

PACIFIC UNION RECORDER

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

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Pacific Union Conference S. D. A.

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Religious Liberty

Sunday Closing Bill is Amended

Most Drastic Proposition Ever Made in California Appears in the Legislature

Amendments attached to the Regan-Lyon bill, now pending in the legislature, make that the most drastic of any Sunday closing proposition ever offered in California.

The bill as amended combines the demands originally made in behalf of labor, with those strictly sectarian provisions characterizing the Kehoe-Benedict bill, though following closely the draft of a bill sent out from the East by the zealots working for a national Sunday closing law.

While there is no probability of the amended bill getting through either house

of the California Legislature at this session, its presentation affords a view of the concessions that the advocates of Sunday observance will make, if only the first day of the week is recognized.

The Rev. G. L. Tufts, erstwhile champion of temperance, drafted the amendment giving saloons full liberty on Sunday, while strictly prohibiting ordinary work on that day, as will be seen in clause "g" of sub-section 1, in paragraph 4. The full text of the bill is herewith presented. The plan is to re-refer the measure to either the Committee on Judiciary or the Committee on Finance, in the Senate, there to remain on file until the adjournment of the legislature, without action. The state administration is said to be hostile to this and other "freak" measures.

The Bill as Now Offered

"AN ACT

"To Provide for [One Day of Rest in Seven.]

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

"Section 1. Every person employed in any occupation of labor [must have at least twenty-four consecutive hours of rest therefrom in every seven consecutive days; and it is unlawful for any person, firm, association or corporation, or for any officer or employee of the State of California, or of any political subdivision thereof, to violate any of the following provisions:

"(1) To hire, employ, or require any employee, apprentice, servant or other person to work at or to engage in any trade, business, profession, or occupation for more than six days in seven;

"(2) To work at or to engage in any said trade, business, profession, or occupation for wages for more than six days in seven;

"(3) To keep open on Sunday for the purpose of transacting any business or labor, any store, office, shop, building or place of business where goods, wares, merchandise, or property is sold or of-

fered for sale; or to buy, sell or offer for sale any goods, wares, merchandise, or property on said day;

"(4) To keep open or operate for profit on Sunday any mine, mill, factory, shop or any place of labor whatever managed by or employing either skilled or unskilled labor, or both; *provided, however*, that the above provisions of this section do not apply to cases of urgent emergency. Immediate danger to life, property, public safety, or public health only shall be considered cases of urgent emergency within the meaning of this act; *and provided*, that the above provision of 'twenty-four consecutive hours of rest' does not apply to any person whose total hours of labor during said 'seven consecutive days' do not exceed forty-eight hours; *and provided, further*, that the above provisions numbered (3) and (4) do not apply:

"(1) To works of necessity. It is hereby declared that said works of necessity within the meaning of this act include the following, but not so as to restrict the ordinary meaning of the expression, 'works of necessity.'

"(a) Setting sponges in bakeries;

"(b) Work of janitors, watchmen, domestic or hotel servants;

"(c) Caring for sick and suffering persons, live animals, perishable food products, and the making of cheese or butter;

"(d) The sale of drugs, medicines and surgical appliances between the hours of nine o'clock in the forenoon and twelve o'clock noon, or the said sale at any time in case of an actual and urgent emergency as defined in this act;

"(e) Work in the performance of duties of a proprietary or supervisory character, not involving actual or continuous physical or mental labor;

"(f) Furnishing lodging or meals at hotels, restaurants or boarding houses, and work incidental thereto;

"(g) The quiet sale and delivery of daily newspapers and magazines, milk or cream, ice cream, ices, confectionery, fresh fruits or beverages and drinks of any and all kinds which are not prohibited by law;

"(h) Necessary work in manufacturing plants or industries, or industrial

processes of such a continuous nature that they can not be stopped without serious injury to said plant, industry or their product, and the necessary work in utilizing the water power in hydraulic mining or other industries wherever the water supply is not continuous throughout the year;

"(i) Any work which is necessary to the continuous supply of electric current, light, heat, air, water, gas or motive power, and any work in connection with operating railroads or any other transportation lines in this state, and work which is necessary to telegraph or telephone service, or any public utility that the public welfare requires should be kept in daily operation;

"(j) Any work which the railroad commission of this state, having due regard to the object of this act to provide for a weekly rest day, may permit in connection with the traffic or conduct of any railway or of any other public utility within its jurisdiction; *provided, however*, that employees engaged in 'works of necessity' as above provided for in subsections (a) to (f) inclusive, except those employed in mechanical work of hotels, may be employed without restriction as to the number of days, but not so as to exceed fifty-six hours during seven consecutive days.

"(2) To any person who has filed a written notification with the city clerk of the municipal corporation within which he is wholly or chiefly engaged in business or labor, or with the county clerk; *provided* said persons, place of business or labor is wholly or chiefly without the limits of any municipal corporation, in which notification he designates some other particular day in lieu of Sunday as his regular and stated day of rest from business and labor under the provisions of this act, and said person must observe such day so designated by him as his day of rest according to the provisions of this act. Said notification must contain the name of said person, his residence, place of business or labor, nature of said business or labor, and day of rest from said business or labor and said clerk is hereby directed and it shall be his duty to make a record of such notifications, and hold them open to public inspection.]

"Sec. 2. For the purpose of this act, [the expression 'twenty-four consecutive hours of rest' shall] apply to all cases, whether the employee is engaged by the day, week, month, year, or by piece work and whether the work performed is done in the [daytime] or night time.

"[Sec. 3. Any person, firm, association, or corporation, or officer or employee of the State of California, or of any political subdivision thereof, that violates the provisions of this act, is guilty of a misdemeanor, and upon conviction thereof, said offender shall be fined not less than ten 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.

"Sec. 4. The commissioner of the bureau of labor statistics and his deputies, are hereby authorized, empowered and directed to enforce the provisions of this act. And it is also declared to be the special duty of all magistrates, district attorneys, and peace officers to enforce said provisions.

"Sec. 5. Nothing in this act shall be construed to repeal or limit an act entitled 'An act limiting the hours of labor of females, etc.,' approved March 22, 1911.]"

Work at Sacramento

The following letter has been forwarded to members of the Legislature, as well as to various newspapers and state officials, whose influence is valuable at this time. The substitute now proposed for the Kehoe-Benedict bill has no chance of adoption, and probably will not be reported out of committee:

Hotel Sequoia, Sacramento, Cal.

April 10, 1913.

Dear Sir:

We desire to call your attention to a proposed amendment to, or substitute for, the Kehoe-Benedict Sunday closing bill, which was introduced early in the session at the urgent solicitation of Mr. G. L. Tufts.

Because of the religious, unconstitutional, and absurd features of this bill, it has met with but little favor. This being apparent, its author, Mr. Tufts, is urging upon committees and members of the Legislature the adoption of the substitute, which contains additional absurd and objectionable features.

The advocates of the original bill claimed it was a *temperance* measure, but the substitute, in clause "g," *exempts saloons*, by permitting on Sunday the sale of "*beverages and drinks of all kinds which are not prohibited by law.*"

Section 2 requires that "any person" observing any other day than Sunday for rest must file a "written notification" with the city or county clerk, and give the "particular day in lieu of Sunday as his regular and stated day of rest,"—"*and said person must observe such day.*"

This language is too significant to be misunderstood by those who know the history of civil government enforcing religious dogmas. It implies that the records are to be searched for those who observe another day, and "busybodies in other men's matters," sleuths of bigotry and intolerance, are to be set to watch

their every movement, and through fines and imprisonment to show them that they "*must observe such day,*" or suffer the consequences.

If those who observe *other* days than Sunday are to be registered, like a licensed dog, why should not those who keep *Sunday* be registered also, and the law specially state that *they* too "*must observe such day*"? To avoid confusion, would it not be well to compel each person to wear a collar and tag, designating his particular religious cult and day of rest?

Mr. Tufts and his associates declare that this bill is not a religious measure, but in the last few days Mr. Tufts has sent letters to ministers and members of churches, asking them to write "many letters," and to send petitions to the Legislature for the passage of the bill, *because*, "*It is a very important bill for the preservation of the Sabbath.*" He signs the letter, "*In His name.*"

Further comment is unnecessary, as we have full confidence that this legislative body will give no countenance to such legislation, but will recognize the right of every person in California to his God-given, natural, and constitutional liberty.

Respectfully,

W. M. Healey,
Pacific Union Conf. S. D. A.
J. F. Blunt,
Pacific Rel. Lib. Assn.

The Church

Sketches of the Past — No. 137

The instruction given to our people in the autumn of 1866 was that we should "not only have an institution where people could receive treatment for physical ills, but that efforts should be made to impart instruction relative to the laws of life and health. To this end they should be taught the anatomy and physiology of our bodies which the Lord has so 'fearfully and wonderfully made,' and which He wished us to guard with jealous care, that the best possible abilities might be presented to Him 'a living sacrifice, holy, acceptable unto God, which is your reasonable service.'" Rom. 12:1. We were also told that we must "study about the human system, and learn how to preserve it in health." This is in perfect harmony with the "wish" ("prayer," *margin*) of the apostle John, who said,

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2.

Now, as most medical works were large and somewhat expensive, and also dealt in terms not in common use, it was decided that a small book should be prepared, compiled from the larger works, containing those things especially essential to aid the common reader in the line of study indicated by the testimony given us. The directors of the Health Reform Institute, in Battle Creek, Michigan, requested me to undertake the preparation of the manuscript for the aforesaid book. How I took hold of the matter can best be stated by copying from the preface of the book:

“Many and able works have been written, but the best of them are quite large, so that many will not take time to read them, even if their means would permit their owning them. In many treatises on physiology there are thoughts presented, important indeed in the physician, but which fail to interest the common reader.

“Seeing a necessity for a work which should, in as brief a manner as possible, give some general ideas of the structure, functions, and care of the human system, I have been induced to prepare the following pages, not so much as an original production as a compilation of general ideas from different authors, simplifying, in some instances, the language to the capacity of the common reader. The author would here acknowledge the use of the experience, researches, and writings of such men as Graham, Trall, Lambert, Mendenhall, Taylor, and many others, and recommend their writings, especially *Graham’s Lectures on the Science of Human Life*, and *Dr. R. T. Trall’s Hygienic Encyclopedia*, to the perusal of those who are able and who wish to go into a deeper investigation of these matters.

“In arranging this book, the form of question and answer has been chosen, not because it is especially designed for a school-book,—although it might be thus used, by still further questions being propounded by the teacher,—but to impress more forcibly the mind of the reader.

“In the explanation of the few cuts that are introduced, I have tried to give the use of the different parts illustrated, rather than perplex the mind with technical terms. Now that the task is completed, these pages are commended to your candid perusal, with the hope that they may prove a source of good in correcting wrong habits, inculcating temper-

ance and a regard for the sacred laws implanted in our nature, and thus bless the minds and bodies of thousands.”

In consenting to compile this work, it was with the understanding that the leading physician of the Health Institute should carefully examine and criticize the same. This he did, and gave the following testimonial:

“Having carefully examined the manuscript of this work, I can cheerfully recommend it to the confidence of the public as being well adapted to the wants of the common people, and in accordance with the recognized principles of physiology and hygienic medication. It should be in every family, and read and studied by all, old and young. The chapter on the ‘Nervous System,’ in my opinion, is worth more than the price of the book. H. S. Lay, M.D.”

The book was entitled “*Home Handbook of Health; or a Brief Treatise on Physiology and Hygiene*,” and was composed of ten chapters, and a fourteen-page glossary of medical terms, all comprised in 228 pages. It was illustrated with twenty cuts. For the electro plates of these cuts, and the privilege of their use, I paid to Fowler and Wells, New York City, the sum of one hundred dollars. I took one year in preparing the manuscript for this book, as this had to be done between attendance of state conferences and the meetings of various boards of our different organizations in Battle Creek. It required also much reading and careful study to select properly, condense, and simplify the matter for the book. An edition of three thousand was printed, bound in cloth. The book sold for seventy-five cents a copy. These found ready sale, especially among our own people, and we trust accomplished some good to the purchasers.

J. N. Loughborough.

“When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption.”

“When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten.”

The Field

SOUTHERN CALIFORNIA

Honest — Dishonest

Seventh-day Adventists have adopted the Bible system for the support of their evangelical work. The plan is simple, consistent, equitable; and in the way in which it is operated among us, it is *honest*.

The tithe is a percentage of our income, reserved by the Lord for the support of the laborers whom He sends forth to give His message of mercy and salvation to the lost. The justness and equitableness of the plan is recognized at once, resting as it does with equal and proportionate weight upon all, both rich and poor. This portion is sacred, and without any qualification or exception, reserved for one purpose,—the support of the gospel work. It is “holy unto the Lord.” The withholding of the tithe is “robbing” God of that which belongs exclusively to Him, and a curse follows where this is done. Concisely, the faithful payment to God of His own is honored by a dispensation of unmeasured blessing. There are many who can testify to the fulfilment of God’s promise as given through the prophet:

“Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3:8-10.

This fund, in our plan of work, is disbursed in a way that savors of honesty and business integrity. In the first place, the individual who pays his tithe is receipted in a regular way by the church treasurer. The treasurer in turn remits to the conference treasurer, and takes a receipt from him. This receipt, checked up with his receipt stubs, vouches for his integrity.

The disbursement of the money to the evangelistic worker is no less straight and in harmony with business principles and ethics. The minister or other worker is paid his weekly or monthly wage, and

receipts for the same, or the canceled check serves as a receipt. Hence both the conference treasurer and the worker are safe from danger of suspicion, each of them being subject to checking by the auditor.

All of this is to contrast the *right way* of handling God's money, in which every recognized principle of business integrity and honesty obtains, with another method which is getting more and more prevalent here and there.

There is a plea for non-organization, it being urged that organization restricts and circumscribes personal liberty and freedom; and a number of other supposed evils are attributed to organization and system in carrying forward the Lord's work.

Space can not be taken, in this article, to discuss the various claims that are made by the non-organization advocates; but one thing is here pointed out and strongly emphasized, and that is, the evident unfairness, if I may not say *dishonesty*, of an individual receiving money from this, that, and the other person, even though it is professedly for the spread of the gospel, and he or she recognizing no responsibility or accountability for the use to which that money is applied.

It may be said that these people are honest and will use the money right. That may be so. But it is asking too much for a man to collect money indiscriminately, for whatever good cause, and to have its disbursement wholly at his individual discretion, with no possibility for a check upon his accounts that will free him from all possibility of question as to his integrity. A person who takes money in this way, for whatever benevolent cause he may collect it, is of necessity under a cloud and open to question as to his honesty. There are no recognized business principles or ethics in such a plan, nor is there any more Christian upright-ness or integrity in it.

Will those who may have been led to place their money with these persons, as above referred to, no matter how seemingly devoted they may be, think of these things? God would have His work done "decently and in order;" and all should remember that for the disposal they make of the means entrusted to them they will have an account to give in the last great settlement.

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

Words from Our Workers

Elder Booth reports the following:

"Elders Burg, Bond, the writer, and a company of Bible workers began a series of meetings in this place February 2. The attendance has been from 75 to 450. The offering has averaged \$4.50 each night for two months. Five have been baptized and united with the church. Seventeen or eighteen others have signified their intention to obey the truth. We hope to see these fully identified with the church later. Among these are three ministers. Our meetings have continued now nine weeks, and if it is the Lord's will, we will continue a month or more longer. We are all of good courage in the Lord, and glad for a place in the work. Pray for the message in Los Angeles."

Brother Brant, writing from Hemet, says:

"I was sent here over a year ago to begin Bible work and hold public meetings as the way opened. There were about eighteen or twenty Sabbath-keepers scattered over the valley at that time, but there was no church organization. These were gathered together, and on December 2, 1911, Elder Andross organized the Hemet church with twenty-two members.

"Since then, eighteen have begun to keep the Sabbath through my personal work, thirteen of whom have united with the church. After the camp-meeting, Elder Proctor and I conducted a tent effort here, when thirteen more signed the covenant, of whom only five united with the church. Unfortunately, the rainy season began before the effort was well bound off; and having to move into a hall, we were not able to get the people out as before. However, there are many interested ones who are willing and even anxious to investigate.

"At the close of a Bible reading last Thursday night, the lady in whose home I was reading asked me if I would read with any more people. I told her I would. Then she told me that two families, friends of theirs, were anxious to study. The Lord is truly going before His people to open the doors of all the honest-hearted. I have more calls than I can fill, and hope soon to see here another effort, where more can hear the last message of warning to a dying world. Pray for us."

Elder Burden states the following from Loma Linda:

"We are having an excellent patronage,

considering the times. For February, had an average of seventy-five patients, with an income of over \$8,000, \$1,000 above running expenses. The month of March has been even better. I think the institution will clear \$1,200 or \$1,300. Patients take a real interest in the religious services in the parlor. Several lately have read literature very interestedly on the Sabbath question, and have expressed themselves as fully convinced that we have the truth.

"There seems to be a real spirit of contentment throughout the institution. It is a matter of great pleasure and satisfaction to see patients come from the world with their worldly spirit, expecting to have to contend and fight their way through, and finally settle down to quiet contentment, feeling they are at home, and so express themselves. A large number of patients of former years are spending the winter here, and seemed to feel at home when they returned.

"The freeze, which destroyed the orange crop, has not proved as destructive as we thought at first, though possibly in the valley there may be a hundred or more trees whose tops are killed, yet most of them will grow out when trimmed heavily. The pepper trees are beginning to show life in most of the branches, although there will be a good deal of dead wood to cut out. The eucalypti seem to have suffered more than the pepper trees, if possible. Recent rains have caused vegetation to spring up, and the fields look green and beautiful. Work on the hospital is progressing nicely. The new boiler plant, which is about completed, is giving excellent service."

Elder Silas Davis, reporting from University Heights, San Diego, says:

"The meetings here have been a great help to our own people. The Sabbath services are better attended right along, so that our new church is quite well filled. We are making an effort to get seats for the church, which will add greatly to the comfort and appearance of our meeting-house. We closed the series of meetings in the church last week, and are to continue with Sunday night meetings, and bind off the interest by personal effort."

F. M. Burg.

"The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind."

Carr Street Young People

Sabbath, April the fifth, was young people's day at the Carr Street church in Los Angeles. One Sabbath every quarter is given to the young people to take the morning hour as well as the afternoon. It is a source of great interest to the older ones, as well as very beneficial to the young people, for it serves as a good training, and creates a greater interest.

Last Sabbath the church was decorated with red carnations and bridal wreaths. The program was, "The Field Is the World." Matt. 13:38. The first speaker told of the field in its perfect condition when all was peace, also the fall of Lucifer. "The Field Blighted by Sin" was the next subject. "All was well so long as man was in accord with God's will. The holy pair were not placed beyond the possibility of wrong-doing. They sinned. They were subject to disappointment, grief, and pain, and finally to death." The following speaker presented the plan to redeem the field and man from eternal ruin, and what the plan of salvation means to us at the present time. "The Field as It Is To-Day" was then discoursed upon by Mr. Charles Nixon. Dr. B. E. Fullmer carried the subject through to the earth made new.

We have a live, wide-awake society. Dr. Fullmer is president, and he appoints a different leader for each meeting, thus giving the needful experience to all, and it also adds variety. Not the programs alone make us enthusiastic Missionary Volunteers—we are workers.

Rosa Green,
Secretary.

NORTHERN CALIFORNIA- NEVADA

Reno Sabbath-School Convention

The Sabbath-school and missionary convention held at Reno, Nevada, March 15 and 16, was in every way a success. We arrived there Friday evening, not having an appointment for that night, but the brethren and sisters soon passed the word around, and there was a good attendance at the services.

The meetings on Sabbath were devoted to the Sabbath-school work. From the interest that was taken in this line of the work by our people at Reno, it was very evident that they are enthusiastic over their Sabbath-school. It is encouraging to see the interest manifested by our people in a place where they do not have

much ministerial help. At all the services the attendance was good.

At ten o'clock Sunday morning and 2:30 in the afternoon the time was devoted to missionary and young people's work. At the close of the afternoon service, we felt impressed to ask that we might have a praise service in which all might take part. I am glad to be able to report that we had one of the best praise services at that time that I have witnessed for a long time.

On Sunday night we spoke on the Eastern question. Quite a number of people from the outside were in attendance, and gave excellent attention to the remarks made. At the close of this convention, we spent about two days with the church at Fallon.

We are certainly pleased to find our people in Nevada coming forward in holding up the light of truth in that needy field. We hope to be able to give them more attention than we have in the past. Let us all remember at the throne of grace our good brethren and sisters in the great state of Nevada, that the Lord may bless their labors, and the honest in heart in that field be brought to a saving knowledge of the truth.

C. L. Taggart.

Conference Items

Brother Ray H. Miller returned from Los Angeles the 6th inst., where he spent a few days with friends.

Elder Henry Shultz left Wednesday morning for Los Molinos, where he will conduct a short series of meetings.

A very interesting talk on plans and methods of our work was given by Verah MacPherson at the regular missionary meeting at Lodi Tuesday night.

We have just received word that the new church building at Salida is now completed and ready for dedication. Notice of date of dedication will be given later.

Elder Taggart reports having an excellent meeting with the church at Red Bluff, Sabbath, April 5. Brother Wilson, formerly of Oregon, was elected elder of the church at that time.

In a letter just received from Brother W. P. Dayton, is the following report of the work at Cedarville: "Some have signed the covenant, and a number of others are keeping the Sabbath, and still

others are deeply interested in the truth." A good Sabbath-school has been organized at that place, and the work is onward. Let us pray that more may accept the message and join the great army of the Lord.

Merl Horton.

CALIFORNIA

Sonoma

It was my privilege to spend a few days with the dear brethren and sisters of the Sonoma church. While there, I held six meetings, two of which were especially for the children in the church school.

For our closing service, Sabbath, April 5, we gathered under the trees by the waterside. This was a scene long to be remembered, as thirteen of our noble youth were buried with their Lord in baptism.

Well may the parents sing aloud for joy and praise the "God of love" that their children have been led to remember their Creator in the days of youth. And happy is that church which the dear Lord so graciously visits as to turn the flower of the flock heavenward.

Truly our hearts go out in love for these young soldiers of the cross, and our prayers ascend to God for their divine guidance.

S. T. Hare.

April 6.

Graduating Exercises

Enjoyable Festivities at Sanitarium

READY FOR LIFE'S BATTLE

Another Class Completes Course in the Sanitarium Training School for Nurses

The commencement exercises of the 1913 ("Triumph") class of the St. Helena Sanitarium Training School began in the chapel last Saturday morning when Elder E. E. Andross, president of the Pacific Union Conference, delivered the baccalaureate sermon. He took for his text the scripture John 17:4, "I have finished the work which Thou gavest me to do." The speaker said in part: "These graduates have taken their course to better fit themselves for missionary work. It is only as we look at life as it is related to eternity that we are able to measure as God would have us measure. It would be a failure if we lived for this life only. But we are to rise higher than this present moment—we are to look upon eternity and choose our life-work in view of eternity. Our lives

must be like the life of the Master—to minister, to serve. To do this we must love humanity as He loved.” In his charge to the class he said: “While ministering to relieve the suffering of humanity, you are to keep constantly in mind your duty in preparing those to whom you minister for the eternity that lies beyond. You must lead them not to the physician who attends them, but to the Great Physician who heals the disease of the world. There is a satisfaction in finishing a course as you have finished this course. I pray that at the end of your life’s work, whenever that may come, you may rest in a finished work. May God help you to be faithful as was the Master, always engaged in the Master’s work, always keeping before you a finished work. Then you will hear from the lips of the Master at last the words—O so much to be coveted—‘Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord.’”

Special music was rendered by the Sanitarium choir. “The Radiant Morn Hath Passed Away,” by Woodward, and “Hark, Hark, My Soul,” by Shelley, were the selections, Miss Mary Steward and Miss Celia Wallack carrying solo parts.

Illustrated Lecture

In the chapel Saturday evening A. D. Fowler gave an interesting lecture entitled, “A Trip to Australia and the South Seas.” Views of Fiji and other islands were shown. Scenes in and around Sydney were followed by about twenty-five slides on the missionary training school at Avondale, N. S. W. Views of Melbourne preceded an illustrated description of the wool, wheat, gold, and other industries. The lecture, which was well attended and much appreciated, closed with some slides of fine scenery, animals, birds, and native life.

Graduating Exercises

The graduating exercises were held in the Sanitarium chapel Tuesday evening. The building was crowded, many not being able to get inside. A number of people came from St. Helena and Pacific Union College. As the orchestra played “Coronation March” from “The Prophet” by G. Meyerbeer, the graduating class, headed by the faculty, who later occupied chairs to the right of the rostrum, marched in and took seats in front of the rostrum on which were Elders M. C. Wilcox, E. E. Andross, and S. T. Hare and Dr. Thomason. About

seventy-five nurses followed the class, and took seats behind them.

A scripture reading by Dr. Thomason preceded the invocation by Elder S. T. Hare, who, by the way, was, with his wife, in the early classes of nurses graduated from the institution—some sixteen or seventeen years ago.

After the orchestra played “Forest Whispers” by F. H. Losey, Op. 248, Elder M. C. Wilcox, editor of the *Signs of the Times*, gave the address, which he read from manuscript. In part, it was as follows: “I do not know any better topic for an address at this time than the motto of this class around whom this occasion revolves, namely, ‘Through Christ We Triumph.’ Nor do I know a better basis for that sentiment than the words of Paul, ‘But thanks be unto God, who always leadeth us in triumph in Christ.’ (American Revised Version.)” Then came a description of the Roman triumphs celebrated by victorious generals on their return from war. “There were two classes in that triumph, the one, the victorious general and his triumphant battle-scarred legions, the other the pitiful, dejected captives who had lost their all, and who awaited either death in the arena, or abject slavery. Not so in the triumph of Christ. There are two classes in that throng which blend in one in the triumph song. There is the Victor of the ages with His angel battalions and heavenly legions. There are also the mighty Victor’s captives, ‘God-conquered,’ bound to His chariot wheels of righteousness by the bonds of love, singing the victory of the Prince of Life over them. They are willing captives, having renounced allegiance to their former sovereign, Satan. To this class before me now I plead, follow your motto. You will come in contact with the world in its most repulsive aspects. You will see its sickness, moral and physical. You will see men and women not only body sick but soul sick. You are ministers of Him who went about doing good. A mighty, all-transcending triumph awaits the conquering Christ. From all nations, from every land, from all generations, from city and town and country, from hospital and home shall be gathered the trophies of His triumphant grace.”

Miss Hilda Paap played a violin solo and the class then came forward and took their places on the rostrum which the Junior A’s had beautifully decorated in ferns and the colors of the class, purple and white, were represented by the

class flower, lilac being entwined with the ferns. Suspended from the arch were the national flags of the countries represented in the class.

The diplomas of graduation were presented by Dr. Thomason, after a brief address replete with kindly suggestions and good advice to those who are now to engage in life’s battle.

The singing of the class song “Onward Christian Soldiers” by a double quartet, preceded the benediction by Elder E. E. Andross. The class received the congratulations of their friends and the ushers brought forward many floral and other presents for them. The names of the graduates are: Mr. and Mrs. Ira Wessner, Oklahoma; Misses Florence Lillard and Grace Van Horn, California; Floyd Harris, Washington; Karl Murphy, New Jersey; Alfred Sargent, Isle of Wight, England; Miss Margaret Gunn, Scotland; Alfred Fowler, Australia; Miss Inga Larsen, Norway; Charles Linbloom, Sweden.—*St. Helena Star*.

April 11.

Educational

The Certification of Teachers

I desire to see all the teachers of the Pacific Union Conference certificated by the time of the General Conference. At present, ten permits have been issued, twelve second grade certificates, twenty-five first grade, and twenty-four professional. These certificates are issued by the union conference department of education. The work is practically completed for the church school teachers, but scarcely begun among the teachers of our advanced schools. Application blanks will be mailed upon request. Applications must be approved by your conference educational superintendent.

Life certificates are issued by the General Conference department only; but the application must be made through the union conference educational secretary, and must be endorsed by him. Thus far about half a dozen have been given in the Pacific Union Conference. There must be many more entitled to them. The conditions are as follows:

a. To persons holding a professional certificate, after three years of successful teaching.

b. To persons who hold the bachelor’s degree from a Seventh-day Adventist college, and who, in pursuing their course,

REPORT OF BOOK WORK FOR WEEK ENDING APRIL 4, 1913

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
Central California						
Mrs. B. B. Rudolph	B. R.	15	9	\$6.50	\$25.50	
F. O. Jensen	H.	37	22		45.50	
Hazel Ashby		14	38		96.90	
Luther Sharpes	P. P.	13	27	4.15	57.00	
4 Agents		79	96	\$10.65	\$224.90	
California						
E. A. Hamilton	B. R.	16½	3	\$1.20	\$10.20	
Arizona						
G. M. Martin	Misc.	20	18		\$12.20	
D. W. Chaney	C. K.	29	28		45.50	
G. H. Reese	D. & R.				126.00	
Walter Harper*						
4 Agents					\$183.70	
*Delivering.						

Santa Fe Route

The Santa Fe Railway Company agrees to give us a tourist sleeping car (latest model) San Francisco and Los Angeles to Washington, D. C., via Albuquerque, Kansas City, Chicago, and Baltimore & Ohio Railway, without change, provided we have eighteen or more passengers.

The special car will be attached to Train No. 2, leaving San Francisco at 8 P.M. Tuesday, May 6; also to Train No. 2, leaving Los Angeles at 9 A.M. Wednesday, May 7. These two cars would meet at Barstow and go from there through to Chicago on the same train, arriving in Chicago Saturday, May 10, at 10 A.M. Then the cars would be switched over to the Baltimore & Ohio Railway and attached to a train leaving Chicago for Washington on that line at 5:45 P.M., arriving at Takoma Park at about 4 P.M. Sunday, May 11. Meals served at regular eating-houses San Francisco to Chicago. Dining car Chicago to Washington.

Sleeping Car Accommodation

Double lower berth in tourist sleeper, San Francisco to Washington, \$9; double upper berth, \$7.20.

Reception of Delegates

Delegates in attendance will be met at the Takoma Park Station of the Baltimore & Ohio or the street-car terminal by representatives of the General Conference, who will assist them in reaching the grounds or their rooms, and attend to the transfer of baggage.

For further information in reference to transfer of baggage, lodging, board,

etc., see article in *Review and Herald* under date of March 20, page 284.

Those desiring to go in one of the special cars mentioned above, either by the "Sunset Route" or the Santa Fe, should write at once to C. H. Jones, transportation agent, Mountain View, California, stating which route they prefer; also whether they want an upper or a lower berth, and inclosing check for same. Berths can be reserved only for those who pay in advance.

Railroad tickets can be purchased at any regular coupon station.

C. H. Jones,
Transportation Agent.

A Valuable Booklet

In response to urgent requests from some of our workers, the General Conference Publishing Department has prepared a compendium of data regarding the beginning and development of our denominational work in its several departments. This valuable information is published in a vest-pocket diary for 1913, occupying about 20 pages. The statistics and facts are arranged in such a way that the comparative growth of the various departments of our work may be seen at a glance. This data alone is worth many times the price of the booklet; but aside from this, and the diary, there is ample space for addresses, memoranda, and cash account. No Seventh-day Adventist can afford to miss the opportunity of getting this valuable little booklet. Owing to the delay in getting the matter ready, only a limited number have been published. Price while they last, 25 cents. Order from your tract society.

"There is no time or place in which it is inappropriate to offer up a petition to God."

have taken two years of pedagogical subjects, and after graduation have engaged three years in successful teaching.

c. To those who, by reason of long and successful teaching and school management, have shown themselves to possess qualifications and attainments equivalent to those required under *a* and *b* above.

If you are entitled to the life certificate under any one or more of the conditions specified, please write me for an application blank; and I shall be glad to forward it with my recommendation, if possible, to the General Conference Department of Education.

Hoping to hear from you at an early date, in order that this work may be completed before the General Conference, and believing that if all will cooperate, this union conference will be found in the lead in the number and grade of certificates issued, I am sincerely your brother,

C. C. Lewis, *Edu. Sec.*

Pacific Union Con.

Information Concerning Transportation to S. D. A. General Conference

(Continued from page 8)

Southern Pacific via New Orleans

The Southern Pacific Railroad Company has agreed to give us a special tourist sleeping car (latest model), San Francisco to Washington, D. C., via Los Angeles, El Paso, New Orleans, and Atlanta, Ga., without change, provided we have fifteen or more passengers. This is called the "Washington Sunset Route."

This special car will be attached to Train No. 10, Sunset Express, leaving San Francisco Tuesday, May 6, at 4 P.M.; leaving Los Angeles Wednesday, May 7, at 2 P.M.; arriving in Washington, D. C., Monday, May 12, at 10:40 A.M. Stops of from two to four hours or more will be made at the principal places en route. Dining car San Francisco to Washington.

If desired, the railroad company agrees to take this car up through Asheville, Chattanooga, etc., without extra charge. This would take one day longer, but would give a view of some of the most interesting portions of the South.

Those going by this route should check baggage at Washington, D. C., then buy ticket and recheck baggage from Washington to Takoma Park, at a cost of 20c. There will be frequent train service from Washington to Takoma Park. A representative of the Washington-Sunset Route will meet the party upon arrival in Washington and arrange for the rechecking of baggage, etc.

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

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THURSDAY, APRIL 17, 1913

Sabbath, May 3, has been appointed by the General Conference Committee for Missionary Volunteer Day. Do not fail to observe it.

Miss Myrtle Lashier, whose address is Corner Vine and West Sixth St., Reno, Nevada, would be pleased to receive late, clean copies of the *Signs* and *Instructor* for use in Reno.

Elders W. C. White and D. E. Robinson report very profitable meetings with the church at Sonoma last Sabbath. They are spending this week at Mountain View looking after several important publications that are in the printers' hands.

Our readers will find in another column of this issue a copy of an amended Sunday bill that is now before the California Legislature. This amended bill presents a good example of the extreme measures that proponents will resort to in order to secure an entering wedge for class legislation. We believe, however, that the present legislature is composed of many fair-minded men, and they will not permit vicious measures such as this Sunday bill to become law.

On returning from Turlock last week, Elder Corliss reported an interesting time had there in religious liberty lines. It seems that the Methodist minister of that place, Mr. J. U. Simmons, had stirred up the community in the interest of closing pool-rooms and moving-picture shows on Sundays. On Wednesday evening, April 2, a so-called mass-meeting was held in the Methodist church, but was placed under the control of some W. C. T. U. ladies, and then the pastor of the church, seeing so many Adventists present, moved to limit all speeches to three minutes time, knowing that this would cut off any

successful debate against his positions. Some of our brethren, however, had previously advertised a meeting for the following night in the opera house, when different ones in the interests of Sunday closing nearly succeeded in taking the meeting out of their hands. Elder C. M. Gardner was given ten minutes in which to talk, and Elder Corliss fifteen; but in a closing speech, Mr. Simmons made many random statements concerning the founders of this government, asserting that they founded it on Christian principles. This made it necessary for our brethren to appoint another meeting there for Saturday night, when Elder Corliss had the full time, and showed up the inconsistencies of Sunday-law advocates' position. At the close of the meeting, leading business men and lawyers, together with the principal of the high school, came forward and extended greetings, saying that they were glad for the clear and true principles that had been brought out. The brethren there feel that the matter will be hushed for a time at least. They also feel that the way is now open for our regular work to be pushed, because of the sentiment that has been created in our favor. It is to be hoped that this is the case.

Important to General Conference Visitors

If you expect to attend the coming session of the General Conference, and have not yet given notification of the same, making application for accommodations, it is essential that you do so at once. Many requests are being received for reservations for rooms or tents. We wish to make proper provision for all. If any considerable number of people should neglect to notify us in time to make needed provision, there will of necessity be disappointment to some. We must know, before the time of meeting, of all who are coming, in order to provide a sufficient number of tents, cots, mattresses, chairs, etc.

No one should take it for granted that we know of all who will attend and will provide accordingly. Make your application at once, stating the accommodations desired and the number of persons to use the same. Bear in mind that furnished rooms are very scarce, and that we guarantee tent accommodations only to those who place their orders with us. Address L. A. Hansen, Takoma Park, Washington, D. C.

See the announcement in the *Review and Herald* for rates. No deposit need be sent with your order.

W. T. Knox
For the Committee.

For Sale

A fine ten acre property for only \$200 per acre. All in wheat now. About 1½ miles from Orland. Irrigated. Terms, \$400 down, balance nine years with six per cent. For further information write to John Fransen, Box 219, Orland, Cal.

For Sale

Paying poultry ranch, modern brooder house, capacity 1,000 chicks; yards, houses, 2 windmills, plenty wood, water, alfalfa, fruit, 6 room house, etc. Will sell either stocked or not. For particulars address W. G. Rice, San Marcos, Cal.

Information Concerning Transportation to S. D. A. General Conference

Convention Rates

All the trunk lines have agreed on convention rates to the General Conference to be held in Washington, D. C., May 15 to June 8, 1913, this rate being \$107.50 for the round trip, Pacific Coast points to Washington, D. C., and return. Persons can have their choice of routes, going one way and returning another if they wish. If any should wish to return via Portland, Oregon, there would be an extra charge of \$15 or \$20.

Corresponding low fares will be in effect from Nevada and Utah points on the same dates as from California.

Date of Sale

These convention rates will be in effect only on Tuesday and Wednesday, May 6 and 7.

Limit of Tickets

Going, transit limit, fifteen days from date of sale, and journey must commence on date of sale. Final return limit in all cases three months from date of sale.

Stop-Over Privileges

Stop-overs will be allowed west of Chicago, St. Louis, Memphis, and New Orleans, on going trip, within going transit limit; and on return trip within final limit, except that no stop-overs will be allowed in California on going trip.

(Continued on page 7)