord was present as we labored with the people. I expect to see some Sabbath-keepers as a result of our work last Sunday.

"This success of last Sunday helped us materially with the canvassers' institute all week. We did not get back until about six o'clock."

H. H. H.

The following telegram has just been received from Brother A. A. Cone, dated at Armona, where the canvassing institute for Central California is in progress:

"Week ending May 10, A. L. McCoy, twenty-one hours, \$101.50; A. R. Robinson, twenty-seven hours, \$91.75, average \$4.02 an hour. These are our Utah canvassers. Twenty canvassers in sight for Central California this summer."

Professor Jones says that he will place one hundred copies of "Controversy" in the field this summer.

The gain in book sales in Utah for the first four months of this year over last is \$843.65, and this gain will be steadily increased if this excellent work by Brethren McCoy and Robinson continues, as we have every reason to believe it will. Central California has sold and delivered \$1,245.75 during the past four months, which is one of the best reports we have thus far recorded.

Bookmen's institute begins at Loma Linda the twenty-second of May.

"There is nothing more precious to a man than his will; there is nothing which he relinquishes with so much reluctance."

Missionary Work

Some Things About Our Work and Home

It has been about two months since we came to Manila, and longer still since we left California. A few of our friends have remembered us with good letters. We would like to write to each one of you personally. But this being impossible, we must write one letter to all of you. And be sure that a word from any of you will be very acceptable.

About the second day that we were here, Elder Finster took me down to the tent that he had just pitched. We drove the stakes for the seats, and fixed the rostrum. The first meeting in the new location, we held that night. It would have done you good to see the eager people flock in. The tent was filled to overflowing. And although it rained the next night, the tent was full. That is the way it has been through nearly the whole series, which closed only last Sunday night. Now we are conducting a class for about thirty who are candidates for baptism. To-day the lesson was about jewelry. One good feature is that the same faces greet us each night. It is not necessary to hurry to the door after meeting in order to get the people to take tracts. They grab them out of our hands. I have seen the ones who were handing out the tracts hold up their hands to keep the people from taking them away from them. It is very natural that we can see the needs of the field in which we are. But I believe that there are strategic times in the history of a field, and I believe that now is that time for this field.

The church now numbers seventy-five, although it was organized only a year ago this March with a charter membership of twenty. There are four Sabbath-schools, the smallest of which has a membership of twelve. The young people's work has just been organized. There are two societies, and the young people are taking a live interest in the work. I feel sure that the brethren have done all they have felt that they could do for this place. But it makes one's heart sick to see these hungry souls eagerly grasp for the bread of life, and have to wait so long because there are so few here to give it to them. That which augments the feeling is the condition at

home, where the workers number by the hundreds, and thousands of dollars are spent in advertising, with apparently so little fruit. I do not mean to say that more white laborers should be sent just now to this field; but if there is any way to do it, the appropriations should be increased sufficiently to employ native workers.

I wish that our brethren at home could get a panoramic view of the foreign fields. I have a feeling that were their vision extended, their purse-strings would loosen. Elder Finster has done exceptionally well, but his hands have been tied. He has had to do nearly all the evangelistic work, to be the manager and bookkeeper of the mission, besides having to prepare literature. He has carried too much. And yet what could he do when the crying need was ringing in his ears, and there was no one to answer the call but himself? There are openings for meetings in other places in this city, besides the openings in the adjoining towns. And there are capable young men who need to work, and the work needs them; but how can they do it without support?

There are many things in the oriental countries that are new and strange to the Occident. Even in the Philippine Islands, where the progressive hand of the United States has been felt for a few years in the past, one will see not a few strange things and primitive methods. But when it comes to describing these, language seems to flow away, and that which remains does very poor work. However, there are a few things that we can tell you.

One thing that seemed very odd to us is the method of passing on the left. The cars and vehicles all pass on the left. The street-cars have a first- and second-class fare. The front seats—usually about four—are reserved for first-class. The first-class fare is twelve centavos, while the second is ten, unless tickets are used, when they are respectively eleven and eight centavos. A centavo is one half of the American cent. The peso is the unit of our currency. It is worth fifty cents of the money at home. Hongkong has first and third fares on the street-cars; while in Japan, on the steam lines one is obliged to choose from three classes. Shanghai has a system of its own. Instead of paying so much for a ride to any part of the city, they require the passengers to pay

so many cents for each section. A section is about two or three blocks long.

There are horses large and small and mules here; but for plowing and freighting, the natives use the carabao—water-buffalo. The women carry things on their heads, and the men do as the Chinaman does—carry two articles suspended from the ends of a pole, which is placed over the shoulder. There are a great many Chinese and Spanish here.

But though the Spanish had control of these islands for many years, Spanish is not the language spoken by the natives. There are about thirty different dialects. The one used in Manila is called the Tagalog; while the one spoken in the island where Brother Ashbaugh is canvassing, and where we expect to go as soon as Elder and Mrs. Finster return from their furlough, is the Visayan. Still, as you would suppose, there is much of the Spanish in the vernacular; consequently a knowledge of the Spanish would be of great assistance in learning the native tongue.

It is no more shocking to see the women smoke here than the men. Even little girls smoke. We have even seen women smoking with lighted end in their mouths.

The native people are very social, and as sensitive. Sometimes we hold our meetings at the homes of the people. If, when we are through, it is near meal-time, it is hard to get away without eating. Of course the hospitality is enjoyed more than the food. Still, rice well cooked, with some eggs and possibly some bread, is not a bad meal. Rice is the chief article of diet in these islands. A great deal of fish is used also.

The houses are largely made of bamboo. They are usually up about ten feet from the ground. The roofs are thatched. The windows are not made of glass, but are open spaces which cover nearly the whole side of the house, and these spaces are closed by means of light sliding shutters. The natives think that the night air is bad for them, so they close their houses at night. The floors are made of light bamboo strips, which are about three quarters of an inch wide and one quarter thick. They are not placed together, but spaced about one half-inch apart. It is very handy for the natives, as they need not go to the door to expectorate.

These people are great gamblers, and the chief way of gambling is by betting on cock-fights. Sunday is the great day

for the cockpits. Hundreds of the natives go there and either gain or lose money. To make it still more barbarous, they fasten a sharp edged blade about three inches long to the foot of the rooster. I suppose the Americans did not want to incense these people by taking away their chief sport. Almost any time of the day you can see men carrying their cocks around in their hands. They keep them in a fighting mood by having them fight a little each day, but not with the blade.

Many of the venders are women. At night around our meeting tent there would be three or four women selling things. They sat on the ground by their tray-like baskets and sold peanuts, roasted chestnuts, boiled eggs, etc. They also had corn on the cob, which they were roasting on charcoal coals, to sell. The coals were kept alive by means of a fan in a woman's hand. The people bought that corn and ate it as we would candy.

We dare not drink water that has not been either boiled or distilled. The vegetables must be cooked, and the only kind of fruit that is safe to use is that which grows on trees and has a thick peel. Then to avoid the malaria, we must sleep under netting.

Manila is divided into two parts—the old walled city and that which has grown beyond that. The walls are about twenty feet high and nearly as thick. They are broken down in places for the streets.

The women of the higher class dress very beautifully. They wear a skirt of heavy material, about like our linen or grass-cloth, or probably not so heavy. This is a bright color or black, never white. Over a white undergarment they wear a low-necked waist, made of very thin material, which comes just to the waist line. The sleeves are very large, and starched so they stand out like a balloon. They reach to a little below the elbow. In addition to this there is a kind of scarf usually made of the same material as the waist. It is just a square folded triangularly, and then folded two or three times again. It is then placed on the neck and pinned together in front. This and the big sleeves make them look queer to the newly arrived American. Their hair is straight and black. The shoes are a leather sole with usually a plush toe piece. Just imagine a shoe with the heel and leather taken off the sole excepting the toe, then you have

an idea of their shoes. The house shoes are the same, but made of grass. Most men dress like the Americans. The poorer class of men wear trousers and undershirt, with a very thin top shirt worn outside the trousers, which takes the place of a coat. The small boys wear a one-piece garment, which is a tight shirt reaching to about the waist line. This is usually all they wear. The little girls wear a slip which comes to the knees or a little below.

One reason that our living is so high is because we have to buy our food in small quantities, for food does not keep well. We get tomatoes and other fruits by the dozen, and potatoes by the kilo (2.2 pounds). Bananas are plentiful. Mangoes are a tropical fruit that we had never eaten till we came here. They are about the size and shape of a turkey egg, only a little flatter. The one seed in the center is long and flat. The meat is a rich golden color and very good. In fact it is counted the best fruit. When they first ripened they cost seventy-five cents a dozen. Papaya is another fruit new to us. They grow on trees about the size of coconut-trees, and the fruit is very nearly the size and shape of the coconut in the husk. Its meat is yellow, and seems very much like a muskmelon. Canned fruit is twenty-five cents a can, and dried fruit is from fifteen to eighteen cents a pound. Everything in the store is high. Most things must be kept in tin, sealed up. All kinds of dried fruit, beans, peas, cereals, and crackers, have to be packed in tin, or they will sometimes spoil by the time they reach this place. We can get tomatoes, onions, eggplant, green butter-beans, sweet potatoes, etc. But they are high, and the lack of variety of such foods as we care to eat makes it trying on the appetite in this warm climate. We buy distilled water in two-quart bottles. They cost us two cents each.

Just a word about the religion: The Roman Catholic has been and is still the largest church. You can see their church buildings, with the bells, everywhere. In the smaller places, where the people have only the bamboo houses, there will be the very large stone church towering high above all else. Surely the spirit of exaltation is seen in a very tangible form. A few years ago, Aglipay—a native Catholic priest—withdraw from the church, and established what is called "The Filipino Independent Church." In about two years from its beginning,

this church had taken from the parent church about 3,000,000 members. The various Protestant churches are quite well represented.

While the Filipinos feel that America has done much for them, they are now calling for independence. I understand that they have applied officially for the same. However, they do not feel that they are quite ready to be left entirely alone, but would like the Americans to stay near and coach them. I think that the feeling of the Filipino is expressed by what a native said to his son: "If possible we must remain under American rule, but before my death I must see a Filipino republic."

Possibly I have gone into too much detail, and taken up your time with unimportant things; but I wanted to give you just a little glimpse into our field, and thus interest you in it. We are glad to be here, and ask your prayers that God will bless our efforts to save souls.

Elbridge M. Adams.

613 Nozaleda, Manila,
Philippine Islands.

Obituary

Died of bronchial pneumonia, Mrs. Rebecca Thorp, at the home of her son at Sanitarium, California, May 13, 1912.

Sister Thorp was born in Pike County, Missouri. Early in life she gave her heart to God, and was a member of the Christian Church until 1881. In that year, under the labors of Elder William Healey at Santa Rosa, California, Sister Thorp, her husband, and three of their children accepted the faith of the Advent people.

Sister Thorp was a member of the Sanitarium church, and was fully reconciled to fall asleep and await the call of the Lifegiver. The day before her death, she prayed earnestly for herself, and committed her children to the care of the Lord, hoping on the resurrection morning she might see them among the saved. Her favorite theme was the second coming of Christ, and we have every reason to believe that when the reward is apportioned to the faithful, Sister Thorp will be among those who will come up at the first resurrection.

Services were conducted by the undersigned, from the Fresno church, and she was laid to rest by the side of her husband, in the Mountain View Cemetery.

J. H. Behrens.

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THURSDAY, MAY 23, 1912

Sabbath, May 25, has been appointed as Young People's Day. At that time make a careful study of the work which is helping to save and train young people everywhere.

Every parent should read Mrs. Moon's articles in *Christian Education* on the delicate question, "How Shall We Deal with Sentimentalism and Foster Purity?" To all parents of small children and youth these articles are of great value.

Northern California Conference Association

The annual meeting of the constituents of the Northern California Conference Association of the Seventh-day Adventists, incorporated under the laws of the State of California, will convene on the camp ground at Sacramento, California, Monday, June 10, 1912, at 9:00 A.M., for the election of a board of trustees for the ensuing year and the transaction of such other business as may come before the session.

C. L. Taggart, *President*.

Verah MacPherson, *Secretary*.

California Conference Association of the Seventh-Day Adventists

Notice of Annual Meeting

The sixteenth annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will be held in connection with the forty-first annual session of the California Conference of Seventh-day Adventists, at Santa Rosa, California, June 20 to 30, 1912, for the purpose of electing a board of seven directors, and transacting such other business as may properly come before the meeting. The first meeting will be held at 9:00 A.M., June 24, 1912.

G. A. Irwin, *President*.

J. J. Ireland, *Secretary*.

California Conference Seventh-Day Adventists

Forty-First Annual Session

The forty-first annual session of the California Conference of Seventh-day Adventists will be held at Santa Rosa, California, in connection with the camp-meeting June 20 to 30, 1912, for the election of officers for the ensuing year, and for the transaction of other business which may properly come before the assembly. The first meeting will be at 10 A.M., Thursday, June 20.

Each church shall be entitled to one delegate without regard to numbers, and one additional delegate for every twenty members.

E. W. Farnsworth, *President*.
Claude Conard, *Secretary*.

Northern California-Nevada Conference

The third annual session of the Northern California-Nevada Conference of the Seventh-day Adventists will convene on the camp ground at Sacramento, California, June 6, 1912, at 2:30 P.M., for the purpose of electing officers for the ensuing year and of transacting such other business as may properly come before the delegates. Each church is entitled to one delegate for its organization and one additional delegate for each twenty members. The executive committee, ordained ministers, representatives of the Pacific Union Conference and General Conference, are delegates at large.

C. L. Taggart, *President*.

Verah MacPherson, *Secretary*.

The Leaves of Autumn

On May 15 over twenty-four thousand copies of the Religious Liberty Series of the *Signs* had been ordered out to various parts of the country, and the field has hardly been entered. At the rate the orders are now coming in, this number will be more than doubled ere this appears in print.

Lists of names are coming in from all over the country; some five, some ten, some fifty, some a hundred, and some even by the thousand. One order this morning was for 1,000 copies to one church, one order for over 500 copies, and a host of others from that down. The Pacific Union has set its mark at one hundred thousand, and the North Pacific is endeavoring to reach sixty thousand. Additional workers have been called into the *Signs* office to help in handling these long lists of names.

In some instances the papers are sent to all the attorneys in a city, all the newspapers in whole States, all educational men in certain counties, and all the leading men in many towns and communities.

Immeasurable possibilities are before us, as a people, in the circulation of our truth-filled literature. These six special numbers of the *Signs* on this most important subject should be placed in homes everywhere. Their influence will be seen in the very near future. Let us keep the list growing. Let us each assume a responsibility in our own neighborhood, and hurry our names along.

These six special numbers:
Five or more to one address, each .10c
Five or more to separate names, each 15c
Single subscriptions20c
Orders should be sent to the tract society office.

Wanted

Fresh eggs. Will pay cash. Market quotations for selected; 2 cents below for mixed. Address A. C. Giddings, 2431 Bancroft St., Berkeley, California.

For Sale

Eggs for hatching. White Rocks, \$1.25 for 15; White Leghorns, \$1 for 15; \$5 a hundred. All fine stock. Address Mrs. C. A. Sanford, Mountain View, California.

There are some things in the May-June number of *Christian Education* every parent should know and apply in training his children. Money has no value that will compare with the worth of our children saved as competent workers for the cause of God. Parents who have children, should regard them of great value to our special work, and should make it their first business to prepare them thoroughly for good service in giving the message.

Special Notice

10 pound package Malted Cereal . . \$1.20
10 pounds Graham Crackers1.20
5 pounds Cereal Coffee75
2 cans (1 pound) Nut Cero or
Nut Loaf50
1 large jar Peanut Butter25

\$3.90

Freight prepaid to any point for \$3.00. Address Sanitarium Food Company, Sanitarium, Napa County, Cal.