

PACIFIC UNION RECORDER



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

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The Church

New Year Message

What shall the message of new year be?
How shall we greet its dawn?
What shall the new year in each life see
Better than years now gone?

Rich are the blessings the old year
brought,
Treasures from God's own hand;
Kind was the Father who for us wrought,
Good were the joys He planned.

Praise Him! O, praise Him! for each
loving gift!

Thank Him for mercies shown.
Sing a glad anthem, your voices lift,
Making His goodness known!

Pledge Him your service the whole year
through,

Open your hearts' doors wide;
Strong in His Spirit to dare and do,
Safe in His strength abide.

—Max Hill.

Practical Instruction

It is in the order of God that the physical as well as the mental powers shall be trained; but the character of the physical exercise taken should be in complete harmony with the lessons given by Christ to His disciples. Those lessons should be exemplified in the lives of Christians, so that in all the education and self-training of teachers and students, the heavenly agencies may not record of them that they are "lovers of pleasure more than lovers of God." This is the record now being made of a large number, "Lovers of pleasure more than lovers of God." 2 Tim. 3:4. Thus Satan and his angels are laying their snares for souls. They are working upon the minds of teachers and students to induce them to engage in exercises and amusements which become intensely absorbing, and which are of a character to strengthen the lower passions and to create appetites and passions that will counteract the operations of the Spirit of God upon human hearts.

All the teachers in a school need exercise, a change of employment. God has pointed out what this should be,—useful, practical work. But many have turned away from God's plan to follow human inventions, to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

Those teachers who have not a progressive religious experience, who are not learning daily lessons in the school of Christ, that they may be examples to the flock, but who accept their wages as the main consideration, are not fit for the solemn position they occupy. "Take heed therefore unto yourselves," the Word of God declares, "and to all the

flock, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which He hath purchased with His own blood." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Acts 20:28; 1 Peter 5:2. These words are spoken to the teachers in all our schools, which are established, as God designed they should be, after the example of the schools of the prophets, to impart knowledge of a high order, not mingling dross with the silver. But false ideas and unsound practises are leavening that which should ever be kept pure, institutions in which the love and fear of God should ever be first.

Let the teachers learn daily lessons in the school of Christ. "Take My yoke upon you, and learn of Me," He says; "for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:29. There is altogether too little of Christ and too much of self. But those who are under the dictation of the Spirit of God, under the rule of Christ, will be ensamples to the flock. When the Chief Shepherd shall appear, these will receive the crown of life that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:5, 6.

All self-uplifting works out the natural result, making character of which God can not approve. Work and teach; work in Christ's lines, and then you will never work in your own weak ability, but will have the cooperation of the divine.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. He is on the playground, watching your amusements, and catching every soul whom he finds off guard, sowing his seeds in human hearts, and gaining control of human minds. He is present in every exercise in the schoolroom. Those students who allow their minds to be deeply excited over games, are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them.

Physical exercise was marked out by the God of wisdom. Some hours each day should be devoted to useful education in lines of work that will help the students in learning the duties of practical life, which are essential for all our youth.

There is need of every one in every school and in every other institution being, as was Daniel, in such close connection with the Source of all wisdom, that he will be enabled to reach the highest standard in every line. The love and fear of God was before Daniel, and, conscious of his amenability to God, he trained all his powers to respond as far as possible to the loving care of the great Teacher. The four Hebrew children would not allow selfish motives and love of amusements to occupy the golden moments of life. They worked with a willing heart and a ready mind. This is no higher standard than every Christian youth may reach.

Mrs. E. G. White.

Sketches of the Past — No. 133

From January until April 3, 1866, I remained in Western New York, attending a few meetings with our churches, then returned to my home in Michigan, and found Brother White still quite feeble. As the time for the session of the General Conference was drawing near, and Brother White was not able to carry the burden of the occasion, as in former years, we had a praying season of the workers in the *Review* office on Sabbath, May 5, at 9 A.M., seeking wisdom from God how to move. It was there decided to appoint four days of fasting and prayer, to be observed by our people, for Brother White, and for heavenly wisdom and guidance in the coming sessions of the General Conference, the Publishing Association, and the Michigan Conference. These were to be

held from May 16 to 21 inclusive. The appointed fast days were May 9 to 12.

These meetings of the conference were held in the meeting-house, and in a fifty-foot tent erected on the lot where the Battle Creek Tabernacle now stands. In the morning of May 19, at 10:30, Sister White spoke in the tent. During that service, she read to us, for the first time, the following testimony:

"Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits, which are His. Such an institution, rightly conducted, would be the means of bringing our views before many whom it would be impossible for us to reach by the common course of advocating the truth. As unbelievers shall resort to an institution devoted to the successful treatment of disease, and conducted by Sabbath-keeping physicians, they will be brought directly under the influence of the truth. . . .

"As the health of invalids improves under judicious treatment, and they begin to enjoy life, they have confidence in those who have been instrumental in their restoration to health. . . . Some who go away restored, or greatly benefited, will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining health."

This, and more in the same line, may be found in "Testimonies for the Church," volume 1, pages 492, 493.

When this testimony was read to our people, the question arose, "How can we, in our condition of limited means, obtain and control a health institution?" Brother James White was at that time in a critical condition of health, and could not take upon himself the management of the enterprise; so the matter seemed to fall upon the Michigan Conference Committee, of which I was at that time president. The committee, with a few of the leading members in Battle Creek, counseled and prayed over the matter, and said, "We will pledge to the enterprise, venturing out on what is said in the testimony, though it looks to us like a heavy load for us to hold up."

The writer drew up a subscription paper, and went first to Brother J. P. Kellogg, the father of J. H. Kellogg, who

had some money, and said to him: "Brother Kellogg, you heard the testimony that Sister White read to us in the tent. A few of us have decided to make an investment for the purpose presented to us in that testimony, 'sink or swim.' We thought we would like to have your name at the head of the list, as you have more money than any of us." He said, "Let me take that paper," referring to the subscription paper, and in a bold hand wrote, "J. P. Kellogg, \$500," and said, "There it is, 'sink or swim.'"

In a few days we had secured, in Battle Creek, the residence of Judge Graves, with nine acres of land, for the sum of \$6,000. This is where the Battle Creek Sanitarium now stands. A two-story building, with two rooms above and two below, for treatment rooms and water tank, was erected. On the fifth of September, 1866, the institution was formally opened for patients and boarders, having Drs. Lay and Byington as physicians, two helpers, and one patient. Up to that time, there had been raised for the enterprise \$11,000, in shares of \$25 each. We had room for twelve patients. Ere a month passed, the rooms were filled with patients, and we had to increase our help, and provide more room.

With anxiety to have such an enterprise succeed, it was important to spread a knowledge of the principles of health exemplified in the institution. So in August was begun the publication of a monthly magazine, entitled *The Health Reformer*. Soon after the opening of the institution, there crept in some amusements, which were thus corrected by testimony:

"In an institution established among us, the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ. A warning was given me against lowering the standard of truth in any way in such an institution, in order to help the feelings of unbelievers, and thus secure patronage. The great object of receiving unbelievers into the institution is to lead them to embrace the truth. If the standard be lowered, they will get the impression that the truth is of little importance, and they will go away in a state of mind harder of access than before."—"*Testimonies*," volume 1, page 560.

In 1871 this instruction was given:

"The health reform is one branch of

the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. . . . To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—"Testimonies," volume 3, page 161.

As we look upon that small beginning of this health movement, in 1866, and compare it with the present sixty-nine sanitariums in various parts of the world, conducted by Seventh-day Adventists, in which is a cash investment of \$3,762,421.25, employing 124 physicians and 2,404 nurses and helpers, we can truly say that this work, like every great work of the Lord in the earth, "although having a *small* beginning, has, by His helping hand, grown to great proportions." As predicted at its beginning, it has been a means of leading hundreds of souls to give themselves to the Lord's service.

J. N. Loughborough.

To Work Among the Jews with Our Literature — No. 3

After the Jew has read his first tract, he will want to know something of the people who are distributing such literature. Having been so bitterly abused by professed Christians, during many centuries, he will want to know if this kind of teaching is similar to others he has heard of, which have resulted in the persecution and death of thousands of his kindred and many of his relatives.

The thing then to do is to give the Jews the tract entitled "The Two Great Truths." This tract deals with the Sabbath question, and with the pork question. To a large number of pious, devout orthodox Jews, pork-eating and first-day observance are closely related. To them these two ideas are almost foundation-stones of Christianity. When the Jews read that there are Christian people who observe the seventh day as the Sabbath of the Lord, and, at the same time, do not eat swine flesh, it will make, we are sure, a great impression upon their minds. It will break down prejudice. It will lead them to feel that perhaps they may not have been correctly informed as to what real Christianity is.

Having read this tract, the Jews will want to know more, perhaps some of them will feel that there might be some

things about the true Christians different from those Christians they have known in Russia. Hence many will be glad to read further. The thing to do now is to place in their hands, consecutively, the Bible Readings, 1 to 3, published in Yiddish and English, which makes clear to them many things they know, but written from the standpoint of the fulfilment of the types, showing their fulfilment in Christ. We believe that with the blessing of the Lord this line of educational work will mean much in instructing the Jews as to the real meaning of the Christian religion.

We must not blame the Jew for feeling unkindly toward the followers of Christ; for the Jews have been so cruelly abused for centuries. Still the word of God tells us that they must know this message. It is to go to every nation, kindred, tongue, and people. The day will come when many of these children of Abraham will rise up and thank God for those Seventh-day Adventists who have unlearned them what they had supposed was truth for hundreds of years, and who have planted, in their hearts the true message of God which contains hope.

After the Jews read this literature, they will want to know other things of present truth. They will have many questions to ask, and we are sure the Lord will, by His Spirit, move upon their hearts to want to know the true way of God.

The Jewish department will be glad to give any information it can along the lines of help in working for the Jews, and all mail directed to the Jewish Department, South Lancaster, Massachusetts, will receive prompt attention.

We hope that the readers will take hold of this matter, and interest themselves in this work. Here is a message which has come to the people of God recently:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people, whom they find in all parts of the earth." ("Acts of the Apostles," page 381.)

Here we have the word that the messengers of God are to take special interest in the Jews. There certainly must be a reason for this; and we believe that God will give large results. May God bless His people as they take hold of this work.

Please do not send to the Jewish de-

partment for these tracts. Send directly to your state tract society, or to the South Lancaster Printing Company, South Lancaster, Massachusetts. This printing company has been authorized by the Publishing Department of the General Conference to issue literature for the Jews.

F. C. Gilbert.

The Field

Reasons for Establishing a Hospital at Loma Linda

By T. J. EVANS, M.D.

About half a century ago, an appeal came to the Seventh-day Adventist people to study the cause and nature of disease, and to learn to treat the sick without the use of poisonous drugs. At that time, those of their number who required medical attention received it from physicians whose therapy was of the "old-school" type. And when they turned for relief to the hydropathic institutions that were most popular at that time, it was found that those seeking health at these places were too often surrounded by influences that were worldly and frivolous. This was particularly unfortunate, as the minds of those who are suffering because of sickness, are unusually susceptible to impressions for good or for evil.

Therefore Seventh-day Adventists undertook to establish a health institute where nature's laws would be studied and taught, rational treatments could be skilfully administered, and a pure moral and Christian atmosphere would be maintained. The spiritual, as well as the physical, was to be safeguarded. Such an institution could not but prosper. Later many sister sanitariums were built up in various parts of this country and in other lands. These have proved a blessing to thousands who, availing themselves of the benefits of nature's remedial agencies, have been restored to health and vigor. The use of simple treatments, instead of poisonous drugs, has appealed to the intelligence of many; and the spiritual influences pervading the sanitariums have made deep and lasting impressions.

The care demanded by sanitarium patients calls for a large number of attendants, which of necessity places the

rates beyond the reach of many a worthy sufferer, who, even if he begins taking a course of treatment, can not often remain long enough to receive permanent benefit.

A hospital can be conducted on a more economical plan than a sanitarium, because the work of caring for the sick is so arranged in hospitals that comparatively few assistants, with the help of the internes, can look after the wants of all. Only the essentials are given. In sanitariums, the plan of caring for patients is so different that many helpers are required, and often, too, those who enter such institutions expect attentions that might properly be classed as luxuries.

While Seventh-day Adventists have done much in the establishment and maintenance of sanitariums, they have done comparatively little along hospital lines. There are many reasons why we should now undertake such work in connection with the College of Medical Evangelists. Among these are:

First. Hospitals are most successful when connected with medical colleges.

Second. The efficiency of hospitals is greatly increased when the patients receive the attention of medical students who have been trained in the care of the sick.

Third. No medical college can be successfully conducted without a properly equipped hospital.

Fourth. The expense of caring for patients in hospitals, is less than for those who patronize sanitariums; for in hospitals the number of attendants is much less, and even some of these, notably the internes, devote their time to the comfort of the sick, without any financial compensation.

Fifth. A hospital connected with a medical school is assured of the highest skill in the care of the sick. Everything is carried on scientifically. The best of laboratory facilities are available for making all tests that are necessary for the good of the patients.

Sixth. Men of experience do the work in surgery and medicine, and this is an additional safeguard for the welfare of the patients.

Seventh. A hospital is most desirable in the country; for convalescing patients have all the advantages of fresh air, sunshine, attractive foliage, and a minimum of noise.

Results: Already a number of patients have been treated at Loma Linda on the

hospital plan. Some of these were very much in need of surgery; and by placing them in an improvised ward in one of our cottages, we have given them every advantage for recovery, the institution bearing part of the financial responsibility, and their friends the remainder.

One poor lady who came from Riverside, needed an operation. I talked to her husband in regard to the matter, and he said, "I have not a dollar to pay the expense." I told him that his wife would not live long, unless something was done for her. He said as far as he was concerned she would have to die, because he had no way to help her. I told him we would do the operation free, if he could pay the operating-room fee and for the nursing. "But," he said, "I have not a dollar." He said he was doing the very best he knew how, but he had not the money. Then I said, "Suppose your wife were well and you were sick, what would you expect her to do?" He said he would expect her to do the same as he was doing, and that he would have to die.

This case seemed exceedingly sad, and I took the matter up with some of the patients from Riverside, and presented it to the minister from Riverside, and enough money was raised to pay her expenses. Recently she was in my office, and looked so well and strong, and was so happy that God had saved her life in this marvelous way.

When the charitably inclined learn that our charges for medical and surgical attention in our clinical hospital are merely nominal, they will be free to render considerable financial assistance in support of such work.

We believe that a hospital conducted in accordance with plans that have been outlined, will be a great blessing to our people and to others in need of medical aid. It is in harmony with the example left us by Christ, the great Healer, that we do our utmost to care for those in need of special help. He came to this earth to show that "His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. He passed by no human being as worthless, but sought to apply the healing remedy to every soul."

"As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed, and renewed in the image of His purity."

SOUTHERN CALIFORNIA

Week of Prayer

The week of prayer in the Southern California Conference was a season of refreshing. Lasting good to the cause of God, in this field, will follow from this season which all have spent in seeking and drawing near to God.

I am quoting, in the following, short extracts from reports that our conference laborers have sent in concerning the week of prayer meetings at various places:

Elder A. G. Christiansen: "I met with the church at Long Beach the first part of the week of prayer, and with the church at Pasadena the last part of the week. The attendance in both places was good. A spirit of interest and solemnity was present in every meeting. Our people seem to be strongly impressed with the greatness of the work, and the large amount yet to be done, also the great possibilities that are open to us through faithful prayers. The amount given in annual offerings was as follows: Long Beach, \$100; Pasadena, \$151.87. The last Sabbath was a blessed day to the church in Pasadena. The week of prayer was a real spiritual uplift to our people in these two churches."

Elder J. W. McCord: "We had a real spiritual uplift at the Boyle Heights church, and also at the Long Beach church, during the week of prayer. At the Boyle Heights church, about half of the ninety-five members observed this occasion for the first time, these members having accepted the truth during the summer's effort at Boyle Heights. Practically all took part in both the prayer and praise services each evening."

Elder E. J. Hibbard, writing from Fernando Academy: "Among the students there was a healthy Christian growth from the first. It culminated Friday evening in a forward movement of fully fifty, who were either without peace with God or in a backslidden state. Several of these are not students this year, but have been in former years. The same evening, over seventy signified their call to foreign fields by standing. Twelve were baptized Sabbath afternoon. Through God's blessing attending the young people, many of the older persons were cheered in their Christian warfare."

Elder J. E. Bond: "The week of prayer is passed, but I believe that it will be the beginning of a continual prayer service in the lives of many of God's people. I am glad to report ex-

cellent meetings in those places where I had the privilege of assisting. I spent one evening with the church at the Paradise Valley Sanitarium. I was with the San Diego church two evenings, and conducted the meeting with the University Avenue church two evenings, and also on both Sabbaths of the prayer season. The thought in these meetings was that God is holding the four winds to give us a chance to finish the work of the third angel's message. There is an earnestness coming among us which has not been seen for some time. I was especially impressed with this at the meeting here last Sabbath. The meetings were well attended, and I feel that there are omens of better times for the children of God. Truly it is high time for us to wake out of sleep, for the time to work is almost expired."

Elder F. I. Richardson: "I divided my time between Pomona, Ontario, and San Bernardino. At all of these places, the brethren expressed themselves as being much strengthened and encouraged to press on in the good way. The conditions in Europe relative to the Eastern question and the growth of Catholicism in this country, seemed to impress the most of them with the solemnity of the times and the necessity of a special preparation to meet the experiences that all have to pass through, if their lives are spared. Meetings were held in the afternoon and evening in Pomona and Ontario, and all held at least one meeting a day. There was a good attendance throughout the week."

These reports from our brethren, relative to the week of prayer, will be continued for a few weeks, until each of the workers has been heard from. In connection with the last instalment of these reports, I will give to the readers of the RECORDER the amount of offerings which were taken up in the churches in Southern California at the close of the week of prayer. F. M. Burg.

CALIFORNIA Ukiah and Willits

The forepart of the week of prayer, I met with the little company gathered at Willits. Each one of the ten present took part in testimony and prayer. A good spirit prevailed, and each testified to his intention to press on and triumph in the message.

I went into the country several miles distant, and gave the readings to a young

couple who have lately commenced keeping the Sabbath; but on account of the condition of the wife's health, they could not meet with us. I also visited more than thirty homes in this place, with the "Family Bible Teacher." Some of these are promising subjects for future work.

The latter part of the week I enjoyed some good meetings with the Ukiah church. There is a spirit here of reconsecration and drawing together. I had tried to keep before the church the idea of a gold offering. More than forty dollars was given by the small number present. There is a spirit of work here. Some are handing out tracts, and others have been selling holiday books.

We are seeking to make our work a success, to win souls for Christ, and to be ready to meet Him when He comes. We are rejoicing in the light of the third angel's message, and believe there will be many souls gathered out in this field. Pray for us.

Chas. W. Peter.

Mountain View Sabbath-School Quarterly and Yearly Report

At the end of this year of 1912, and of the fourth quarter of this year, we are happy to say that we are obliged to report no retrogression either in membership, attendance, or donations. It has been a steady, onward march, with no backward steps. This would indicate a constantly increasing spiritual interest, which we believe has been the experience of nearly every member of the school.

Five of our members have been baptized and united with the church, thus identifying themselves more fully with us. Those who have been following the lessons we have been studying on the doctrines held by us as truth, seeking for personal help from them, have experienced a marked spiritual uplift. For all this, of course, we render God thanks, and recognize that to Him is due all the credit for what has been accomplished. We are confident that the year that lies before, will show still greater advancement in all lines. And this is as it should be, as we come nearer the terminal of this earthly life, and to the kingdom of God, toward which we are journeying. The victories of the past give courage for the future.

The average membership for the past quarter is 204; for the year, 190. The

average attendance for the quarter is 173; for the year, 163. The total donations for the year are \$901.13, an average per quarter of \$250.28. The total donations for last quarter were \$264.56. This is \$70.78 more than for the first quarter of the year. The thirteenth Sabbath offering amounted to \$80.11. \$39.85 was collected for expenses, so the total amount handled by the secretary, during the past quarter, amounts to \$304.41. There are now thirty classes in the school.

The number of those present every Sabbath in the quarter, or who sent excuses in case of absence, is 83. One class in the school has no absences recorded against it for the quarter. In this class are two of the oldest members of the church. Two other classes have no unexcused absences, and another only one. We trust that the coming year may witness still greater regularity in attendance.

G. O. Wellman, *Superintendent*.
Florence Shull, *Secretary*.

Young Peoples' Corner

How Can Seventh-Day Adventist Young People Encourage and Assist Each Other?

(Read at a young people's convention in Central California last March.)

It has been beautifully said, "No star ever rose and set without influence somewhere." And no boy or girl, no young man or young woman, ever yet followed the divine footprints, who was not at the same time an encouragement and assistance to others somewhere in this world of sin. Furthermore, there is but one way by which any young person may become the encouragement which he should become, to any other young person, and that is by being what that other young person ought to be — a true Christian. True assistance does not come through talking Christianity and acting something else. If we would encourage one another in the good way, we must act Christianity, whether we are fluent talkers or not.

There is meaning in that familiar saying, "Nothing succeeds like success." And I am sure nothing encourages like encouragement; nothing assists like real assistance. And, young people, did it

ever occur to you that every day you live you are either an encouragement or a discouragement, a help or a hindrance, to other young people within the sphere of your influence? One may flatter himself that he occupies a neutral position; that he can go along at an easy pace, and not influence others in either direction. But a neutral position for a human soul in the warfare between good and evil is an impossibility. Every one is arrayed on the side of the great Captain, or he is numbered among the ranks of the enemy. Every one sheds an influence for good upon those about him, or he is encouraging them to follow the downward way. A good influence never emanates from a soul who is not good. Encouragement is never received from one who is not himself courageous.

There are some practical, personal tests by which one may tell easily whether or not one's influence is an encouragement and assistance to others in the upward way. Do I enjoy going to Sabbath-school so much that I do not allow trivial things to cause me to be absent? Do I enjoy giving money to save souls, better than I enjoy spending it for anything else in this world? Are my offerings to gospel work increasing or decreasing as the days go by? Do I cultivate the habit of always being present at church services? Do I love to read God's word, and to meditate upon it? Do I love to pray? Do I stand for what I know to be right, although every one about me may be inclined to do wrong? Do I ever go to entertainments of any kind on Friday evening?

It requires Christian stamina at times to keep the Sabbath. When invited to an entertainment on Friday evening, which may be of such a nature as to be proper on any other evening of the week for Seventh-day Adventist young people to attend, it requires Christian courage to say "No." But to yield under such circumstances, proves a great detriment to the one who does it, and a discouragement and hindrance to others.

Every Christian needs to grow a religious backbone, without which one can never stand the winds of temptation that are now sweeping the world. Every Seventh-day Adventist young person knows that he should not attend entertainments on Friday evening. But the one who does not have the right kind of religious backbone, will either go, or probably decline something like this: "I should like to go, but father and mother

object to my going on Friday evening, and so I can't—they won't let me." Do you know what such an answer as that means? It means that father and mother are made to pose as tyrants, while the young person appears to be greatly oppressed. It means that associates who do not keep the Sabbath, form the opinion that Seventh-day Adventist young people have a very unpleasant experience. To blame parents for your remaining at home on Friday evening, when you yourself know that it would be wrong for you to do otherwise, is not doing justice to truth, to parents, or to yourself. And do you know that that kind of an answer carries with it an influence that is positively bad—an influence that discourages and hinders other Seventh-day Adventist young people? Such an individual is not becoming stronger to resist temptation as the days go by, but will probably yield easily when the blessed association of father and mother is removed.

The fifth commandment says, "Honor thy father and thy mother." "But," says one, "I think when I get to be fifteen or sixteen years old, I ought to be allowed to do as I please." We are never able to run our own affairs successfully, for Christ says, "Without Me ye can do nothing."

The boy who thinks he has outgrown the fifth commandment, I greatly fear is of little assistance to any other boy. He may smoke in the back alley and read yellow trash in the garret; but he will have to repent of his ways, or he will never be able to lead another soul to enter the gates of the holy city. The girl who thinks she is old enough to ignore the advice of Christian parents, may run the streets nights, and go to places of amusement where holy angels never enter; but such a girl will have to change her practises, or suffer the awful consequences of a ruined life, and of influencing others to follow her example.

We gather strength by activity, along religious lines, the same as physically. If we would become bright Christian examples, we must practise being Christians. But we be to that boy or girl, that young man or young woman, who, under the guise of obedience to fond parents, creeps stealthily from the window at night to join the merry-makers. This is not visionary, but occurs over and over again.

We never become too old to sit beside our parents in church; and the son or

daughter who cultivates this beautiful habit, will find that it is a sweet privilege to stay close beside father and mother even in their declining years. It is beautiful to sit beside father and mother at church service when they are feeble with age, as ripened sheaves ready for the heavenly garner. O, how cruel, how inappropriate, to speak of a boy or girl who obeys the fifth commandment, as being "tied to mother's apron strings"! Do you know that "mother's apron strings" (so called) are cables of love to which every boy and girl will do well to be anchored? It is an awful thing, boys, and girls, to drift aimlessly upon the stormy sea of life without an anchor. God placed you upon life's sea; and God gives you this blessed anchor of love, that your voyage may be sure, and that your days may be long in the eternal world which He longs to give you.

It is a beautiful thought that we may honor father and mother as long as they live—even to all eternity. They may be laid away to rest in dreamless slumber; our own hair may become silvered with the snows of years, but it is still our blessed privilege and our duty to observe the fifth commandment—to honor the memory of our parents by never doing that which we know to be wrong.

God wants young people to "do right because it is right." He wants them to stand for truth under all circumstances. He who, because of his love for truth, courageously says to his associates, "I never go to entertainments on Friday evening, because I keep the seventh-day Sabbath, and begin it according to Bible time—on Friday at sunset"—that young person is letting his light shine in such a way as to encourage and assist every other young person within the sphere of his influence. The young person that meets the Friday evening temptation with such an answer, is forming a character that will stand the test on every other day of the week.

Then when the cheap show comes along on any evening, the young person who encourages others by keeping the Sabbath as it ought to be kept, is able to assist them in resisting the temptation to visit the immoral moving picture show and the vaudeville theater. He is not ashamed that he is trying to lead a Christian life. His profession means something to those about him. He is a Christian every day and every evening of the week. He does not make important decisions rashly, but takes parental advice, and exercises the

blessed privilege of prayer, believing in its efficacy. "The effectual fervent prayer . . . availeth much." It will do what nothing else can do. It will reach a heart that no advice can reach. It will rescue a soul tottering on the brink of ruin. When kind advice fails to reach a wayward companion, when influence and example seem powerless to assist or encourage, it is blessed to know that Jesus has said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Every one may have a real, personal, Christian experience. And when one's heart is filled with the love of Christ, it overflows in blessing to all about. The quiet principle of the siphon is seen in his life—constantly receiving, constantly giving. Do not be afraid to be a blessing to others. God will give you more; for the promise is, "Give, and it shall be given you." Selfishness never yet assisted one soul to take a step nearer the gates of Paradise. But giving, giving, constantly giving, is the principle of the great plan of salvation. Christ gave His great all to save me. O, let me give my little all to save some one else!

Mrs. A. N. Loper.

What a Small Church Can Do

One of the smallest churches in the Southern California Conference, is located in a seaport town. Its missionary leader has visited eighty vessels during the past quarter. On these vessels, he has given away 1,228 papers and magazines, and 260 tracts. Literature in the German, Danish, and Norwegian languages has also been placed on vessels flying those colors, and copies of our Chinese magazine have been scattered among Chinese crews. This missionary leader reports that four persons are deeply interested in the message just now.

The friends in this little church gathered in fifty dollars during the Harvest campaign. Last Sabbath, their offering for missions amounted to forty-two dollars. They have just sent a large box of clothing to some of Chicago's poor children, and some money with which to purchase coal. Recently, this company distributed 225 *Watchman* magazines, and several hundred copies of Elder Hibbard's new tract, in the interest of the Eastern question. One of the sisters in the church has done good work with

REPORT OF BOOK WORK FOR WEEK ENDING DECEMBER 14, 1912

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
Northern California-Nevada						
G. B. Morrison	E. S.*	82	33		\$116.60	
L. B. Ward	B. R.	22	12	\$7.50	51.50	
W. R. Nelson	B. R.	15	6		20.00	
M. A. Reese	G. C.	38	7		20.00	
4 Agents		157	58	\$7.50	\$208.10	
* "Easy Steps."						

REPORT OF BOOK WORK FOR WEEK ENDING DECEMBER 20, 1912

Utah						
U. E. Mowery	P. G.	24	5		\$24.50	\$165.50
A. R. Robinson	Heralds	18	4	\$1.50	13.50	161.50
* L. McPherson	H. W.		80		50.90	50.90
		42	89	\$1.50	\$88.90	\$377.90
* Three weeks.						

Arizona						
R. A. Higgins	Heralds	21	4		\$10.50	
Walter Higgins	P. G.	6	2		9.00	
* Walter Harper	P. P. & D. R.		75		225.00	
3 agents		27	81		\$244.50	
* One week.						

Southern California						
C. E. Hutchins	P. G.	14	8		\$30.00	\$35.00
E. F. Mathis	B. R.	30	12		34.00	
H. Bonde	Misc.		19		57.00	
Miscellaneous	H.W.				25.00	
3 agents					\$146.00	\$35.00

the home workers' books, during the past few weeks.

In a recent letter, the leader already mentioned writes: "The other evening I listened to a lady speaking on the street corner for the Socialists. When the meeting was over, I gave her a few tracts, and suggested that I place her name on my mailing list. I have sent her some literature since. To-day I received the following note from the lady: 'I have just completed reading "Signs of the End," also your *Signs of the Times Magazine*, which I particularly like. I shall be pleased to have you place my name on your mailing list. Thanking you very kindly.'" etc.

So this missionary leader and his little company are embracing opportunities for service in their little town, and results are following. We need not go far to gain an experience in these things. "Many are waiting to be personally addressed. In the very neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight." May that sort of delight be ours.

Ernest Lloyd.

Wanted

Homes for two little girls aged four and one half years and three months respectively. Would prefer the older one in a home where there are no other children. Must be Seventh-day Adventist homes, where the children will be brought up in the third angel's message. Address Mrs. Lottie A. Doty, Madera, California.

A Resolution

To keep my health; to do my work; to live;
 To see to it I grow and gain and give;
 Never to look behind me for an hour;
 To wait in weakness and walk in power;
 But always fronting forward to the light,
 Always and always facing toward the right,
 Robbed, starved, or defeated, fallen, wide astray—
 On, with what strength I have,
 Back to the way!

— Selected.

"Be as careful of others' property as if it were your own."

Pacific Union Recorder

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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, JANUARY 2, 1913

The executive committees of the Pacific Union Conference, the Southern California Conference, the Central California Conference, the Northern California-Nevada Conference, and the California Conference, with the school boards of the Lodi Normal Institute, the Armona and Fernando academies, and the Pacific Union College, also the educational superintendents of the four California conferences, and the union educational secretary, assembled as the members of an educational council. The meetings of this council were held December 23 to 26 at the Pacific Union College, where there was ample room for the entertainment of the representatives present, as it was vacation week, and many of the students had gone home. The object of this council was to consider carefully the needs of the educational work in each portion of the field, and the relation each field should sustain to the developing of the work into one strong, symmetrical, and systematic department. A regular program had been prepared, and papers or addresses on various phases of the work were presented and discussed. We expect to present through these columns much of this matter, with conclusions that were reached. We believe this council was one of the most important gatherings that has ever been held in this field in the interests of our educational work, and the years to come will certify to the correctness of the decisions approved.

In connection with one of the meetings held at the Pacific Union College during the past week, an opportunity was created by one of the delegates present to contribute to the college building fund the sum of \$100. He was followed by others, so that within fifteen minutes over

\$1,100 was promised for the extension of this important work. A few more donations amounting to \$1,000, with the payment of the pledges that were made last spring, and are now due, will enable the management of the college to complete the first half of the college building according to plans outlined at the Pacific Union Conference. The work on this college building is pushed forward only as fast as the necessary funds are provided, in harmony with the instructions given.

Following the close of the educational council at the Pacific Union College, five meetings of the executive committee of the Pacific Union Conference were held. As this was the regular annual gathering of this committee, the needs of the work in its many departments were considered, and the laborers' accounts for the past year were audited. The appropriations to the mission conferences for the year 1913 were made as follows:

To Utah	\$3,500
To Arizona for English work	1,500
To Arizona for Mexican work	1,500

Total	\$6,500
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Further particulars concerning this meeting will be published later.

In harmony with an invitation of the General Conference Committee, Elder J. O. Corliss will spend the months of January and February in the North Pacific Union Conference, assisting in carrying forward, in the large cities of that field, a religious liberty campaign. Prof. C. S. Longacre, the assistant secretary of the religious liberty department in Washington, D. C., Elder W. F. Martin, the secretary of the department for the North Pacific Union Conference, and others will be associated with Elder Corliss in this most important series of meetings. Elder Corliss left this morning for Portland, Oregon.

Notice of the Annual Meeting of the Pacific Press Publishing Association

Notice is hereby given, to all whom it may concern, that the Annual Meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Association on Villa Street, in the Town

of Mountain View, County of Santa Clara, State of California, on Monday, the 27th day of January, A.D. 1913, at 10 o'clock A.M.

The election of Directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.

C. H. Jones, *President*.

H. G. Childs, *Secretary*.

See notice of Special Meeting.

Special Notice

While the regular Annual Meeting of the Pacific Press Publishing Association will be held according to date given in the foregoing legal notice, it has been decided to hold an informal meeting Monday, January 20, 1913, at 10 o'clock A.M. At this time, all the business that is usually transacted at the regular meeting, will be presented for consideration, and the actions taken will be approved at the legal meeting, which will follow one week later. We therefore extend a hearty invitation to all the members of the Pacific Press Publishing Association to attend this special meeting.

This change in plan is to accommodate many of the leading members of the Association, including General Conference representatives and others, who will be in attendance at the Missionary and Bookmen's Convention to be held in Mountain View, California, January 13 to 23, 1913.

C. H. Jones, *President*.

H. G. Childs, *Secretary*.

Elders' Meeting Postponed

Since making previous announcement with reference to the church elders' and conference workers' meeting, which was called for Sabbath and Sunday, January 4 and 5, it has been decided by the California Conference committee to postpone this gathering until January 25 and 26.

Arrangements are therefore being made to hold this meeting in the Oakland church, January 25 and 26, 1913. Elder E. E. Andross, president of the Pacific Union Conference, and other workers from outside the field, will be present; and it is earnestly requested that all church elders, and other officers who can do so, attend this important gathering.

E. W. Farnsworth.