

PACIFIC UNION RECORDER



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

Vol. 13

Mountain View, California, August 28, 1913

No. 4

Pacific Union Conference S. D. A. Directory

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

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

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

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

Religious Liberty Secretary.—J. F. Blunt, 149 N. Kern Street, Los Angeles, Cal.

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

Executive Committee: E. E. Andross, J. J. Ireland, E. W. Farnsworth, C. L. Taggart, J. H. Behrens, G. W. Reaser, F. M. Burg, W. M. Adams, C. W. Irwin, H. G. Lucas, C. H. Jones, W. C. White.

The Field

Book News from Abroad All in Arms in Argentine

Now I want to send you some cheering news. We are all of good courage, and the work is in the onward march. Peru had an institute in February, Chile in the month of March, and Uruguay in April. The lines are strengthened and the boys are all in arms. Brother Schulz goes back to Bolivia in two weeks, determined to make "Patriarchs and Prophets" go. Brother Sherman takes my work in Argentine to-day. I am glad to send you another greeting and the assurance that we here in South America will stand by the ship, come what will. Our watchword is in Ps. 91:1 and Isa. 62:1: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." "For Zion's sake will I not hold my peace,

and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." We desire to consecrate ourselves to the dear Master more each day so that He can do a great work through us. To Him we also give the praise for all that He has done for us.

E. Max Trummer.

Experiences in Northwestern India

From away up on the border of Afghanistan, Brother Rick writes from Quetta, Baluchistan, as follows:

"We worked for two months in Bombay, then went to Kawachi, where we worked one month, and found many people ready to buy our literature. From there we took the train to some towns on the Indus River. These were not large places, and we were not sorry, because the heat was most intense, being surrounded by the great Sind Desert. The thermometer registered 118° in the shade. From there we took train to Quetta. This is a small city in the Himalayas, in Baluchistan. The climate here is ideal. We expect to spend about one month here, regaining strength for work on the plains again. We are greatly encouraged to know that more men are to come out soon."

The foregoing report drives one to consult his atlas, and is another evidence that the truth in its printed form is going to the nooks and crannies of our dark world.

Weeks's Macedonian Cry

The following paragraph from a long letter just received from Brother C. E. Weeks, will be of interest to his former associates in the West:

"From letters since received from Elder Town, I judge that the two men from California will soon be on their

way to the field. They will certainly be made welcome, and I plan on being right on the wharf to greet them and to give them a send-off in the work. I think I shall have them at it within twenty-four hours after landing. I hope that these two young men are just the men we want, and I am sure that you would give us none but the best. We thank you for this gift for India."

One of the young men referred to, Brother Wilbur Nelson (and wife) has already sailed, and we are diligently looking for a man to fill the place of the other, who has decided to continue in school work for another year at least.

China Still Waiting

From a letter from Brother Gillis, of Shanghai, we quote:

"We eagerly watch for the News-Letter, with its stirring news from the battle-field at home. Truly, great things are being done. If we only had bookmen with books to go into the field! Howsoever, our magazine sales, this month's issue, total up 67,000. It's Waterloo, gentlemen, but Napoleon is on the other side. Faith is the victory; diligence is the price."

How disappointed our brethren in China will be to learn that Brother Stratton has been advised by the best physicians obtainable not to attempt to go to China for at least a year! Who else have we to assist them? Certainly they are in direst need, for as yet they haven't a single man to take charge of book circulation.

Delivery Under Difficulties in Cuba

Brother H. A. B. Robinson reports Henry Brown's recent delivery in Cuba as follows:

"On Thursday night a dentist visited Henry Brown at his hotel and demanded

that his \$5.00, paid for a leather book, be returned to him. Henry refused. Then he went off and brought back about fifteen students, ranging from eighteen to twenty-two years. They came up the steps yelling, 'American, deceiver,' and many other names. They bounced into his room, hit him on the head, pulled some papers out of his hand, and again demanded that the price of the book be refunded. Henry stood back and said, 'Gentlemen, this is a private room, and I am paying for it, so please leave.' They did so, and he stood in the door behind a chair. They threatened him, and said he could not deliver another book in the town. Then they left, but returned soon after with a policeman, who wanted to see the contract Henry told him the men had signed. He showed it to him but would not let go of his prospectus when they tried to get it. They said he had put in an extra leaf, etc. They said they would see the judge about it, and he told them they could do just as they pleased and could bring the whole police force to his room any time they wished. Then he prayed. The next day he started delivering again in a coach. Some little boys ran alongside yelling at him and scattering leaflets which said:

“¡¡¡ATENCION! Pueblo de Villaclara, no te dejes engañar por un americano largo y flaco, que vende un libro titulado ‘Patriarcas y Profetas’ y que pide un centén por él, no valiendo una peseta. ¡Aunque hayas firmado, no pagues!’

“They took them all over town, but thank God, Henry was able to deliver his books even in houses where he saw the leaflets advertising him. It says: ‘Attention, people of Villaclara. Do not be fooled by a tall and thin American, who is selling the book ‘Patriarchs and Prophets,’ asking \$5.00 for it, when it is not worth twenty cents. Although you have ordered, do not pay.’ Brother Brown continued delivering, and put out about one hundred books, valued at about \$350. The rest he will deliver about the first of next month. He has no fears of losing orders, either. He is trusting in the Lord who is working for him, and who long ago said, ‘For we can do nothing against the truth, but for the truth.’”

The sense of work well done is the first instalment of the reward due and payable to the conscientious worker.

REPORT OF SABBATH-SCHOOLS IN CALIFORNIA CONFERENCE FOR QUARTER ENDING JUNE 30, 1913

School	Mem.	Attend.	Regular Offerings	13th Sabbath	Total	Av. per Mem. per Sab.
Alameda	53	47	\$ 60.00	\$ 8.15	\$ 68.15	\$.98
Arcata	21	15	9.87	4.13	14.00	.05
Banner	23	18	13.95	2.00	15.95	.053
Berkeley	125	118	169.93	50.01	219.94	.135
Byron	20	20	57.75	19.75	77.50	.298
Calistoga	26	19	10.81	5.10	15.91	.047
Eureka	83	70	45.77	13.03	58.80	.054
Ferndale	6	6	7.85	1.70	9.55	.122
Finley	11	11	3.07	6.58	9.65	.067
Fort Bragg	22	18	13.59	5.54	19.13	.081
Fortuna	10	7	7.26	3.40	10.61	.081
Guerneville	4	4	6.90	2.00	8.90	.17
Hayward	17	13	18.12	1.10	19.22	.088
Healdsburg	108	74	70.05	12.06	82.11	.059
Kelseyville	4	4	3.30	4.20	7.50	.15
Lakeport			4.50	1.35	5.85	.15
Los Gatos	29	24	34.80	5.58	40.38	.107
McKinleyville	20	16	4.75	.77	5.52	.021
Melrose	131	108	81.11	14.70	95.81	.056
Morgan Hill	21	18	14.54	10.60	25.14	.10
Mountain View	209	186	222.03	78.29	300.32	.11
Napa	62	48	33.80	6.06	39.86	.05
Oakland	254	250	197.38	72.76	270.14	.08
Oakville	7	6	4.80	7.40	12.20	.15
Pacific College	143	126	65.59	18.20	83.79	.058
Park, San Francisco	57	35	48.08	14.83	62.91	.085
Pepperwood (No report)			4.02		4.02	.014
Petaluma	15	6	18.09	1.05	19.14	.098
Petrolia	11	11	19.60	6.50	26.10	.182
Punta Gorda Light Station	5	5	3.45		3.45	.053
Richmond	27	19	27.24	31.14	58.38	.163
St. Helena	128	103	55.23	11.37	66.60	.052
San Francisco	95	76	94.08	18.13	112.21	.09
Sanitarium	187	157	182.19	45.00	227.19	.093
San Jose	76	57	30.03	5.78	35.81	.047
San Rafael	7	5	13.65	1.15	14.80	.16
Santa Cruz	40	40	23.21	3.53	26.74	.05
Santa Rosa	54	41	34.55	6.54	41.09	.058
Sebastopol	72	60	50.22	16.57	66.79	.07
Shively	10	8	2.15	1.00	3.15	.023
Skaggs	6		1.60		1.60	.02
Sonoma	63	57	44.45	16.00	60.25	.096
Soquel	7	5	6.65	3.10	9.75	.11
Ukiah	37	33	30.94	6.20	37.14	.077
Vacaville			6.19		6.19	.053
Vallejo	26	19	6.63	.57	7.20	.022
Vista Grande	40	38	48.45	7.55	56.00	.10
Willits	6		7.53	.15	7.68	.099
Conf. Home Department	31		29.08	6.45	35.53	.09
Totals	2,409	2,038	\$1,947.18	\$557.07	\$2,504.19	\$.103

Notes

Our average contributions by each member during the quarter have increased a little over one cent.

It makes a vast difference on which side of a figure the cipher stands. We hope to reach the time when there will be none at all *before* the figures in our average per member.

Byron still has the highest average per member, having increased its offering to .298—almost thirty cents a week for each member in the Sabbath-school. Petrolia gives .18 per member, and little Guerneville, .17; Richmond and San Rafael, .16; Kelseyville, Lakeport, and Oakville, .15; and Berkeley, .135. Fifteen schools gave ten cents or more per member every Sabbath during the quarter.

This is five more than gave that amount last quarter.

The gain in offerings this quarter over the last is \$301.34; we have gained during the first two quarters of the year \$783.55. Shall we make our offerings this year \$10,000? We surely can, for we have already reached \$4,707 the first two quarters.

There are nineteen reported converted, and thirty-eight baptized during the quarter. This is a good increase over the previous quarter, but we hope the number will continually grow larger.

Vesta J. Farnsworth,
Corresponding Secretary Sabbath-School Department, California Conference.

UTAH

Notes from Utah

The Utah Conference in a recent general letter to its churches gives the following notes which will be of interest throughout the union-conference. Brethren Alder and Johnson write from Ogden: "June 15, tent meetings were opened at 2945 Washington Avenue. After six weeks' services, both public and from house to house, five adults were baptized, July 26,—two brothers (one of whom was a member and was re-baptized) and three sisters. Four other sisters and one brother are keeping the Sabbath and desire to be baptized soon. Others are also keeping all the law, yet are not ready to identify themselves fully with us. We believe they will later.

"Miss Johanna Jensen and Mrs. J. D. Alder are helping in the Bible work and the music. We are encouraged, for God has blessed the efforts that have been put forth here. Remember us in your prayers as we open a series of meetings in another district of the city."

"Utah to the Front," is the motto of our loyal canvassers, writes Brother Ackerman, our field missionary agent. "We began this season with only two canvassers. Now there are five in the field, with the prospect of others entering soon." Those actively canvassing are L. R. Ackerman, A. R. Robinson, A. C. Walgamott, Paul Moore, and Mrs. Cora Walgamott. God is blessing our faithful canvassers with rich experiences and success in placing the books laden with truth with the people. For the week ending June 27, 1913, these soldiers in the front of the battle placed orders for \$481.90. How is that for business for the Lord? We need more canvassers *now*. Who will enlist *now*? Pray for the workers.

The Sabbath-schools' motto for Utah and the world is a "daily study of the Sabbath-school lesson," and "personal work for every pupil." "Let us remember this in our schools," says Mrs. N. M. Adams, the conference Sabbath-school secretary. Be a faithful Sabbath-school scholar, there every Sabbath possible. Mrs. Adams states that "the reports from the Sabbath-schools show an increase in every line during the last quarter. That is encouraging, is it not?" "Let us remember the thirteenth Sabbath offering. Last quarter's thirteenth Sab-

bath offering was three times larger than it was for the same quarter one year ago." One new school has been added. Be prompt in reporting, for one school can delay all the reports being sent on to the General Conference secretary.

NORTHERN CALIFORNIA-
NEVADA

Conference Items

Brother Wiley has been asked to do house-to-house work in Yuba City.

Elder Shultz spoke to the Lodi English brethren Sabbath, August 23.

Brother Osborne met with the Placerville and Camino churches last Sabbath.

Brother J. W. Rich met with the Chico church Sabbath, August 23, and Monday with the brethren and sisters at Red Bluff.

Elder C. M. Gardner reports that while the attendance is not large at Oakdale, yet some of the best citizens of the place are in attendance at the tent meetings.

Elder Brink and Brother Urquhart are looking after the company at Yuba City. They are only a short way from this place and one of them will meet with the company each Sabbath.

Some of the Lodi brethren and sisters are rendering valuable assistance in connection with the Stockton tent meeting. House-to-house visiting is being done by them, and quite often special music is provided.

We are glad to be able to report that Elder A. J. Osborne and wife are now located in Sacramento. Their address is 2131 P. St., Sacramento, California. Sister Osborne will take up Bible work in the city. We are sure that this move will be a great blessing to the church in Sacramento. We hope to be able in the near future to give this city additional Bible workers. Conference Office.

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Religious Liberty

What Was Said in Opposition to Sunday Laws at the World's Christian Citizenship Conference Held at Portland, Oregon

As the readers of the RECORDER are aware, the Sabbath was one of the topics discussed at the recent World's Christian Citizenship Conference in Portland, Oregon, and it was proposed to devise plans for the more vigorous prosecution of the work of enforcing Sunday observance. It so happened that it fell to my lot to make the only address in opposition to the false Sabbath and the civil enforcement of its observance. I have promised to transcribe my notes, made on the day of the discussion, when the whole matter was fresh in my mind, and barring a word here and there, which may possibly have escaped my recollection, the text which follows may be taken as an accurate report of my remarks.

The sectional division having this subject of the Sabbath for consideration, was convened July 3, 1913, at the First Presbyterian church in Portland, and the church was perhaps two thirds full. The chairman was Dr. W. E. Crouser, of San Jose, California, and several papers had been presented, exalting Sunday as the Sabbath, and calling for the enforcement of its observance. Dr. Crouser, the Rev. W. M. Rochester of Toronto, Canada; the Rev. James Renwick Wylie, of Beaver Falls, Pennsylvania; and the Rev. Dr. J. H. Leiper, of Portland, Oregon, were those appointed for such presentation, and a commission consisting of Dr. Albert T. Moore, of Toronto, Canada; the Rev. W. M. Rochester, Toronto, Canada; Dr. J. J. Meiklejohn, Melbourne, Australia; Dr. G. W. Grannis, New York City; the Rev. Canon H. Bickersteth, London, England; Dr. T. J. Scott, Bareilly, India; Dr. Andrew Watson, Cairo, Egypt; Dr. J. C. Hartzell, Monrovia, Africa, and the Rev. E. Deluz, Geneva, Switzerland, had been appointed to formulate a report on the subject of discussion.

Not willing that this vital issue should be discussed alone by those persons favoring Sunday legislation, two of our Seventh-day Adventist ministers residing near Portland had presented their cards, asking that they be accorded a few min-

utes to speak in opposition thereto, at the conclusion of the reading of the papers which had been prepared for the occasion. Others unknown to me also had asked for a hearing, and before the papers had been fully read, at least eight persons in the audience were awaiting an opportunity to be heard. My card, which was finely engraved and printed, seemed to appeal to those in authority, and I alone was permitted to be heard. I said:

"Brother chairman, brothers and sisters: I am glad to be present at this great world conference. I am in sympathy with most of the objects of this gathering, and it has been an inspiration to listen to the stirring addresses of the noble men who have participated in the public gatherings from day to day. I love the gospel of Christ; it has been a wonderful revelation to me, and I love to preach this gospel.

"And now as to the Sabbath. I love the Sabbath. I love the God who made it, and the Christ who observed it in His earthly ministry. But God made man a free moral agent, free to serve Him, and free to serve Him not, subject to the rewards and penalties faithfully proclaimed by Christ Himself and by the holy prophets in all ages.

"Nevertheless, government has sought to restrain the free exercise of individual volition in the practise of religion, and great persecutions have sprung up on account of the attempt on the part of the state to control men in respect to their religious ceremonials and observances. It was to escape such efforts on the part of the civil power to dominate in matters of religion, that my own ancestors came to America many years ago, with the Pilgrim fathers on the 'Mayflower.' And what did they come for?—Simply that they might find a land where they could worship God according to the dictates of their own consciences.

"What a splendid republic they established here in America! It was founded on the principle of liberty, and even the old Liberty Bell, which heralded the signing of the Declaration of Independence, had inscribed upon its surface the words, inspired of God, 'Proclaim liberty throughout all the land, unto all the inhabitants thereof.'

"I do not see, in view of these principles, how you can enact a law for the observance of Sunday. Men differ in their convictions as to the day that ought to be observed as the Sabbath.

Our good Dr. Leiper thinks we ought to observe the first day of the week."

Dr. Leiper, who was sitting behind me on the rostrum, had made a most absurd application of the Gamble theory, with the idea of exploiting Sunday as the real seventh day of the creation week, and thus to lend force to his remarks in favor of the compulsory observance of that day. He leaped to his feet angrily, and said: "I protest! I never said so. It is a distortion of my remarks."

Perceiving that any extended controversy with him would prevent me from saying the more important things, I did not undertake to explode the Gamble theory, whose absurdities are sufficient arguments in opposition thereto to convince most men. I merely responded, "I beg pardon, then, but let us see what the Bible says about it." With this explanation of the interruption, I will resume my report.

"Reading from the last verse of the 23d chapter of Luke, I find these words, referring to the faithful women who had been so intimately associated with the Saviour, and who had witnessed the crucifixion: 'And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.' The first verse of the next chapter says: 'Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus.'

"Mark tells us [inadvertently I said Matthew, but no one corrected me] that the Sabbath was *past* when the women discovered the facts at the time of the resurrection, so those who believe in the observance of Sunday as the resurrection day, like Dr. Leiper, are in error."

Again Dr. Leiper leaped to his feet, more angry than before, and the following dialog ensued:

Dr. Leiper: "I protest, I protest at this distortion of my remarks."

Mr. Blunt: "I beg pardon again."

Dr. Leiper: "Then don't transgress again."

Mr. Blunt: "But while it is human to err, it is divine to forgive."

Most of those present, whether favoring the enforcement of Sunday observance or not, evidently took no stock in the Gamble theory, and my remarks, made in a placating tone, and with some evi-

dences of amusement at the outburst of Dr. Leiper, provoked a general smile, which rid me of the interruption. Going on at that point, I said:

"But the constitutions of state and nation stand as an insuperable barrier to the enactment of laws for the restraint of men in their religious customs and practises. The first amendment declares that 'Congress shall make no laws with respect to an establishment of religion, or prohibiting the free exercise thereof.' The fourteenth amendment declares that 'no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.'

"Reference has been made to California, where I reside, my home being in Los Angeles, and one speaker alluded to it as the *only* state in which there is no Sunday law. Another speaker referred to the fact that the state supreme court of Oregon had declared the Sunday law in *this* state to be unconstitutional. But Arizona, as a matter of fact, is the only state which never has had a Sunday law on its statutes since admission to the sisterhood of states. So there are *three* states in the union which have no Sunday laws at the present time, and they are the only states in the union which have regarded the express guaranties of state and national constitutions, for the freedom of religion.

"In my own state of California we have this provision: 'The free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be guaranteed in this state.'

"In view of such guaranties, how can you secure a valid law for the observance of Sunday? Congress can not enact such a law constitutionally, and no state can abridge the privileges or immunities of citizens of the United States.

"Down in California, where I was opposing the enactment of a Sunday law, a gentleman (a Mennonite minister, by the way), interrupted the speaker at one of our meetings. He said *he* thought we ought to have a Sunday law. The speaker was inclined to resent the interruption, and sought to shut off the intruder, when I arose and said: 'I am convinced that this friend is sincere in believing we ought to have Sunday laws, and we certainly would not wish him to go away with a feeling that he was not welcome at our meeting. I would be glad for him to come again and to bring

his friends.' After the meeting, I spoke to this man, and as I grasped his hand, I knew I had touched his heart. I told him, however, that I looked at the subject under discussion from the same standpoint as the speaker; and I asked him if it was not a fact that the United States was founded on the principle of liberty. He assented to it, and he also knew that we had a constitutional provision in California, guaranteeing the free exercise of religious profession and worship, *without discrimination or preference*, and I asked him: 'What would you think of it, if we who observe the seventh day as the Sabbath were to go up to Sacramento and bring pressure to bear upon legislators until they should enact a law compelling all men, without respect to their volition, to observe *Saturday* as the Sabbath? Would you not regard that as a discrimination?' The gentleman paused a moment and then said: 'I never saw it in that light before. I see now that it is not a proper subject for legislation; it is a matter of conscience between the individual and his God, and he went away to *oppose* Sunday laws instead of working for their enforcement.

'But I see I have exhausted my time, and I will close, thanking you for the privilege of speaking even these few words.'

Once in the midst of my remarks and again at the close, the audience broke out in applause, and the manifestation of appreciation and agreement was so sensibly felt that when the resolutions previously framed, and calling for aggressive action for the securing and enforcement of Sunday laws, had been read, and a motion had been made and seconded for their adoption, objection was made from the platform and from the floor by the little ring of managers of the meeting, that it had been understood "that the resolutions would be referred to a committee."

The inference is clear why they would not put the resolutions to a vote. The applause had made them cautious how they gave an opportunity for an expression that perhaps would prove disastrous to their plans, and though efforts were made from the floor to secure the further discussion of the issue, the managers would not consent either to an extension of time for debate, or to setting a special meeting for the following Saturday at 10 A.M.—as provided for in their own program,—when the entire

matter could be thrashed out. They said, "Some of us have another meeting to attend at once." To this the retort was sent back from the floor, "But some of us don't have to go. Why not let us stay and finish the discussion?" But the National Reformers, so-called, had heard enough, and they hastily adjourned.

The papers next day made the incident the feature of the hearing on the Sabbath issue. The *Oregonian* gave this heading to the article, which was its only one on the entire hearing: "Preachers Clash Regarding Sunday. Seventh-Day Adventist Takes Rap at Dr. Leiper, Then Makes Apology. Sabbath Laws Opposed. Rev. Mr. Blunt Maintains Statutes for Day of Worship Unconstitutional and Abridgment of Religious Liberties of His Sect."

While not distinctly accurate, the reports certainly were not hostile to the truth of the Scriptures, or opposed to the preservation of the constitutional liberty of individuals in the exercise of religious preferences. "Law-Fixed Sunday" was a sub-head in the *Oregonian* article.

There were many things I would have been glad to say in the time allotted to me; but it was impracticable to cover more ground, even speaking rapidly, as I did, and I have understood that I consumed only about six minutes altogether in what I said. Even then, I saw that the chairman was manifesting some nervousness, and I feared he might interrupt, and that would have been construed possibly to the disadvantage of the cause I was representing. So I closed, of my own volition, and left all imperfections of my address to Him who can shape things to His will.

We understand that there is a disposition on the part of the National Reformers to make San Francisco the next place of meeting in 1915, when the world's fair will be in progress. As California has been the leading offender in failing to maintain a Sunday law, and as the happy repeal of the law in this state has led to liberality of sentiment elsewhere, until Oregon on the north and Arizona on the south have joined hands with the Golden State for the preservation of civil and religious liberty, it may be their idea that this is the most needy field of endeavor.

Let us beware how we slacken our efforts, lest their sophistries be received

even here as gospel truth, and thus the main barrier to national legislation be removed.

Another thing, do not fail to keep the subject of civil and religious liberty before our own people. It ought not to be regarded as a side issue. As Elder Corliss has said times without number, it is finally to be the *only* issue on which we can obtain a hearing. Incidentally, always, the enduring demands of the fourth commandment are brought into any such discussion.

J. F. Blunt,

Sec'y Pacific Religious Liberty Assn.

Utah Association

The next annual session of the Utah Conference Corporation of S. D. Adventists will convene at Ogden, Utah, in a tent located on the corner of 24th and Jackson streets, September 12, 1913, at ten o'clock A.M. All business pertaining to the association will be transacted, and the officers for the coming year will be elected. Each local church is entitled to "one delegate for the organization and one additional delegate for every five members."

W. M. Adams, *President*.
J. F. Gaster, *Secretary*.

Utah Conference

The next annual session of the Utah Conference of Seventh-day Adventists will be held at Ogden, Utah, September 10-14, 1913. The meetings will be held in a tent located on the corner of 24th and Jackson streets. At this session, the officers will be chosen for the ensuing year, and other business transacted which may properly come before the conference. Each church is entitled to "one delegate for the organization and one additional delegate for every five members of its membership." There will be no tents for rent, but rooms can be secured at a reasonable rate. Those desiring rooms should write immediately to Elder J. D. Alder, Ogden, Utah, 2941 Washington Ave., stating just what you want. The first meeting will be held at eight o'clock Wednesday evening.

W. M. Adams, *President*.
J. F. Gaster, *Secretary*.

For Rent

My sixty acre dairy and fruit farm, including stock and implements, two miles from town. Church and church school privileges. Applicants will kindly state experience, and furnish references as to responsibility, etc. Address,

L. M. Bowen, Hughson, Cal.

REPORT OF BOOK WORK FOR WEEK ENDING AUGUST 1, 1913

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
Arizona						
D. W. Chaney	C. K.	14	5	\$12.50	\$20.00	
G. H. Reese	C. K.	23	14	22.00	41.50	
2 Agents		37	19	\$34.50	\$61.50	

REPORT OF BOOK WORK FOR WEEK ENDING AUGUST 8, 1913

Southern California						
D. G. Edwards	P. G.	26	4		\$14.00	
W. O. James	H. & H.	8	8		20.00	
Adam Ratzlaff	B. R.	6	3		13.85	
L. D. Andrews	B. R.	8	2		8.00	\$21.00
D. Nesty	B. R.					50.00
5 Agents					\$55.85	\$71.00

REPORT OF BOOK WORK FOR WEEK ENDING AUGUST 15, 1913

N. California-Nevada						
M. A. Reese	G. C. & H.	40	10	\$5.75	\$34.25	
G. B. Morrison	P. G.	25	2		11.00	\$169.00
H. R. Miller	P. G.	30	1		4.50	221.00
J. W. Rich						202.50
4 Agents				\$5.75	\$49.75	\$592.50

Arizona						
D. W. Chaney	G. C.	25	7	\$12.00	\$34.00	
G. H. Reese	P. & P.	15½	23		68.00	
C. F. Innis		20			45.50	\$12.75
3 Agents		60½			\$147.50	\$12.75

California						
Glenn Adams	B. R.	13	7	\$1.00	\$23.00	
C. O. Blincoe	P. G.	12	3		11.50	
Charles Brooks	P. G.	26	7		26.50	
3 Agents		51	17	\$1.00	\$61.00	

PERIODICAL SALES REPORT — CALIFORNIA CONFERENCE

July, 1913

	L. and H.	Signs	Watchman	Liberty	C. Signs	Value
Mrs. S. Graves	600		200			\$80.00
Mr. and Mrs. F. M. Callicotte	350					35.00
G. H. McCoon	300					30.00
W. A. Gonter	150	100				25.00
Ruth Crane	100				118	21.80
Mr. and Mrs. M. M. Hust	100	100	100			30.00
Ruth Kuel	65					6.50
Mrs. Grimmett	25			25		5.00
J. W. Bressie	50	50				10.00
Mrs. E. D. Mills	25					2.50
Miss Florence Morser		166		259		42.50
Mrs. J. J. Hart		150	150			30.00
Miss Lila Hazelton		100				10.00
Oakland Missionary Society		50	50			10.00
J. R. Reed		50				5.00
G. A. Kuhns		25				2.50
Mrs. O. A. Adams				50		5.00
Mrs. Ada Price					25	2.50
Office Sales		25	10		38	7.30

Total magazine sales 3,606
Miscellaneous subscriptions 879

Value \$360.60
324.41

Total \$685.01

Further Results from Seed-Sowing

A field missionary agent, while spending a few days at home attending to his office work, went out to sell *Life and Health* to keep his hand in, and to have a personal part in that work. He found a man who showed much interest in what we believe as a people. Bible readings were arranged at once, and two weeks later he decided to keep the Sabbath. This created quite an interest in the selling of *Life and Health*, and several of the church-members went out with this magazine. Some of them had much success, and their experiences given at the next missionary meeting were very interesting.

A minister received a letter from the secretary of the tract society, telling him of a gentleman who had purchased a copy of "Great Controversy" about two years before, from one of the canvassers. He had become interested, and had recently ordered two more copies of the book for his friends. The minister wrote to this gentleman, and then visited him, holding studies with the family. The father and eldest son have now decided to keep the Sabbath and follow on in the truth. The remaining members of the family are much interested. The family consists of six adults, all of whom are highly respected. On each visit to this family, who live some distance from where this minister is laboring, he has held a public meeting for the neighboring farmers, and at the last one sixteen adults were present, some having driven about ten miles.

On investigation he found that the canvasser did not have an easy time in securing his order, but persisted, and now we see the result. It pays to be determined and persistent.

A colored girl, selling "Bible Footlights," tells of her experience as follows: "The day closes, and it has been of rich blessing to me. I delivered a book to a man, and he said he knew a lady who would surely buy a book if she could see it. So he had me wait while he went for her. In a few minutes she came, and while giving her the canvass she became deeply interested in Christ's second coming. She said she wanted to know more about it, and that she was weak and in darkness. She also said that the Lord sent the book that she might be drawn nearer to Him and His requirements.

"I know not words to express the joy

I felt for the privilege of giving her what she had so earnestly sought. It seems so good to find here and there such ones. I am happy in the work, and I mean to attempt greater things for God and know He will bless me accordingly. I feel like pressing on to the end, and then have a home in the earth made new."

These experiences show how the Lord is using the literature to gather out the honest souls. Do not others desire to have a part in thus gathering in the harvest? Remember the word of the Lord through the spirit of prophecy: "There will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven."

On the other hand, an evidence of the danger of delay has come to us. A minister writes:

"The Lord made no mistake when, twelve years ago, He told this conference, through the spirit of prophecy, to work this line. A farmer living here at that time, with a large family, was keeping the Sabbath, but he became discouraged and gave up the truth, and so far all our efforts have failed to restore him."

The Lord has said through the spirit of prophecy: "We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere."

When the Lord says we have no time to lose, we surely have not. Neglected opportunities will mean souls lost, and faithful work will result in souls saved, for now is the time of the harvest.

E. M. Graham.

Sec. Home Miss. Dept. of Gen. Conf.

Our Foreign Mission Seminary

We have received the annual announcement of the Washington Foreign Mission Seminary, which gives a general statement concerning the work of the school, the rate of tuition, etc. The fact that Seventh-day Adventists maintain an institution so largely devoted to foreign work is a striking evidence that we are a missionary people.

It is suggested that we are in the third stage of our missionary operations. The first was an endeavor to occupy territory, the second to secure resources of men and

means, the third was a demand for efficiency. It is surely true that "the times demand great efficiency and deeper consecration."—"Testimonies," volume 9, page 27. There are excellent opportunities afforded at Washington for special training for Christian work. The Seminary specializes in the training of evangelical workers,—ministers, Bible workers, medical missionaries, and colporteurs. Thorough intellectual work and practical training are both emphasized.

The Seminary will open September 17. The announcement can be obtained by writing to M. E. Kern, President, Takoma Park, D. C.

Comparative Statement of Tithe California Conference January 1 to July 31, 1913

	1912	1913
Alameda	\$ 573.09	\$ 620.93
Arcata	207.77	89.64
Berkeley	892.31	1,377.46
Byron	246.00
Calistoga	174.17	203.99
Daly City	282.95	403.06
Eureka	364.18	543.61
Ferndale	94.90	84.55
Fortuna	449.15	270.67
Hayward	129.10	99.64
Healdsburg	616.15	780.47
Kelseyville	94.92	48.10
Los Gatos	119.44	200.20
McKinleyville	42.70	61.05
Melrose	1,214.86	1,225.71
Morgan Hill	377.44	400.95
Mountain View	2,813.61	3,223.60
Napa	355.30	594.33
Oakland	2,277.85	2,714.76
Pacific College	1,112.45	997.93
Park, San Francisco	215.01	328.60
Pepperwood	99.15	23.05
Petaluma	249.90	198.29
Richmond	237.44	325.60
St. Helena	1,113.34	851.64
Sanitarium	3,990.82	2,845.19
San Francisco	2,138.34	3,908.92
San Jose	1,394.82	1,043.83
Santa Cruz	296.20	200.21
Santa Rosa	186.16	418.97
Sebastopol	325.30	203.12
Sonoma	233.57	267.03
Soquel	50.90	50.45
Ukiah	117.35	209.00
Vallejo	63.83	64.95
Watsonville	117.80	107.08
Personal	1,025.08	1,160.04
	\$24,047.35	\$26,392.62

Claude Conard,
Treasurer.

Wanted

Handy man for work about sanitarium and grounds. Seventh-day Adventist Swede preferred. No family. Address Garden City Sanitarium, San Jose, Cal.

Engineer

An engineer of over twenty years' experience in mechanical, electrical, steam, civil, and hydraulic engineering wishes a position or work where he can keep the Sabbath. Address Engineer, 1076 Twelfth St., Oakland, Cal.

Battle Creek College Association

This association was formed at the last General Conference. It consists of all Battle Creek College teachers and students who will send to the secretary their address, last year in the college, course of study from which graduated, present office or occupation, and fifty cents membership fee. To all such a booklet will be mailed containing a report of the Battle Creek College reunion, report of organization of association, constitution and by-laws, names of charter members, addresses of 250 old students and teachers. Charter membership list open till January 1, 1914. Large photograph of nearly 100 old teachers and students for fifty cents. Address C. C. Lewis, Secretary, Takoma Park, D. C.

Fernando Academy

Advanced Class in Hygienic Cooking

There were twenty young people who entered the cooking class this year. The first few lessons were on the scientific principles and theory of hygienic cooking. Then we took up the practical work.

There being too many in the class to work to good advantage, it was thought best to divide the class into two sections. We had the girls' division on Mondays from 3 to 5 P.M., and the boys' on Tuesdays from 3 to 5.

This plan proved quite successful, each division taking active interest and pleasure in their work, securing good results from the first. The divisions had the same lessons, so one would not have any advantage over the other.

Besides learning to prepare thirty-seven varieties of food, they were given instruction in the making-out of menus.

To finish the term's work, instead of giving a written examination, each division cooked and served a regular Sunday dinner for the school. That the work of the year had been a success was very evident to all the students and teachers who partook of the good things prepared by the class.

H. E. Hollingsworth, Chef.

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.

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THURSDAY, AUGUST 28, 1913

More than five hundred persons were present last Sunday night at the gospel tent meeting in San Jose. The tent is located near the heart of the city, and the interest is keeping up splendidly. Elders J. W. McCord and A. S. Marchus have charge of the series of meetings, and associated with them is a group of able and earnest Bible workers. Remember San Jose in your prayers.

The interest in the Sunday evening meetings held in the Oakland church has steadily grown. Dr. L. A. Reed, editor of the *Signs of the Times* magazine, who has carried the burden of the speaking since before the General Conference, tells us that fifty-five persons last Sunday night expressed a desire to receive Bible readings in their homes. While he has presented the strong doctrines of the message, including the Sabbath, the warnings of Revelation, and other truths, the attendance has not diminished but rather has increased. Each Sunday night the church is well filled, and the Lord is wonderfully working. Quite a number have already expressed a determination to keep the commandments, and to unite with the Seventh-day Adventist church. Much of the success that has accompanied this series of meetings, says Dr. Reed, may be attributed to the hearty support of the Oakland church in working for a large attendance, in the distribution of our literature, and in coming and helping in the meetings. Hundreds of tracts and magazines are used in connection with the services, from fifty to a hundred of the latter being eagerly purchased each week at the close of the evening by interested persons who have heard the sermon.

It is time to begin planning for the Missionary Volunteer reading courses. Do not fail to take one of them. The books are good; they merit your careful reading. Senior Course, No. 7, contains the books "From Exile to Overthrow," 60 cents; "From Judaism to Christianity," 85 cents; and "Wild Life on the Rockies," \$1.10. Those who join the Junior Course, No. 6, will read "The Black Bearded Barbarian," 60 cents; "Thoughts from the Mount of Blessing," 75 cents; and "In the Tiger Jungle," 85 cents. The first weekly assignments and helps will appear in the *Instructor* of September 30. Order books through your tract society.

The Harvest Gathering

\$100,000 is the mark set this year to be gathered in for foreign missions with the beautiful missions number of the *Review and Herald* which is all ready for the campaign. The time set for the campaign by the General Conference is October 6-10. The general plans are much the same as in former years, instruction booklets and solicitor's cards having been provided. These supplies, including the papers, should be ordered by all our churches just as early as possible, as it will take two weeks to get returns from Washington, and in order to best supply the field, special request is made by the publishers for orders to be in their hands the first of September, if possible. So, in harmony with instructions that are now going out from our various conference headquarters to the churches, we feel to urge that our church officers enthusiastically and carefully plan for the ingathering work, and order their papers and supplies at once from their tract society.

The special missions *Review and Herald* is certainly a beautiful issue. It carries to the world the very best in the way of reports of our foreign mission work, that our missionaries and leaders have to give. It carries out to the person whose interest in missions may never have been aroused the spirit of our recent World General Conference. Its message will touch hearts and influence thousands to give of their means for the world-wide proclamation of the gospel.

Arizona Camp-Meeting

(Note Change of Date)

The annual conference and camp-meeting for Arizona will be held November 13 to 23, instead of the date previously

announced. The question of securing workers from California makes this change necessary. All churches in the conference should elect delegates for this meeting on the basis of one for the organization regardless of the total membership, and one for each fifteen members or fraction thereof. We have the assurance that the following workers from abroad will be with us: Elders Andross, Farnsworth, and Booth, also Brother A. A. Cone. While the attendance at our first camp-meeting, held last year, was excellent, yet we hope for a still larger attendance this year. Provision will be made so that those coming long distances by rail, will have half of their railway fare refunded to them on the camp ground. This will make the rate as cheap as during the time of the state fair. This will apply to points as far away from Phoenix as Tucson and Prescott.

G. W. Reaser.

Utah Conference Meeting

We are looking forward to the coming conference meeting for the Utah conference with unusual interest, believing that, with the Lord's special help, it will be the best meeting ever held in that conference. Arrangements are being made for good ministerial help. In addition to local ministers, we expect to have the help of either Elder M. C. Wilcox, or Elder E. W. Farnsworth. If the Lord wills, I shall be in attendance throughout, as will also Brother J. J. Ireland, union conference treasurer.

This meeting is to be held in Ogden, Utah, from September 10-14. The location is Twenty-fourth and Jackson streets, and arrangements for rooms, etc., should be made in advance, as suggested in the regular legal notice appearing elsewhere in the paper.

We feel to urge our people in Utah to attend this annual gathering. The Lord has come very near to His people in the other conference meetings that have been held in various parts of the union. In many instances our people have attended these at a real sacrifice, but they have returned to their homes greatly refreshed spiritually, and strengthened for their part in the Lord's work.

Let us work and pray to the end that this meeting in Utah shall be largely attended, and that it will indeed mark a new era in the work in that great state.

E. E. Andross,
Pres. P. U. Conf.