

# PACIFIC UNION RECORDER



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

Vol. 12

Mountain View, California, November 21, 1912

No. 17

## Pacific Union Conference S. D. A. Directory

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

President.—E. E. Andross, office address.

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, 149 N. Kern Street, Los Angeles, 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, F. M. Burg, W. M. Adams, C. W. Irwin, H. G. Lucas, C. H. Jones, W. C. White.

## The Hands He Used

My hands were filled with many things,  
Which I did precious hold  
As any treasure of a king,  
Silver, or gems, or gold.  
The Master came, and touched my hands.  
The scars were in His own;  
And at His feet my treasures sweet  
Fell shattered one by one.  
“I must have empty hands,” said He,  
“Wherewith to work My works through thee.”

My hands were stained with marks of  
toil,  
Defiled with dust of earth,  
And I my work did ofttime soil,  
And render little worth.  
The Master came, and touched my hands,  
And crimson were His own;  
And when, amazed, on mine I gazed,  
Lo, every stain was gone!  
“I must have cleansed hands,” said He,  
“Wherewith to work My works through thee.”

My hands were growing feverish,  
And cumbered with much care;  
Trembling with haste and eagerness,  
Nor folded oft in prayer.  
The Master came, and touched my hands,

With healing in His own;  
And calm and still to do His will,  
They grew, the fever gone.  
“I must have quiet hands,” said He,  
“Wherewith to work My works through thee.”

My hands were strong in fancied strength,  
But not in power divine,  
And bold to take up tasks at length,  
That were not His, but mine.  
The Master came, and touched my hands,  
And mighty were His own;  
But mine, since then, have powerless  
been,  
Save His were laid thereon.  
“And it is only thus,” said He,  
“That I can work My works through thee.”

—Edith G. Cherry.

## The Church

### Sketches of the Past — No. 132

We promised to notice the “aftermath” of the Snook and Brinkerhoff affair. At the Iowa Conference it was decided that Brinkerhoff accompany me in meetings at Waukon and West Union, and that then he hold a series of meetings at Fayette, where Brother Seely lived. I met him at Waukon July 20. We had meetings there until the 27th, and then Brother George I. Butler took us with his team to West Union. Then I went with Brinkerhoff to Fayette. He began his meetings there, while I went on to Waterloo and Laporte.

After a few days, it seems that B. F. Snook's objections revived. He began to communicate with Brinkerhoff, who left his field, and went home to Lisbon. That soon ended their labors in our ranks, and they were again at work on their scheme of “independence of the churches.” This did not, however, as-

sume its final fighting form for several months. Meanwhile I labored with the churches in Iowa, being almost constantly either in meetings, or traveling from point to point. From August 1 to 23 I was holding meetings in Laporte, Sandyville, in Waterloo an all night meeting, Knoxville, Sandyville, and Knoxville the second time.

At that time both Brother White and I were reaping physical benefits from the adoption of the health reform, but perhaps had not taken sufficient lessons on the “rest question.” We were both laboring beyond what we ought to have done. On the morning of August 24 I stepped off the train at Eddyville, expecting to go with Brother Kaufman a few miles out, to preach a funeral sermon for a sister in the church, who had been buried several days before. The brother handed me a telegram from Battle Creek stating: “Elder White paralyzed. Come to Battle Creek immediately.” The conductor held the train for me to secure my ticket, and I went to Battle Creek. When I arrived there, and laid off my active labor, my brain was so congested and sore that I could not bear the jar of walking, except on my tiptoes.

In Battle Creek I met Dr. Lay. He had been for many years a physician, and was a devoted member of the Seventh-day Adventist church. He had readily accepted the instruction on health reform, as shown to Sister White in 1863. In 1864 he went to Dr. Jackson's “water cure” in Dansville, New York, that he might get hold of their various methods of water treatment of disease. After the stroke of paralysis on Brother White, Dr. Lay had come to Battle Creek. He decided that it was best for Brother White to go to Dansville, as the treatment he

needed could be given there better than at home. On looking over my case, it was decided that I too needed water treatment and rest to relieve my difficulties.

On September 14 Brother and Sister White and I, accompanied by Dr. Lay, started for Dansville, New York. We rested in Rochester from the 15th to the 19th, and then went on to Dansville. We were at the "Home on the Hillside," as that "cure" was then called, until December 7—about three months. After six weeks, I had recovered from the brain congestion, but remained with Brother and Sister White, taking them and others out to ride with a team and carriage we had borrowed.

On December 7 we went to Rochester, and were courteously entertained in the family of Bradley Lamson until January 1, 1866, when Brother White and family returned to Battle Creek, Michigan. When we arrived in Rochester, Elder Andrews had just come home to Rochester from his summer's labor in Maine. He and Elder Cornell had succeeded in raising up a church of over seventy souls in Norridgewock, Maine.

Now, for about three weeks, Brother Andrews, Brother and Sister Orton, and others, met with us every day at Brother Lamson's, and we had praying seasons for Brother White. This went on until Christmas Day, December 25, 1865. That day was observed as a fast-day by the Rochester church. We had two meetings in the daytime at the house of Elder Andrews, in another part of the city, and in the evening we all met again at Brother Lamson's to pray with Brother White. It was a powerful season. In the midst of it Sister White had a vision. Brother White was greatly blessed, and there was an encouraging testimony for him. As she related the vision to us, she said: "Satan's purpose was to destroy my husband, and bring him down to the grave. Through these earnest prayers, his power has been broken. I have been shown that Satan is angry with this company who have continued for three weeks praying earnestly in behalf of this servant of God, and he is now determined to make a powerful attack upon them. I was told to say to you, 'Live very near to God, that you may be prepared for what comes upon you.'"

From that very evening, Brother Orton felt impressed that some one was going to kill him. On March 8, 1866, he was cruelly murdered. In a few months from that evening, December 25, six out of

the nine engaged in the three weeks of prayer were in their graves.

By the time of my return to Battle Creek, in the spring of 1866, the "Snook and Brinkerhoff company," as we called them in that day, had succeeded in drawing off with them forty-five of the sixty members of the Marion church. They had also given some energy to the disaffected ones of the former *Messenger* and *Hope of Israel* parties. They had secured the old second hand press and type that had twice been laid aside, and started in, with much zeal, to fight the testimonies of Sister White; claiming like their predecessors, that "when we get rid of the testimonies, the message will go." They started a paper called, *The Advent and Sabbath Advocate*. As to how they have succeeded, we shall see further on.

J. N. Loughborough.

### "When the Deacon Talked in Church"

[A little story to help emphasize the responsibility of church officers in raising means for the finishing of the work in foreign fields.]

"We weren't expecting anything unusual that Sunday, but we got it. It was a warm Sunday in June, and our annual foreign missionary sermon and collection were to be given. But that didn't excite us any, for we had slept, I may say, through both sermon and collection many a time before. It wasn't the sermon, either, for that didn't seem so different from usual; but that time it just happened to come home to the deacon. As far as I can remember, the preacher took for his text the old verse about 'Go ye into all the world, and preach the gospel to every creature;' only he dwelt considerably on the 'Go ye.' He said it didn't say anything about taking up a collection, but it did say to 'go,' and that the Lord would never be satisfied until we went.

"Our collections, anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself, and after dinner he could take what was left on the plates and give that to the dog. So after dinner he picked up the little bits of fat and bone and gristle that were left, and took them to the dog. When he got to the dog, some one

heard him say sadly, 'I meant to bring you an offering, Fido; but I've only got a collection.'

"Well, it did kind of hit home, for most of us hadn't ever given much of a collection, only just enough to look respectable when the plate passed. But the preacher went on till he showed us that this command, 'Go ye,' meant just what it said, that we had to go. And he told us that it meant that everybody had to go, too. Now I always thought there was some special kind of call that came to one here and another there; and, when they felt the call, they had to be a missionary. But he said that wasn't in the Bible, and that everybody was commanded to 'Go ye' unless they had a special call to stay at home. And even if they had a call to stay at home, they were bound to do their best to provide a substitute to go for them, and to help everybody to go that could. Then he just asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trials, or strength against temptation, or comfort in sorrow, or guidance in our perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and the promised home after the darkness of death shut down upon our loved ones. This was what made life so dark and hard to the heathen, and in our gifts we were to think of the Lord's command to us and the heathen's need for us to go.

"Then he prayed a bit; and the choir didn't sing any that day, but the organ played a soft voluntary at first while the collection was taken. Then old Deacon Johnson got up to pass the plate on his side. He was as fine a man as you'd meet in a day's journey, as good a neighbor and as honest a man as ever lived. Nice two-hundred-acre farm on the fifth line, and a fine family, all members of the church. Jim ran the farm; Jack, the second boy, just ready to go to college; and Mary had her diploma as teacher, and was studying in the Toronto hospital to be a nurse. The mother, too, was as nice a woman as you could find anywhere.

"The old deacon had been getting considerably deaf of late years and always sat alone in the front pew. I guess he got kind of dreaming over the sermon; for, as he arose to get the collection plate, he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to

shout to make him understand anything. So, as I was saying, he took up the plate, and began to talk; and, as far as I can recollect, this is just about what he said: 'So that "Go ye" means me and every one of us, and this is the Lord's plate, and what we put in is our substitute for going ourselves, and shows how much we love Him, and how much we think we'd have been worth to Him, seein' we don't go ourselves.'

"Then he got to the back seat, and passed the plate. Now our back seats are almost always full of young men; and as they put their money in the plate, the old man went on: 'Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from Davie Brown, five from Tom Stone, and nothing from Steve Jackson; forty cents for four boys, and every one of them could go, too; and they're worth six hundred dollars a year each to their fathers, and only forty cents to the Lord.'

"Next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, 'The Lord died for the wife and the little ones, too, and they have nothing to give.'

"In front of them was Judge Purvis with his wife and two daughters. 'The price of one of your dinners down-town,' 'Half of that pair of gloves you wear,' 'Almost as much as you spent for ice-cream last week,' 'One box of candy,' were the deacon's comments, as the coins fell from the hands of the judge and his family.

"Then farmer John Robb put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb a little envelope bulging with coppers, and Maggie helped the baby to put another little bag on; and the old deacon said, 'God bless them.'

"You may be sure we were all listening by this time, though we didn't dare to turn round, and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

"John McClay's pew came. 'Worth a dollar a year to the Lord, and two thousand a year to himself,' said the deacon. 'Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommy McClay.' 'Ah, Miss Ellen, it looks queer for a hand with a fifty dollar ring to drop five cents on the plate.' 'Less than last year, James Stevens; and the Lord blessed you, too.' 'A new house for yourself and an old quarter for your Lord, Alex Bovy.'

'You take in washing and can give five dollars to the Lord. God bless you, Mrs. Dean. What! and Minnie has some, too; and wee Robbie.' 'Fifty, seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have all given, Mr. Steel.' 'A bright new dollar bill, and spread out, too, Mr. Perkins; I am afraid ninety-five cents was for show.'

"'A cheek from Mr. Hay. It will be a good one, too, for he gives a tenth to the Lord.' 'Two dollars from you, Harry Atkins, is a small gift to the Lord that healed your dear wife.' 'Ah, Miss Kittie Hughes, that fifty cents never cost you a thought; and you, Miss Marion, only a quarter, and you could both "go ye" and support yourselves. Five cents from the father, and a cent from each of the family. I guess John Hull and family don't love the heathen brothers very hard.' 'Ah, Mrs. McRimmon, that meant a good deal to you; the Lord keep you till you join the good man that's gone.' 'Charlie Baker, and you, too, Effie, I doubt if the Lord will take any substitute for you.' 'Nothing from you, Mr. Cantlie? not interested, I s'pose. Heathen at home; p'r'aps you're one of them.'

"'Five cents, Mr. Donald. I doubt you'd want to put that in the Lord's hand;' 'and you, Mr. Jenkins, no more.'

"Then the old man came to his own pew; and as his wife put on an envelope: 'Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'll have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord.' Jack and Mary sat in the choir.

"And so it went on from pew to pew till the old man came to the front again, and there he stood for a moment, the plate in his left hand, fumbling in his vest pocket. But he said, 'No, that isn't enough, Lord; You ought to get more than that; You've been very good to me.' So he put the plate down; and taking out an old leather wallet, counted out some bills and laid them on the plate, and said: 'I am sorry, Lord, I didn't know You wanted me to go; and Jim will keep mother and me on the farm now we're getting old, but I won't keep Jack back any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord.'

"Then, while the old man sat down and buried his face in his hands, Deacon Jones jumped up, and said with a lump in his throat: 'Dear pastor, we haven't

done our duty. Let's take up this collection again next Sunday.' And a chorus of 'Amen's' came from all over the church. And the pastor got up with tears in his eyes, and said: 'My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too.' Then we sang a hymn as we closed, but it sounded different to what it ever had before: 'Love so amazing, so divine, demands my life, my soul, my all.'"

### Standing by the Minister

Soon after the death of a hard-working minister, some friends called upon the bereaved widow to express their sympathy. They spoke warmly of the loving deeds performed by the pastor, and tried to tell how much he would be missed. Sobbing through her tears, the good woman thanked them, and then exclaimed, 'O, why did you not tell him these things while he was alive!' Ah, yes, how slow we are to speak out the word of approval and encouragement! We seem to forget that our ministers and workers need and appreciate words of sincere commendation; *and more than mere words—some one to come along and help them lift a bit; some one who can help do things.*

Permit me to emphasize some of the things we can all do to assist our ministers, and thus cooperate with the leading influences in building up the church of God. We can all *help our pastors by not criticizing them.* The other day I came across this statement: "We would not think of going to others with criticisms of our parents or brothers and sisters. If there is anything we dislike in those we love, we may tell them so, if it will help them; but we never tell any one else. And the same rule of family honor ought to include our ministers." We should never listen to or repeat one word of gossip or criticism regarding them.

We can pray for the minister in his work, in the presentation of his sermons while he is preaching to us, in his special public efforts, in his work among the homes, in his own discovery of truth, for his own soul and for ours. We can render him invaluable help by prayer. Even if by reason of sickness or inability we can do nothing else to help him, we can in this way do more, perhaps, than in any other way.

We can help to prepare people to be won to Christ and His service. We can

talk with them and get them ready for the minister's message and appeals. *We can provide them with our God-given literature.* The influence of the silent messengers can not be overestimated. Perhaps, by God's grace, we can win individuals to the Master, and bring them to our minister for reception into the church. Be assured that in so doing we shall share the minister's reward. Remember, the pastor is not to be the only Christian worker in the church. He is the leader of others in the work of soul-winning; but we are "*workers together.*"

We can *be on hand promptly*, with as many others as we can bring, to the church services and prayer-meetings. Being there in the spirit of love and prayer is in itself a great work. It is the accomplishment of something. It is a positive cooperation. Whoever brings a true and open soul to a gathering of Christians, helps them all to see the truth more clearly, and to draw nearer to the minister.

We can *help by never refusing* to do what we are asked to do, and by not waiting to do what we ought to do, and what we can at least help in doing. If we are called upon for any service, we can help by saying at once, Of course, I shall be glad to do it.

We can *help by giving what we can* to the work of the church. It may not be much, but it can not be less than a little; and it is the collection of the many little that makes the much.

The church is accomplishing great things to-day, not through the large gifts of the few, but through the moderate gifts of the many. Let no one lightly esteem the influence of small means. Every stone is essential to the strength and symmetry of the bridge. Some of the most important stones in a structure are often quite out of sight. Thus many obscure members are the real strength and power of a church. Let us fill our niche faithfully and gladly, no matter how small or obscure that niche may be. "I am only one, but I am one. I can not do much, but I can do something." Whoever will say that and act upon it, will be a real assistant to the minister, and a builder of the kingdom.

Ernest Lloyd.

"Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God."

## The Field

### CALIFORNIA Pacific Press Notes

A cablegram received yesterday from Cuba calls for 140 copies of "Home and Health," Spanish, to be sent by mail.

"Great Controversy" Spanish is now nearing completion in our type room. This will be issued in two styles,—thin paper for our own people, and a regular subscription edition for the trade.

We have forwarded to Cuba and adjacent islands, during the past ten months, Spanish books to the value of \$10,302.25. Our total shipments of foreign books thus far this year amount to almost \$42,000.

I had the privilege of attending a church institute at Stockton a week ago Sabbath, which was certainly an interesting and profitable occasion. The entire day was devoted to Sabbath-school and missionary topics, and a stereopticon in the interests of the distribution of literature was given in the evening. This was the introduction to a field day, in which the church engaged on Monday. Brother Taggart writes that over \$40 was secured in donations to missions, and between twelve and thirteen dollars worth of tracts were distributed.

Brother James Cochran and wife arrived from Kansas City yesterday morning. Brother Cochran had a long experience as tract society secretary, and has been manager of our Kansas City branch for the last ten years. He will enter our book department, where his long experience and wide knowledge of publishing affairs will make him a most valuable assistant. Brother S. N. Curtiss, with whom our California people are well acquainted, takes his place in Kansas City.

H. H. Hall.

November 18.

### NORTHERN CALIFORNIA- NEVADA Conference Items

Elder A. J. Osborne was called to Woodland a few days last week.

Elder N. W. Kauble met with the brethren and sisters of the Galt church Sabbath, November 16.

Prof. J. A. L. Derby spoke to the brethren and sisters of the Lodi church Sabbath, on the Eastern question.

Orders are coming in for holiday and children's books, from our workers, and the prospects are bright for this line of the work.

Elder D. T. Fero met with the Stockton church last Sabbath. He reports the work onward at that place, and many are deeply interested in the truth.

Elder and Mrs. C. L. Taggart, Mrs. Mina Mann, and Verah MacPherson attended the Sabbath-school and missionary convention at Merced, Sabbath, November 16. The convention was followed with a Harvest Ingathering campaign. The work done will be reported later.

About thirty took part in the Harvest Ingathering campaign at Stockton Monday, November 11, and a good work was done at that time. About \$40 was gathered in for missions. Only about half the city was canvassed. Those who had their first experience at this time are anxious to go again, and help spread the message.

Merl Horton.

### Stockton Convention

Discipline, punctuality, preparation of the lesson, and what constitutes good teaching, were some of the subjects pertaining to Sabbath-school work discussed in the convention held at Stockton last Sabbath. A large number from Lodi were present, including Elder C. L. Taggart and Mrs. Taggart, Prof. I. C. Colcord, Mrs. Mina Mann, Mrs. J. A. L. Derby, Mr. Verah MacPherson, and Mrs. W. B. Taylor, representing the conference, church, and educational work. Representatives from Modesto, Salida, Manteca, and Hughson were also there, so that throughout the day's session, during which were discussed the Sabbath-school and the missionary work of the church, the Stockton church building was full. It was an excellent service.

By means of a question box, vital topics concerning Sabbath-school work were opened for discussion. It was a profitable exercise, and thorough consideration was given each important ques-

tion. More personal work in dealing with pupils in the younger divisions was urged. More thorough preparation of the Sabbath-school lesson was agreed upon as one of the best means by which the pupil can make his class more interesting. The need of better teaching was discussed with profit, as was also the subjects of regular attendance, punctuality, interesting Sabbath-school reports, and welcoming the stranger.

The missionary feature of the convention was a most practical, helpful study, emphasizing the relation of the printed page to the extension of the message, and planning how all may have a larger part in this work. Excellent talks were given by Brethren Verah MacPherson, R. H. Miller, Walter Rich, H. H. Hall, Prof. I. C. Colecord, Mrs. Mina Mann, and others.

Plans for finishing the Ingathering work were presented, and a large company from Lodi and Stockton will spend Monday in a visiting campaign among the homes. Tracts will be left at each home, as well as the *Signs Magazine*. It is believed that the incidents showing the wonderful influence of our literature, and the facts concerning the times in which we are living, given during this missionary study, will stimulate all present to be more enthusiastic in their seed-sowing for the Master.

In the evening, Brother H. H. Hall, of the Pacific Press, gave an illustrated lecture on the growth of the book work in foreign fields, particularly Spanish-speaking countries. The stories of how the Lord has blessed in the development of the work in Mexico, Spain, South America, Cuba, and other places, are surely of inspiration to our workers here. Many tons of books are now going regularly to the workers in these fields, and are distributed in remote sections in large quantities. The pictures shown traced some shipments from their landing in South America, over railroad, across lakes, through the great tunnel beneath the Andes, in ox carts, and finally to their destination on the backs of llamas. Truly the Lord is preparing the way for a great work to be accomplished quickly in these foreign fields. A knowledge of it may well encourage us to strengthen the work at home, that it may go still more rapidly in the fields beyond.

All who were privileged to attend this first convention in the series which has been planned for churches in the Northern California-Nevada Conference felt

that it had been a real success and will prove a blessing to them. The second convention in this series will be held at Merced next Sabbath November 16.

J. R. Ferren.

November 11.

## SOUTHERN CALIFORNIA Newsy Paragraphs from Workers, Departments and Institutions Young People's

Concerning the work of the Young People's Missionary Volunteer Department, Elder A. G. Christiansen writes:

"It has been thought best to divide the field into several districts, and hold a young people's convention in each. Our first young people's convention was held in Escondido, October 12 and 13. The parents and older members manifested a real interest in the convention. This was a great encouragement to our young people. Seven church school teachers attended, besides the following workers: Elders F. M. Burg, J. E. Bond, and the writer, Sisters Jennie Ireland, Belle Hickox, and Mrs. Tyndall. Many interesting questions were placed in the question box. These were answered by Elder Burg in a very interesting and helpful way. The Sunday morning meeting was considered the best of the convention. The Spirit of the Lord came in and touched the hearts of the young people. Nearly all came forward for renewed consecration, and several gave their names for baptism."

Let us pray for a heaven-born revival in the young people's work of Southern California.

### Missionary

Brother Ernest Lloyd speaks as follows of the Missionary Department: "The Ingathering campaign is on, and we are receiving some encouraging items from the field. Two of our elderly sisters worked a little village, and secured \$12 with fifty papers. One of our city sisters gathered up \$6.00 in a single office building, with twenty-five papers. Others report sums from \$2.50 to \$5.00 for twenty or twenty-five papers.

"One of our brethren has spent the last three Sundays in this good work, and has obtained more than \$15. Last Sunday he picked up \$5.00 among church-going people.

"More than fifty of the Fernando students were out for a field day with the *Harvest Signs*. The day was a profitable one to the cause and to the students.

"Nearly \$50 has been gathered in by members of almost the smallest churches in the conference. Many are having excellent experiences, and we may be certain that the campaign is counting for the Lord's kingdom.

"Eighteen of our adult sisters are doing good work with the home workers' books—small gift books for the holiday season. Good sales are made. One of the workers has passed a few names to the local Bible worker to be followed up.

"In response to recent calls for magazines and papers, the Free Literature Department has just sent out nearly six hundred pounds of literature to volunteer workers in our seaports and large towns."

### Church Schools

Our superintendent, Brother M. P. Robison, says of the church schools: "The schools have been in operation over a month now. I have visited a number of the schools, and they are doing better work than ever before. Many of the teachers have written and spoken of the great benefit they received from their attendance at the summer school. It is very evident, from their work, that they speak the truth. We have secured teachers for all the schools, the last arrival being Miss Eva Cornell, of Washington State, to take the work at Brawley."

### Glendale Sanitarium

Concerning the work of the Glendale Sanitarium, Brother T. S. Dock writes: "Although it is only the beginning of the busy season, the Glendale Sanitarium is enjoying a splendid patronage, most all of the rooms being taken. There have been a number of surgical cases, all of whom have gotten along remarkably well. After being without a gymnasium for several months, we greatly appreciate our outdoor gymnasium, where all enjoy the exercises.

"Brother J. R. Ferren was a welcome visitor at the sanitarium for a few hours last Thursday.

"Elder E. E. Andross visited the sanitarium last week on his way to attend the board meeting at San Diego. From there he went to the Arizona camp-meeting."

F. M. Burg,  
Pres. S. Cal. Conf.

"Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."

## UTAH Conference Interests

We are glad to be able to send some word of encouragement from the very land and city where it is expected—by some—that the Lord will return and establish His kingdom among men.

Not much has been said about Utah for some weeks, but there is some life and activity here yet. During the past few weeks, beginning the latter part of July, two series of tent meetings have been held a few miles south of Salt Lake City. The first was held at West Jordan, and the second at South Jordan. As in practically every city, town, and hamlet, the people are nearly all of the Mormon faith, and respond slowly; if at all, to the truth of the third angel's message; but still the Lord has some honest souls scattered about, and diligent efforts have been and will continue to be put forth to find these honest ones.

From these efforts, held by Brethren Alder and Johnson, three souls have accepted the truth and are ready for baptism; and very likely when this appears in print, they will have gone forward in this ordinance and become members of the Salt Lake City church.

Every church in our little conference has ordered and paid for from one to ten dollars worth of tracts, and a sufficient quantity of distribution envelopes to accommodate their needs, and have already begun a systematic distribution of literature as a means of finding precious souls who are longing for something but do not know of the gospel, the only panacea for the heartaches and yearnings of all mankind.

There is a spirit of earnestness manifest in our several churches that is gratifying indeed. Many realize that we are even now amid perilous times, and that our safety lies in a full and complete surrender of self, and that unity spells victory. The message is making some progress, and there are a good many inquiring after the truth. The barriers erected by the enemy are many; but attacked by the weapons provided by the gospel, we are able to break them down.

A series of meetings begins November 16 in Provo, and also a series will begin at the same time in Midvale. We have a Bible worker just about to enter Ogden, and one Bible worker has a large list of readers in Salt Lake City. The churches of Logan and Brigham are cared for by a minister devoting only a portion of his time to the work.

All the laborers are of good courage, and feel that by pressing together and exercising faith in God, which is our privilege, we shall find precious souls who will rejoice in the light the gospel affords.

Pray for the work and workers in this difficult field.

C. H. Castle.

November 11.

## Educational

### The Results of One Church School

Mrs. Kathryn Wagner-Greenwood presented the following interesting facts in a talk Sabbath afternoon at an educational program given in the Oakland church: In 1899 she taught the church school in Los Angeles, California. From among the pupils of that school there are now those prominently connected with the message in the following various ways: four are church school teachers; one is the principal of an intermediate school; one is an educational superintendent in the Pacific Union Conference; one is a missionary in South Africa; two are bookkeepers in one of our institutions; one, although educated wholly in our own schools, is now teaching in the California state schools at a salary of \$125 a month.

The services of the educated Seventh-day Adventist youth are eagerly accepted by the world. We may serve the state and do the world's work, but do not the foregoing facts show plainly that "the church school is ordained of God to prepare the children for *this* great work"—for work in *this* message? and is not the church school even now beginning to fulfil its mission?

Katherine B. Hale.

## NORTHERN CALIFORNIA— NEVADA

### Lodi Normal Institute

The total enrolment has reached the number of 240. The attendance is now the largest of any time for the past five years.

Monday was Stockton day. Some twenty of the students joined in the Harvest Ingathering effort, distributing the *Signs Magazine* and other literature throughout the city.

The ministerial band meets on Wednesday mornings, and also on Sunday evenings. Much interest is manifested by its sixteen members. Next Sunday evening the band members will give discussions on some important topics.

Hazel Mack.

November 14.

## Missionary Work

### Activity

From the *Central Union Outlook* of October 1, 1912, we clip the following:

"Sabbath, September 21, was a real missionary day with the Kansas City church. A discourse was delivered setting forth the great need of the laborers in the harvest-field, and the whiteness of the field, which is all ready to harvest. We are told to pray that laborers may be sent forth. When we earnestly pray this prayer, many will be sent into the vineyard in response to their own prayers. The reaping time is near. Just a little while, and then the harvest will be past, the summer ended, and many not saved, because of a neglect to take part in the seed sowing and reaping. After the discourse, opportunity was given each one to become responsible for as many of the weekly *Signs* as could be used, and enough quickly responded to make up a club of one hundred ninety-five. These papers will be used weekly by each one, thus searching for honest souls, and receiving rich blessings at the same time. May the Lord soon send many more to seek the lost sheep."

This church shows the right kind of appreciation of the work to be done by our periodicals. We quote from "Testimonies," volume 9, page 61: "The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals." And again: "We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy." And from page 30: "God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as mission-

aries to foreign lands, but all can be home missionaries in their families and neighborhoods." And: "Christ accepts, O so gladly! every human agency that is surrendered to Him." And we have the assurance that the simple, practical home missionary work will bring rich blessings to all, and accomplish the work designed for it by the great Missionary.

Let more of our churches enter this line of missionary activity. There should be many clubs of our good pioneer missionary paper used in this way. The *Signs* does bring people into the truth.

**Home Workers**

Twelve persons in Southern California have just ordered the new home workers' prospectus containing sample pages of the small books. One writes: "I like my prospectus very much. It takes well with the people." His first seven hours' work brought him eighteen orders; value, \$8. Another worker, with her report, tells how she sells "Our Paradise Home." In fifteen hours she took twenty-one orders, and seven of them were for this message-filled book. This is what she says: "I was showing 'Our Paradise Home' to one lady, and I said: 'It shows the kingdom of glory to be a *real place*, where we shall build houses and live in them, plant vineyards and eat the fruit of them, and that we shall also have a glorious mansion in the city, New Jerusalem, where we can go from time to time. A great many people do not know that the Bible teaches that.' She looked at me very much surprised, and said, 'Why, I did not know any one knew that.' I told her the Bible teaches it, and that this little book makes it very clear and plain, so she ordered one. I have taken seven orders for it, and I think that is the selling point."

**"The Watchman"**

The December issue of the *Watchman* will indeed bring tidings of good cheer to those who are looking and longing for the coming of our Lord. The cover page represents His coming, accompanied by all the grandeur of the innumerable host. As a striking contrast, Satan will be depicted as contemplating his horrible work of destruction during the long period when the earth is laid waste. The editor will write on "The Two Rival Kingdoms," endeavoring to show the con-

**REPORT OF BOOK WORK FOR WEEK ENDING NOVEMBER 8, 1912**

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
<b>California</b>						
O. H. Shrewsbury	Heralds	34½	22		\$63.50	
* Mrs. E. M. Flint	H. W.	15	36		24.75	
Mrs. E. M. Robinson	H. W.		24		17.00	
Amy Rawlinson	H. W.		27		11.00	
4 agents			109		\$116.25	
* Two weeks.						
<b>Southern California</b>						
C. E. Hutchins	P. G.	29	18		\$69.00	
W. O. James	H. & H.	14	11		27.50	
T. E. Williams	D. & R.	6	2		8.00	\$67.00
F. Mathis	B. R.	27	6		19.00	26.00
* A. H. Francisco	Cook Books		122		136.75	
Mrs. J. H. Hodge	H. W.	19	37		20.05	
Mrs. C. Jensen	H. W.		56		29.60	
Mrs. M. H. Youngs	H. W.	3	11		6.00	
W. S. Parker	H. W.	10	5		3.50	
Mrs. W. S. Parker	H. W.	5	4		2.00	
Ada E. Allen	H. W.	10	14		6.60	
Mrs. Bertha Roberts	H. W.	11	13		6.50	
Mrs. H. Weil	H. W.		6		2.50	
Mrs. L. R. Davidson	H. W.		15		8.75	
Miscellaneous		10	19		9.80	
			339		\$355.55	\$93.00
* Season's work.						
<b>Arizona</b>						
Walter Higgins	P. G.	7	7		\$30.50	
J. A. Kindsman	B. R.	6	5		15.00	
2 agents		13	12		\$45.00	

clusion" of the great controversy that has been going on for the past six thousand years.

"The First Advent of Christ Compared with the Second" will be an article of great interest in view of the present-day failure to recognize the signs of the times, which plainly indicate the second coming of Christ.

In view of the present serious disturbances in Europe, the article "What Is Armageddon?" will be very timely. The nations of earth were never more faithful in their protestations of peaceful intentions, and more diligent in preparation for the great struggle which seems to bulk big on the political horizon of Europe. We believe wide publicity should be given this article, and we shall be glad for the hearty cooperation of all our people, as this is a subject the whole world is interested in, yet few know the real outcome involved.

"The Ten Commandments and the Twentieth Century," by Prof. B. G. Wilkinson, shows the destructive trend of modern times in invalidating the force of the Ten Commandments. "Higher criticism" does not desire that they shall

be entirely recognized, as they set aside some of their "higher" ideas.

"God's Eternal Purpose" (continued), by H. C. Hartwell. Those who read the first instalment, in last month's issue, will be glad to read what the writer has to say further on this subject.

J. S. Washburn will continue his series on "The Unpardonable Sin."

Rates in quantities: five to forty copies, five cents each; fifty or more copies, four cents each. Rates to Canada and foreign countries, five or more copies, five cents a copy.

Yearly subscription price, \$1.00.

Order through your local tract society.

**Obituary**

(Continued from page 8)

sons and three daughters) miss a self-sacrificing mother, the parents have lost a cherished and dutiful daughter, two sisters and five brothers an esteemed and loving sister.

Scriptural words of comfort and cheer were spoken to a large concourse of relatives and friends by the writer amid a bower of floral tributes.

B. E. Baldwin.



# Pacific Union Recorder

PUBLISHED WEEKLY BY THE  
PACIFIC UNION CONFERENCE OF  
SEVENTH-DAY ADVENTISTS

Mountain View - - - - California

Subscription Price - - - Fifty Cents a Year

## EDITORIAL COMMITTEE

E. E. Andross, E. W. Farnsworth, J. H. Behrens, C. L. Taggart, G. W. Reaser, F. M. Burg, W. M. Adams.

Entered as second-class matter July 6, 1906, at the Post-office at Mountain View, California, under the Act of Congress of March 3, 1879.

THURSDAY, NOVEMBER 21, 1912

Sabbath-school secretaries should order their memory verse cards for the first quarter, 1913, at once, that they may have a supply in time.

Dr. E. C. Bond, who has been living in Phenix, Arizona, for more than ten years, where he has a very extensive and lucrative medical practise, desires to dispose of this business in order to connect with our institutional work in California. This is an excellent opportunity for one of our denominational physicians to secure a profitable location in a large and growing center. Further particulars may be obtained by addressing Dr. E. C. Bond, 615 No. 10th St., Phenix, Arizona.

From Hemet, in Southern California, Brother L. E. Brant writes the following concerning the work in that locality: "We have just finished a tent effort here, thirteen souls signing the covenant to keep all the commandments of God. Nine others have recently united with the church through Bible work before the tent effort. We now have a church of thirty-five members; also a church school well established. We hope to increase the church-membership to at least fifty before long, as the new ones have not yet been taken into the church."

A meeting of the board of trustees of the College of Medical Evangelists was held at Loma Linda, California, November 8-11, and many important questions were considered. The new, centrally located power plant, equipped with two one hundred horse-power boilers, which was authorized installed last spring for the purpose of furnishing heat and power, and, later on, electric light, is so near completion as to permit of the supplying of steam heat to the main build-

ings. The medical school opened in October, with an excellent body of students in the freshman class. A good interest is manifested in all departments of the college work.

The patronage of the sanitarium during the summer and fall of this year was reported to be the largest for this period in the history of the institution.

## Help for Chinese Girls

Sister Myrtle B. Cottrell has sent a quantity of embroidered pillow covers from the Chinese school to be sold in this country to assist the girls in paying their expenses. She says:

"These pillow covers are made by our girls in the girls' school here. They have no other way of earning their board and other expenses, and I thought you might be able to do something in selling them for us. The students have been boarded at mission expense while doing the work, and the initial expense has been borne by the mission, so they have cost something. All proceeds above expenses will simply be donations to foreign missions, and will be credited to the Central China Mission."

These pillow covers are on sale at the California Bible House. They are beautiful in pattern and workmanship, being embroidered in silk on black, brown, blue, green, and white satin. Our Volunteer societies might do well in selling them, and they will make beautiful holiday gifts.

If information is desired concerning them, it may be obtained from the California Bible House, 2201 Telegraph Ave., Oakland, Cal.

E. W. Farnsworth.

## Our Foreign Work

What is accomplished by our offerings to missions? A very definite answer to this question is found in a report that has been compiled by the statistical secretary of the General Conference, which shows the work conducted by this denomination in non-Christian and non-Protestant countries. The following figures are of interest:

"Work in non-Protestant lands was not entered upon until in the year 1886, when laborers were sent into Russia. From year to year other non-Protestant lands were entered; but work in heathen countries was not begun by this body until the year 1894, when missionaries were sent into Mashonaland, now Rhodesia, South Africa. Other fields have

been entered from year to year, until this body is now conducting work in forty-seven non-Protestant countries, and twenty non-Christian lands, supporting laborers in these lands who speak seventy-three different languages and dialects, and issuing publications in sixty-four different languages, for circulation in the countries designated. The total number of foreign missionaries is 586, and of native helpers, 974, a total force of 1,560. There are 140 main stations, 145 substations; 413 churches, with 17,565 adherents; 13 training schools, having an enrolment of 724; 192 schools and out-schools with an enrolment of 6,730. Total foreign teachers number 103; and native teachers 262. The number added in 1911 was 2,679, or a gain of 22.74 per cent. The income from the mission fields for 1911 was \$123,234.87, and the amount added thereto by the home base was \$357,587.73."

## For Sale at a Sacrifice

Six-room modern bungalow, with bungalow barn, well, windmill, berries, flowers, lawn, etc. Nearly new, and in first-class order. One half mile from the Lodi Normal Institute, Lodi, California. For price and terms, address owner, C. P. Moon, 1241 Third Avenue North, Seattle, Washington.

## Obituary

HARMON.—Sunday morning, October 6, 1912, after eighteen months of failing health, Sister Eva Belle Harmon, esteemed wife of Guy M. Harmon, and daughter of Mr. and Mrs. W. R. Lee, fell asleep in Jesus at the home of her parents in Fallon, Nevada.

Sister Harmon was born in Mason, Nevada, December 8, 1876. In early childhood, with her parents she removed to the vicinity of Fallon, where she resided till her death. June 16, sixteen years ago, she was united in marriage to G. M. Harmon. Three years later, under the labors of Elders H. G. Thurston and H. S. Harmon, she consecrated her life to the service of God; and her faithfulness, fidelity, and energy, both at home and in Sabbath-school, bore strong evidence of her union with Christ.

During her last hours, the power of the Holy Spirit was wonderfully manifested in the joy, peace, and hope that pervaded her soul. The husband mourns the loss of a devoted wife, six children (three

(Continued on page 7)