

# PACIFIC UNION RECORDER



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

Vol. 12

Mountain View, California, January 16, 1913

No. 25

## 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.—O. 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, O. 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.

## Religious Liberty

### PROPOSED SUNDAY REST LAW Another Stab at Civil and Religious Liberty in the Legislature

By the courtesy of one of the legislators at Sacramento, advance copy of the proposed Sunday Rest Bill, to be introduced in the State Legislature, has been obtained. It follows closely the lines of the proposition which failed to secure presentation to a vote of the people by recourse to the Initiative. It will be recalled that only 8,714 signatures at first were obtained, and only 5,999 more were secured by supplemental petition. Only 13,713 voters in the State, including both men and women, having asked for its submission, the proposition did not find a place on the official ballot. It now is proposed to make another appeal to

the Legislature, for the enforcement of Sunday observance, with heavy penalties for non-conformance to the religious practise of those who erroneously believe in the sacredness of the day, and who want to fasten the shackles of their own superstition upon the general community.

Anticipating the introduction of such a bill, the friends of civil and religious liberty, many of whom conscientiously observe the seventh day of the week as the Sabbath, agreeably to the divine requirement, as found in Genesis 2:2 and Exodus 20:8-11, have filed the following memorials and protests with the Legislature:

### Memorial in Opposition to a Sunday-Closing Law in the State of California

*To the Honorable the Senators and Assemblymen of the State Legislature of California, convened at the City of Sacramento, January 6, 1913.*

GENTLEMEN: Among the propositions defeated at the last regular session of the Legislature was a Sunday-closing bill, specially applying to the conduct of barber shops in California. Later, the advocates of Sunday sacredness proposed to invoke the initiative, to secure the adoption of a general Sunday-closing law in this State, providing heavy penalties for the non-observance of the day.

You are aware of the fact that this effort to enforce a religious custom by civil law failed completely, only 8,714 signatures having been secured by the original canvass, and only 4,999 more by supplemental petition. As the original and the supplemental petitions all together contained only 13,713 signatures, or less than one half the required 8 per cent of the vote for Governor, at the last State election, the issue did not come up at the November election for a vote.

When it is considered that a protest against the enactment of a Sunday law, bearing the signatures of 68,559 male voters of this State, was ready for presentation to the Legislature two years ago, and that notwithstanding the en-

franchisement of women since that time a meager showing of only 13,713 signatures of both men and women voters was made in favor of a Sunday law, in the campaign just ended, it is apparent that the citizens of California are almost unanimously opposed to such discrimination or days.

We desire to suggest in this memorial that the rights of all citizens are involved in this controversy. There are wide differences or religious conviction regarding the sanctity or days. The Jews, with the Seventh-day Adventists, the Seventh-day Baptists, and others, maintain that the Sabbath ordained at the beginning of the world has never been changed by divine authority, and that all are subject to this requirement of God to keep holy the seventh day. While others, without any Scriptural authority, have chosen to ignore the Sabbath or divine appointment, and have united for the exaltation of Sunday as the weekly day of rest, enforced by civil law, there are still others who esteem all days alike common.

These differences of conviction can not be regulated by civil law. The State is equally bound to defend the rights of all citizens, whatever their faith or persuasion, and section 4, article 1, of the State Constitution, distinctly declares that “*The free exercise and enjoyment of religious profession and worship, WITHOUT DISCRIMINATION OR PREFERENCE, shall forever be guaranteed in this State.*” To arbitrarily require that all should abide by the conclusions of any class of religionists would be despotic. It was never designed by the founders of the government that such a union of Church and State should prevail in America. Congress is expressly enjoined, by the First Amendment of the National Constitution, from making any law respecting an establishment of religion, or promoting the free exercise thereof, and the Fourteenth Amendment unequivocally declares that “*No State shall make or enforce any law which shall abridge the privilege or immunities of citizens of the United States.*”

All these just provisions of the basic laws of State and Nation are founded on inalienable rights of the individual, which can not be ignored. They stand as insuperable barriers to the enactment of a

Sunday law; for the observance of Sunday is undeniably a religious custom. Such laws are an expression of intolerance, a menace to the religious liberty of dissenters, and a ready excuse for persecution when placed upon the statutes. Despite the pretense that such laws are demanded in the interest of labor, they have their origin in religious superstition and fanaticism.

We trust and believe that you will not fail to support the existing guaranties of absolute freedom in religious things, established by the State for the protection of the entire community. We look to you as the champions and defenders of liberty, and we expect your faithful adherence to the principles which actuated our forefathers in erecting these strong bulwarks against bigotry and persecution, such as characterized the administration of human affairs during the Dark Ages. As America has stood for freedom in days past, so let California continue to stand in defense of civil and religious liberty and for the equality of all citizens under the law.

S. Hecht, Rabbi of Congregational B'nai B'rith, Los Angeles, Cal.; Isidore Myers, Rabbi, Los Angeles, Cal.; Seventh-day Baptists of California, by Eli F. Loofboro, Pastor Riverside Church; Christian Sabbath-keepers' Union, by Theophilus A. Gill, Registrar for California; Victor Harris, Editor *B'nai B'rith Messenger*, Secretary Hebrew Benevolent Society, Los Angeles, Cal.; Pacific Religious Liberty Association, by John F. Blunt, Secretary; Pacific Union Conference Seventh-day Adventists, by E. E. Andross, President; Western League for the Preservation of Civil Liberty, by H. G. Thurston, President; Dr. R. Furber, Ph.D., Rabbi of Congregation Sinai, Los Angeles, Cal.; Geo. W. Hills, Pastor Seventh-day Baptist Church, Los Angeles.

Also:

SACRAMENTO, CAL., January 7, 1913.

*To the State Legislature now in session in this city.*

GENTLEMEN: We submit herewith a series of resolutions, formally adopted by the Northern California-Nevada Conference of Seventh-day Adventists, at the Third Annual Session of that body, held at Sacramento, June 9 last, which memorial we respectfully present to your honorable body at this time, as it affects a matter that vitally concerns the liberties of all citizens of California, whose freedom you are bound to defend:

*Whereas*, God in His wisdom created man a free moral agent, not subject to his fellows in religious things; and,

*Whereas*, The denial of inalienable rights in other lands led our forefathers to establish in America a free republic in which the blessings of liberty might be enjoyed; and,

*Whereas*, Special safeguards were erected as fundamental principles of the United States Constitution and of the Constitution of the State of California, whereby the free exercise and enjoyment of religious profession and worship, without discrimination or preference, might

be forever guaranteed to citizens of this Commonwealth; therefore be it

(a) *Resolved*, That we, the representatives of the Seventh-day Adventist Churches in the Northern California-Nevada Conference now plead for the maintenance of the principles established by Almighty God and recognized by human government, whereby absolute freedom of conscience and entire liberty of religious observance may be enjoyed in this State.

(b) *Resolved*, That inasmuch as Congress is prohibited from the making or enforcement of any law respecting an establishment of religion, or prohibiting the free exercise thereof, and inasmuch as the Fourteenth Amendment to the United States Constitution expressly declares that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, we therefore urge that California refrain from the enactment of any Sunday law, or other statute whereby the compulsory observance of any weekly day of rest might be attempted by the representatives of the State.

(c) *Resolved*, That as the United States Constitution expressly declares that the Judges in every State shall be bound by that instrument, anything in the Constitution or laws of any State to the contrary notwithstanding, we therefore are constrained to regard as unconstitutional and as subversive of inherent rights all laws in restraint of religious practise and especially such statutes relating to Sunday observance as exist in other States, or may be proposed in California, by recourse to the initiative or otherwise.

(d) *Resolved*, That we do hereby express our unalterable conviction that civil and religious liberty ought to be maintained throughout the republic, and that the Church and the State ought forever to be kept separate in the discharge of their respective functions and duties.

C. L. Taggart, *President*.

Verah MacPherson, *Secretary*.

### Memorial of Protest Against the Enactment of a Sunday Law in the State of California

*To the Honorable Senators and Assemblymen of the California Legislature of the year 1913.*

Gentlemen:

Because an effort is being made to secure, through your honorable body, the passage of a Sunday rest law, we deem it our duty in behalf of liberty and equal rights for all to protest against the enactment of any law, which can be used to enforce any religious doctrine, or practise, upon the people of this state.

Whatever may be the intent of designating Sunday as a day of rest, to compel its observance by law would be the enforcement of a religious dogma by civil authority, and a practical union of church and state, which in its very nature is essentially destructive of religious liberty.

In behalf of those desiring legal protection for a weekly rest day ample provision is made in Statutes of 1893, page 54, section 1, which reads: "Every per-

son employed in any occupation of labor shall be entitled to one day's rest in seven," etc. By this law every person has legal liberty to choose any day of the week for a day of rest, without being compelled to observe any.

The people of this state are unfavorable to a Sunday law, as shown by the fact that less than two per cent of the voters signed the petition to bring the question to a vote, through the Initiative, at the last election held. For liberty and equal rights for all we continue to labor and pray.

In behalf of the Southern California Conference of Seventh-day Adventists.

F. M. Burg, *President*.

Frank Lane, *Secretary*.

### The Proposed Enactment

Herewith appended is the new bill, the passage of which is sought by those who wish to unite church and state in California:

#### An Act

To amend the Penal Code by Adding a New Chapter to Title IX of Part I thereof; To Preserve One Day in the Week as a Day of Rest, and to Promote Health, Morals and the Public Welfare.

The people of the State of California do enact as follows:

Section 1. A new chapter is hereby added to Title IX of Part I of the Penal Code to read as follows:

#### CHAPTER VIA.

#### Of Offenses Against Health, Morals, and the Public Welfare

299. Short Title. This Act may be cited as the Weekly Rest Day Act.

(2) Construction. In this Act, unless the context otherwise requires:

(a) "Sunday" means the period of time which begins at twelve o'clock p.m. on Saturday night and ends at twelve o'clock p.m. on the following night.

(b) The following words and terms, to wit: "person," "property," "vessel," "peace officer," "magistrate," and others used in this Act, have the same meaning as defined and explained in Section 17 of the Political Code;

(c) A contract rendered void by unlawful action on Sunday can not be made valid by subsequent action.

(d) A contract to perform a lawful act, though made on Sunday, is valid; but a contract made on any day to perform an unlawful act on Sunday is void.

300. Every person, firm, association, or corporation that, on Sunday, keeps open any store, office, shop, building, or any place of business whatever, for the purpose of carrying on or transacting any business or labor; or that buys, sells, offers for sale, or advertises any goods, wares, merchandise, property or other thing prohibited by this Act; or that for gain hires, employs or permits any employee, apprentice, servant, or other person to work at or to engage in any trade, business, profession, or occupation on Sunday, except works of neces-

city, mercy, or charity, is guilty of a misdemeanor and, upon conviction thereof, shall be fined not less than twenty-five dollars nor more than two hundred dollars, or be imprisoned in the county jail not to exceed thirty days and, upon each subsequent conviction, both said fine and imprisonment shall be imposed; except, however, in case of corporations, the imprisonment when imposed shall be imposed upon all officers or agents thereof in this state committing such offense or causing the same to be committed; provided, always, for greater certainty as to the intent of this Act, but not so as to restrict the ordinary meaning of the expression "works of necessity, mercy or charity," it is hereby declared that this section does not apply;

(a) To persons, firms, associations, or corporations in receiving, transmitting, or delivering telegraph or telephone messages;

(b) To doing any work without which electric current, light, heat, air, water, gas, or motive power can not be continuously supplied for lawful purposes;

(c) To unavoidable work in any manufacturing plant, or industry, or industrial process of such a continuous nature that it can not be stopped without serious injury to said plant, industry, or its product, or property used in such process;

(d) To unavoidable work essential to the protection of mines, property, or perishable products in imminent danger of destruction or serious injury;

(e) To furnishing lodging or meals at hotels, boarding houses, or restaurants, or to the setting of sponge in bakeshops necessary to the Monday trade;

(f) To the caring for milk, cheese and live animals, or to the sale and delivery of milk or cream, or to the making of cheese or butter, or to the work of domestic servants and watchmen;

(g) To the sale, after one o'clock in the afternoon, of ice-cream, ices, confectionery, or non-alcoholic drinks;

(h) To the quiet sale and delivery of daily newspapers and work incidental thereto, or to any necessary work in the preparation of the regular Sunday or Monday morning edition of a daily newspaper;

(i) To work essential to the relief of sickness and suffering, including the sale of drugs, medicines and surgical appliances by retail for strictly medicinal purposes between the hours of nine o'clock in the forenoon and eleven o'clock in the forenoon, or said sale at any time in case of an actual and urgent emergency;

(j) To any customary work in connection with divine worship or the solemnizing of marriages;

(k) To any person who is a member of a religious society which observes some other day than Sunday as its day of worship and who actually keeps his place of business, or occupation closed, and does not work for gain on said day of worship;

(l) To work in the public service of the Federal Government while acting therein under any regulation or direction

of any Department of said government;

(m) To unavoidable work in connection with livery stables, garages, stage lines, boats, vessels, vehicles, cars, or trains for the conveyance of passengers, baggage, expressage, or freight and work incidental thereto, or to the unloading of and caring for perishable products or live animals arriving at any point on Sunday;

(n) To unavoidable work in cases of emergency essential to the keeping of the lines and tracks of railways open on Sunday;

(o) To any work which the Railroad Commission of this state, having due regard to the object of this Act and with the object of preventing undue delay or loss, deems necessary to permit in connection with the traffic of any railway or other line of transportation within its jurisdiction;

(p) To parks, bathhouses, libraries, museums, or art galleries.

(q) To sports and amusements.

(r) To magistrates and peace officers in the performance of their duties as prescribed by law;

And provided, further, that except in cases of emergency, said employee, apprentice, servant, or other person shall not be hired, employed, or permitted to labor on Sunday unless allowed twenty-four consecutive hours without labor during said week; but the above provision of twenty-four consecutive hours without labor does not apply to any person whose total hours of labor during said week do not exceed forty-eight.

301a. All acts and parts of acts in conflict with this Act, are hereby repealed in so far as they conflict with the provisions of this act. J. F. Blunt.



## The Field

### A Sure Basis of Confidence in the College of Medical Evangelists

By Alfred Shyrock, M.D.

My interest in the educational work at Loma Linda was first enlisted four years ago this present month, when, with broken health, I was recuperating in Southern California, and spent a few days at the Loma Linda Sanitarium. Previous to that time, I knew very little of the plans for the school. In one way and another, I had heard that the founders of the Loma Linda Sanitarium were contemplating the establishment of a medical school, which thing, I must confess, I looked upon as not only unnecessary but as impossible of successful attainment. However, at the time of my visit, as the plans

for the school were more fully explained to me, and the Testimonies of the Spirit of God pointing out the work that should be done here were brought to my attention, I began to see things differently.

From a feeling that the attempted establishment of a medical school at Loma Linda was the fanciful dream of a few individuals more ambitious than wise, I came to look upon it as one of the most important factors in the closing work of the third angel's message. So, while returning to my practice in Seattle with renewed energy, my mind kept turning to Southern California, and I realized an increasing desire to be connected in some way with the work there, and to be instrumental in helping to build up what the Testimonies so plainly called for.

Since connecting with the school three years ago, and, I may say, since first reading the Testimonies pointing out the necessity for the establishment of the school, and the work to be accomplished by it, I have never had the least doubt as to the ultimate success of the school. When I read of the many providences connected with the securing of the property, of its final purchase at a price about one fourth of its original cost, and of the remarkable way in which money for the payments came from unexpected sources, then I thought, "Surely the Lord's hand is in this matter;" and I have never ceased to think thus as I have seen the development of the work during the last three years.

This is to me the greatest element of encouragement in the whole proposition,—the fact that the Lord has anticipated the needs of His cause in these last days, and has said things about this place that He has said about no other, and also that many of the prophecies relating to the work here have been fulfilled before our eyes. The Lord has spoken. He has pointed out plainly what should be done, and how it should be done. Men have tried hard to hinder the development of the definite work pointed out for Loma Linda; but what is man that he should stand back stubbornly, and say, It can not be done, when the Lord sends us the message that it can and should be done.

When the Lord tells us to start a school for the education of gospel medical missionary evangelists out in the country, we are perfectly safe in doing it, even though our human eyes may not see the men to compose the faculty, the funds for the erection of buildings, nor the source of the clinical material. The Lord

is abundantly able to direct His work, and so He is able to supply all these needs. As I see what He has provided during the past three years in the way of buildings and apparatus for the first part of the course, I am led to trust Him to provide what is needed for the remaining years of the course; and perhaps, He will send it to us as He has at times in the past,—“from unexpected sources.”

I repeat it,—the thing that encourages me most of all in the work of this school, is not the good laboratory building and efficient faculty, the delightful climate and pleasant surroundings, all of which are good, and essential to our best work and enjoyment, but the fact that the Lord *has* led and is *leading* in the development of this school; and all we see here at present is not only a fulfilment of statements in the “more sure word of prophecy,” but an earnest of what we may expect for the future.

### CENTRAL CALIFORNIA Fresno Sabbath-School

We are glad to be able to report that the past year has been one of marked progress in our school. There seems to have been a constantly increasing spiritual interest, which is the most important part of the Sabbath-school work. Two consecration services have been held during the past quarter in connection with the work of the Sabbath-school. While this is a comparatively new phase of the work, a great interest was taken in the meetings, and much help was received from them. One of the most encouraging features of the services, was the earnest response on the part of the young people present. Other meetings of a similar nature will be held during the present quarter, as the consecration service is an important factor in bringing spiritual life and vigor into the Sabbath-school.

For the past quarter our average membership has been 167, and the average attendance 135. We have 30 classes in our school. The membership of the senior division is 63; of the junior, 44; of the intermediate, 16; of the primary, 16; and of the kindergarten, 26.

The offering to missions during the quarter was \$273.17.

We hope that the year 1913 will be a year of still greater advancement, and that at its close each member of the school will be found on higher ground.

Fred Rodman, *Superintendent*.  
Esther Carlsen, *Secretary*.

### NORTHERN CALIFORNIA- NEVADA

#### Conference Items

Elder F. De Witt Gauterau conducted baptismal services in Sacramento, Sabbath, January 11.

Mrs. S. A. MacPherson, who has been spending the past three months with relatives in Atlanta, Georgia, returned to her home in Lodi Monday, January 6.

Brother E. J. Urquhart, who has been spending the holidays with relatives and friends at Chico, called at the conference office on his return to Winton, where he has been laboring the past three months.

President C. L. Taggart met with the Woodland church Sabbath, January 11. In the near future, he expects to make an extended trip throughout the conference, visiting the churches and isolated brethren and sisters. We have about eighty isolated members in this field, and these brethren and sisters seldom see a minister.

The Sabbath-school secretary reports that most of our Sabbath-schools have done quite well the past year, and in view of the great needs in the fields beyond, we hope to see an increase in our Sabbath-school donations the coming year. It is suggested that a three to five minute talk on missions be given each Sabbath before the offering is taken.

The president reports that many calls are coming for help from our isolated brethren and sisters in different places. We will have to remember that our field is large, and we have but few laborers. How important it is that all our brethren and sisters pay a faithful tithe, so that we may have a sufficient corps of workers to meet these urgent demands that come to us.

A gentleman in a near-by town, after receiving the *Signs of the Times* weekly which was sent to his address by the missionary society, became interested in the paper, and came in and placed a three months' subscription for it. At the end of the three months, he again returned and placed a subscription for the paper with “Questions and Answers” for himself, and paid for a year's subscription to the *Signs* for a friend whom he had interested in this gospel-filled paper.

Elder M. C. Israel has a long article in the *Oakdale Leader* on “War Between Capital and Labor Imminent.” He inquired of the editor if he would publish something on the Eastern question, and the editor expressed his willingness to do so. I am sure that our workers and elders of churches would do well to follow Brother Israel's example. Brother Israel writes us that *Oakdale* is building up very rapidly. Nearly \$1,000,000 is being spent in a system of irrigation that will be in operation by next April. This is bringing quite a number of people into the district, and he is in hopes that a tent meeting can be held there the coming summer, which he believes would result in some of the people accepting the truth.

Merl Horton.

## Educational

### At the Teachers' Institute

Our institute work at the college has now been in progress five days, and we are glad to report, that to begin with eight regular students are enrolled in all the classes, while four others are taking part of the work, making in all a class of twelve. We have letters from others who are planning on coming soon.

The class is made up largely of mature students coming from various parts of this union conference. Among those present, we have one teacher who has had ten years of experience in teaching; another has had six years of experience; and another one year of teaching. Two have had some normal work previous to this, and as far as we have been able to ascertain, all have a good foundation upon which to build for this work.

We are especially thankful for the spirit of earnestness which characterizes these teachers, and for the desire they have for a part in the work. We also feel to thank God for sending this class for us to assist in their preparation for work in the field another year.

There is a definite call for more teachers in the field. Many churches ought to have schools who are denied the privilege, because there is no teacher to send them. If we can, by means of this institute, prepare even ten teachers to enter the field next year, in addition to those who are graduated from the normal departments of the union, we feel that the field will

be very materially benefited, and this institute will have fulfilled its mission.

Are there not others throughout this union conference who desire the benefits of this institute, and who will this day consecrate themselves to service in this, — a most important branch of the Lord's work? Mrs. T. D. Robison.

January 8.

# Miscellany

## Obituaries

**MCCAUSLAND.**— Robert McCausland, a native of Missouri, died in Los Angeles, December 8, 1912, aged 75 years, 6 months, 19 days. His was the remarkable record of having worked for one company almost his entire active life, and this indicates the character he bore for faithfulness. His only Christian experience was with the Seventh-day Adventists, whose faith he accepted eight years ago. The last years of his life were passed in physical blindness, but the spiritual light was a lamp to his feet to the end. Elder J. W. Adams assisted in the funeral service. B. E. Fullmer.

**HENSEY.**— Amanda Hensey, of the Edendale church, died in Los Angeles, December 10, 1912, aged 64 years, 9 months, and 4 days. She was a mother indeed, for though she had lost two children by death, six daughters and one son were present at the funeral to bid her good-by. In earlier life as a Methodist, and for the last seven years as a faithful member of the Adventist Church, she sought to follow her Master, and she sleeps to-day in the hope of His coming. The funeral was conducted by the writer assisted by Elder J. W. Adams.

B. E. Fullmer.

**BEGLINGER.**— Mrs. Maria Beglinger was born in Worms, Germany, December 9, 1830. Age at time of death, 82 years and 19 days. At the age of sixteen, she came to New York City. Six years later, she came by way of the Isthmus of Panama to California. She and Brother Beglinger were among the early settlers of Nevada County, locating near what is now Grass Valley. Both accepted the truth under the labors of Elder W. M. Healey, and were baptized by him in the Sacramento River about thirty-five years ago. Until the death of Brother

## REPORT OF BOOK WORK FOR WEEK ENDING JANUARY 3, 1913

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
<b>Southern California</b>						
T. E. Williams	D. & R.	10	4		\$13.00	\$32.00
T. Martin	P. G.	21	5		19.50	
Mrs. T. Martin	H. W.	9	4		1.25	
D. A. Parsons	Misc.				38.00	
(In tent effort)						
Miscellaneous					7.50	
4 Agents					\$79.25	\$32.00

## Arizona

Walter Harper 81 \$240.00

## SOUTHERN CALIFORNIA MAGAZINE SALES, DECEMBER, 1912

	Life and Health	Watch-man	Signs Magazine	Foreign	Total
Mrs. A. M. Althaus		304	225		529
Helen Huntington		90	190		280
Mrs. A. C. Jenkins	65		45		110
Lydia Johnson	767	137	554	200	1,658
J. W. Lowe	16		5		21
Mrs. E. McNabb		25	25		50
Will Strickland	181	75	279		535
Mrs. Kate Strickland	22		35		57
Mrs. Isabella Richmond	50	50	50		150
Mrs. B. W. Easley		50			50
D. D. Fitch		200			200
East Los Angeles church		80			80
Glendale church		520			520
Loma Linda students	300	100			400
Pasadena church		710			710
San Pedro church		225			225
South Side (Los Angeles)		375			375
Vegetarian Cafeteria	50	50			100
Office Sales and Miscellaneous					654
Grand total	1,451	2,991	1,408	200	6,704

Beglinger (about six years ago), they walked in the way of the message together. Then she continued to hold up the light of truth in an exemplary manner until the time of her death, which came suddenly and unexpectedly. She was visiting with her daughter, Mrs. Lena Walters, and had just spent a blessed Sabbath day with her loved ones. Death came at the retiring hour, due to hemorrhage. Services were conducted by the writer, with interment in the Rough and Ready Cemetery. One daughter, four grandchildren, and two great-grandchildren mourn their loss.

B. E. Beddoe.

## Wanted

A home for a fourteen-year-old boy, where he can work for part or all of his board and attend church school. A Seventh-day Adventist home where there are no other children, at Lodi or St. Helena, is preferred. Address Mrs. E. Earl, 2239 Grant St., Berkeley, California.

## Southern California Tract Society

Canvassers' report for	
November-December, 1912	\$2,261.35
November-December, 1911	1,002.15
Gain	\$1,259.20
Tract Society billing for	
December, 1912	\$1,700.00
November, 1912	1,200.00
Gain	\$ 500.00
Tract Society cash sales	
December, 1912	\$780.00
November, 1912	280.00
Gain	\$500.00

Truly "the Lord hath done great things for us; whereof we are glad." These figures mean many things to us, but best of all they mean that the message is being preached for a witness in an ever-increasing number of homes.

"The great heart of Infinite Love is drawn toward the sinner with boundless compassion."

# 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 16, 1913

Please notice the article from Brother Blunt, which contains the proposed Sunday bill.

On Sabbath, January 18, Elder Daniels will speak in Oakland, and Elder Thompson in San Francisco.

Let all remember that at *sundown January 31, 1913*, the special club rates on our periodicals will end. No club-rate orders will be filled after that date.

The 1913 Temperance *Instructor* will be dated February 4, and mailed about January 24. It will surpass all other Temperance issues in both appearance and contents. The usual prices will be continued on this special issue.

The Premium Bible with the *Instructor* is giving good satisfaction, we are told. The *Instructor*, for one year, with a good Bible, ordinary print, \$2.50 post-paid. Another Bible, with larger print, is given with the *Instructor* for \$3 post-paid.

In harmony with the call of the president of the General Conference, the members of the General Conference Committee in North America will meet for special counsel in Mountain View January 19. It is expected that this session will continue for a week.

Our readers will be pleased to know that the remittances of tithes and offerings from the local conferences in this field, for the general work, were the largest in the history of the union for the month of December. The sum sent to the General Conference in one remittance amounted to \$20,663.94. Of this amount \$15,033.85 will be credited on the fifteen-cent-a-week fund, which is the last payment for 1912.

The January number of *Christian Education* sparkles with good things for teachers and parents. Every father and mother in the church should have the instruction Mrs. Lewis gives in this issue, in her lesson on, "Every Home a School;" the suggestions given in, "A Letter from Mrs. A," on school work; and the editor's teaching on, "Stepping-Stones and Pitfalls in Education." Those who do not have *Christian Education* should subscribe for it at once, while it may be secured with other papers at special rates.

The Missionary and Bookmen's Convention of the Central, Northern, North Pacific, Pacific, and Western Canadian Union conferences was convened in Mountain View January 12. The following representatives are present from all of the fields above named: H. R. Miller, Wilbur Nelson, Asa Smith, L. R. Ackerman, C. C. Morlan, O. H. Shrewsbury, W. H. Covell, Mrs. W. H. Covell, S. N. Curtiss, W. C. White, J. M. Rowse, N. Z. Town, Miss Pearl Jones, R. H. Miller, F. E. Painter, W. R. Beatty, C. L. Davis, W. L. Manfull, C. H. Peterson, E. M. Oberg, H. A. Hebard, J. T. Thompson, H. A. Fish, F. E. Stratton, M. P. Manny, Glenn Shelton, C. B. Sutton, E. Harris, M. A. Shidler, W. L. Killen, C. C. Crisler, C. E. Babcock, W. B. Payne. An excellent interest is manifested in the regular program. This meeting continues until January 23. The meetings are held in the new assembly hall of the Pacific Press Publishing Association.

## Central California Conference Association

The Central California Conference Association of Seventh-day Adventists will hold its first annual meeting in connection with the conference to be held at Fresno, California, February 20 to 25, 1913. The first meeting of the association will be held Monday, February 24, at 10 o'clock A.M. All delegates to the conference are members of the association.

J. H. Behrens, *President*.  
G. A. Wheeler, *Secretary*.

## Central California Conference

The second annual session of the Central California Conference of Seventh-day Adventists, will be held February 20 to 25 in the Fresno church, corner of O and Mariposa streets, Fresno, California,

for the purpose of electing officers and of transacting such other business as may come before the meeting. A full attendance of the delegates is earnestly requested.

J. H. Behrens, *President*.  
G. A. Wheeler, *Secretary*.

## Sunday Laws

The people must guard against priestly as well as against medical tyranny. An effort may again be made in the State Legislature to introduce a Sunday law. A petition recently circulated over the State secured only half the necessary signatures in favor of a Sunday law. Such a law would be unjust to millions of Jews, and to hundreds of thousands of Adventists, and others who keep the Bible Sabbath, as well as to the great mass of people who believe that one day is no holier than another.

As I pointed out in the first number of this magazine, there is in the whole Bible, from Genesis to Revelation, not a single passage commanding or authorizing the keeping holy of the first day of the week. It was the Emperor Constantine, half heathen, who, in 321 A.D., enacted a law that "all courts of justice, inhabitants in towns and workshops were to be at rest on Sunday," with an exception in favor of those engaged in agricultural labor.

Everybody should certainly have one day of rest in the week. When it comes to a selection of a day, that should be left to the individual—or to those who employ him. No religious sect should be favored or discriminated against. Such legislation is an entering wedge to State religion against which our forefathers carefully warned and guarded. A few years ago a Los Angeles parson was quoted as saying:

"We purpose to organize a Sunday Rest League and to erect a guillotine in the United States, in view of which every politician will recognize the fact that he is destined to political beheadal if he does not give us the legislation we demand."

What the parsons really aim at, by trying to shut up everything on Sunday, is to drive people to church, to listen to the individual opinions of one man—and occasionally to contribute a "free-will offering." It can not be done. When sermons are more interesting and instructive than Sunday papers, then, perhaps, more people will go to church, but they will not be forced there.—*Brain and Brawn*.