

PACIFIC UNION RECORDER



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

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Office Address.—Box 146, Glendale, California.

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The Gift of Prophecy

In the gift of Christ God gave to men the best that heaven could bestow. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. Just before His death the Saviour said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

The Saviour had a work to do in heaven in behalf of men; He must begin His work as our great High Priest. "Therefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. While He intercedes in heaven in behalf of men, the Holy Spirit pleads on earth with men.

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour." Testimonies, Series B, No. 7, p. 63.

"Wherefore He saith, when He ascended up on high, He led captivity

captivity, and gave gifts unto men." These gifts of the Spirit were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." They were to continue in the church "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:8, 12, 13.

The gifts of the Spirit in the early church were manifested in various ways. (1 Cor. 12; Rom. 12; Eph. 4.) Though all of these gifts are important, and even essential to the full development of the body of Christ, the gift to be most desired is that of the spirit of prophecy. While it does not stand first in numerical order, it does occupy first place in order of importance in the development of spiritual life in the church. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14: 1.

The presence of this gift in the remnant church is one of the chief causes of the wrath of the dragon being directed against it. (Rev. 12: 17.) It is only because of the powerful influence this gift exerts over the lives of men and women in opening "their eyes, and in turning them from darkness to light, and from the power of Satan unto God," (Acts. 26:18) that the enemy of all righteousness directs his wrath against it. The sin of ancient Israel that brought the wrath of God against them "till there was no healing" was, that, when "The Lord God of their fathers sent to them by His messengers, rising up betimes and sending, . . . they mocked the messengers of God, and despised His words, and misused His prophets." 2 Chron. 36:15, 16. The same sin was present in the days of Christ, and resulted in the rejection of their only Saviour—the greatest of all proph-

ets. (Deut. 18:18, 19; Acts. 3:20-23; Matt. 23:29-36; † Thess. 2:14-16.)

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in every thing ye are enriched by Him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you; So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.—1 Cor. 1:4-8.

To enrich is to make rich; to fertilize, to make fruitful. We enrich the soil when we add to it such elements as it may lack that it may be made productive. It is God's desire that in every thing His children be *enriched, be made fruitful in all utterance, and in all knowledge.* But, *the measure of our enrichment will be the measure of our acceptance of the gift of prophecy.*

The testimony of Christ is the spirit of prophecy. (Rev. 19:10.) To confirm is to settle or fit firmly: "to ratify, to settle, to establish; to render certain or beyond doubt by fresh evidence."—"Universal Dictionary."

When in the hearts of God's remnant people the spirit of prophecy has been settled firmly they will "come behind in no gift waiting for the coming of our Lord Jesus Christ." They themselves will then be confirmed unto the end that they may be *blameless* in the day of our Lord Jesus Christ.

The instrument through whom, for more than seventy years God has been pleased to speak to His people is now at rest, her work is done, and she now awaits the coming of the Life-giver that she may receive her reward. But the many volumes of precious instruction and counsel that through all these years have been coming to us are with us. They live on in their perennial fresh-

ness to bring new life to the believer, to be a mighty factor in perfecting the character and preparing the child of God to stand in the presence of the King.

E. E. ANDROSS.

A Sketch of the Life of Mrs. Ellen G. White

[A portion of a paper prepared by Elder M. C. Wilcox and read by Elder A. O. Tait at Mrs. White's funeral on the Richmond camp-ground.—Ed.]

God makes much of individuals. All the great movements, awakenings, and crises of the centuries have centered around individuals, so that the story of the lives of these persons must include the history of God's work in the world or the history of the crises or movements. We cannot think of the Deluge without thinking of the one man Noah. Noah's biography includes the history of the flood. It would be utterly impossible to write an adequate history of the Hebrews and omit Abraham and Moses and Joshua and Samuel and David and Solomon and Elijah and Isaiah and Daniel and Josiah and Ezra—the giants in God's work all along the history of that people.

We could not properly talk of the Reformation and not mention John Wycliffe, the morning star of that movement, and Martin Luther. John and Charles Wesley, with their mighty mother Susanna, meant Methodism. And in the Advent Movement, the giving to the world of the last message of reform, there are two persons whose biographies must include the beginning and the establishment of the movement and its world-wide growth. Nay, more, God's hand through them will affect it to the end. I refer to Elder James White and his beloved wife, Mrs. Ellen G. White.

It would take a large volume to give a brief and comprehensive history of this work. It would take a volume to give an adequate story of the life of the noble woman we honor today—Mrs. Ellen Gould Harmon White. This sketch must therefore be inadequately brief and very imperfect.

Her parents' names were Robert and Eunice Harmon. They came of good old New England stock, for many years resident of the State of Maine. They were earnest, devoted members of the Methodist Church, prominent in Christian labor for the conversion of sinners, and having the joy of seeing all their eight children converted and early gathered into the fold of Christ.

Ellen, the subject of our sketch, was a strong, healthy child, of sunny and hopeful disposition, ready and eager to learn, of quick perception and retentive memory. She rapidly and vigorously developed both physically and mentally. She was fond

of society, persevering, resolute, courageous, giving promise of a useful, active womanhood. But at the age of nine she met with an accident which affected her whole life. A schoolmate threw a stone, which struck Ellen full in the face, breaking the bridge of her nose, and resulting in almost fatal illness.

She was forced to relinquish all study. After a rest of three years, she attempted to again attend school, but rapidly failing health demanded the relinquishment of all her high ambitions and hopes to secure an education. She never attended school after the age of twelve.

In March, 1840, at the age of thirteen, she listened to some of the thrilling discourses of William Miller, on the Lord's coming. Thousands were stirred by his preaching. There was a general seeking of the Lord in all churches, many were converted, and Miss Harmon, after deep, heart-rending, soul-searching, found great peace in believing. Her mother and her brother Robert were great helps to the young disciple. She was received by the Methodist Church into full fellowship, after immersion in the ocean,—a fitting type of her death to sin and her new life of consecration to the service of Christ for the world. As in baptism, so in other things, nothing but the Word of God could satisfy her conscience. That Word demanded sacrifice, self-denial, simplicity in life and dress. She followed the chosen path throughout her long and useful life.

A little later, the nearness of Christ's coming was again brought before her, and she studied with clearer view the prophecies of the Word. She sought God for greater holiness of life. Her sensitive heart was greatly troubled over the doctrine of eternal misery. She could not reconcile it with the revelation of God's love. As she contemplated it, her sensitive soul was again shrouded in darkness. About this time, too, came a decided conviction that she ought to pray in the public prayer-meetings. From this she shrank till her secret prayers seemed mockery. Out of this condition she was helped by her mother, and by a minister named Stockman, who felt that the Lord must be fitting her for some special work. Promising God that she would do and suffer anything He might require of her if His smile could again cheer her heart, she gave herself anew to her Saviour, lifted the cross, took part in prayer-meetings, and God greatly blessed her.

From that time began her public labors, at the age of sixteen. In 1843, for then she began to tell of her experiences with God, and to labor for her associates, to some of whom she seemed beside herself. But she labored and prayed till each one whom

she had sought out was converted to God.

In December, 1844, God gave her a vision of the second coming of Christ and the reward of the righteous. The exceeding weight of glory that awaits the faithful was placed in contrast in her mind, to the fading pleasures and riches of this life. God had told her that it was her duty to tell it to others; that she would meet with great opposition; but His grace would be sufficient. She was then but seventeen years old, frail in health, small, timid, and retiring, but after severe struggle she went forth. Other visions were given, other duties presented, other crosses lifted. God blessed the frail child as continually larger fields opened before her. Greater and clearer vision revealed new duties; new duties brought heavier burdens, and the heavier burdens brought greater blessings for others' spiritual good and the enlargement of her own life.

August 30, 1846, Miss Harmon was married to Elder James White, a native of Palmyra, Somerset County, Maine. James White was born August 4, 1821, and was a lineal descendant on his father's side of Perigrine White, born on the "Mayflower" in the harbor of Cape Cod before the Pilgrims had made a home in the wilderness, to whom the court gave 200 acres in consideration of his birth.

Henceforth her labors were linked with her husband's till his death, August 6, 1881.

Neither of them knew the luxury of wealth or ease. Strenuous, arduous, burden-bearing, afflicted with sore sickness, sums up the life of both to the end. They were brought together by kindred belief in prophetic fulfillment and the near coming of Christ. They saw from the prophecies and other Scriptures that the judgment of God was impending and that the rule or standard of character at that tribunal was the law of God. They therefore began the observance of the Seventh-day Sabbath, and taught it in their public labors.

Among the important things seen in the restoration of truth, was the outpouring of the Holy Spirit and the distribution of the gifts of the Spirit in the church as manifest in early Christianity. More than this, they believed that the gift of prophecy was bestowed upon gift of prophecy was bestowed upon Mrs. White. Through this gift, as of old, there were given to the church revelations and visions from God. These were subjected to every test which could be demanded.

The characteristic manifestations recorded in the Scriptures were present in the visions of Mrs. White,—the open eyes, unaffected by anything around, even by touch upon the eyeball, gazing with exceeding intentness at something beyond; the absence of breathing; the manner of speech—

similar in every respect to those characteristics of the ancient prophets.

While in vision she has been repeatedly examined by skeptics, unsympathetic physicians, and by one physician conversant with spiritistic manifestations, who had boasted that he could immediately bring her out of vision, but who in alarm was compelled to leave the house.

Invariably the influence of these visions has been to impress upon the unprejudiced the presence and power of God, and, unlike spiritistic manifestations through mediums, has left the one through whom given stronger physically.

Mrs. White began her public labors among the Adventist people by visiting companies in Maine, New Hampshire, Vermont, and Massachusetts. Her travels with her husband marked the progress of the work. In 1846 Connecticut and New York were visited. In 1849 they began the publication of a paper called "Present Truth," afterward changed to the "Advent Review and Sabbath Herald," the denominational organ to the present time. In the next three years this paper was issued at irregular intervals from Middleton, Conn., Oswego, N. Y., Paris, Maine, Saratoga Springs, N. Y., and Rochester, N. Y.

In 1853 the travels of Mr. and Mrs. White had extended to Michigan, where were several new companies of believers. In 1854 Wisconsin had been visited. In 1855 the publishing work, which was now growing, had been moved to Battle Creek, where for several years Mr. and Mrs. White made their home, making frequent visits to the various churches east and west.

In 1860 they visited Iowa, the western limit at that time. The radius of their work greatly extended, as the message was carried to other States.

In 1868 the first camp-meeting was held in Wright, Mich., and in 1870 Elder and Mrs. White attended twelve such meetings. This was their experience from year to year. In 1880 they had visited and held meetings in twenty-four states and territories and in Canada. The audiences at these gatherings reached at times several thousand persons.

We have not time to speak of Mrs. White's influence in the organization of this work, especially as regards its simplicity and freedom; of the development of our sanitariums, our publishing work and our schools.

The work in California had been inaugurated by Elders J. N. Loughborough and D. T. Bourdeau in the summer of 1868. In the autumn of 1872 Elder and Mrs. White visited San Francisco, Santa Rosa, Woodland, Healdsburg, and Petaluma. Here her testimony was received and their labors were greatly appreciated. In February, 1873, they went to

Michigan, returning to California in December of that year to take up new and greater burdens and start new enterprises. In 1874 two tent-meetings were held in Oakland, Brother and Sister White attending. Here Mrs. White spoke with telling effect on the great temperance question in a local option campaign.

The publishing work was begun in Oakland, the first issue of the "Signs of the Times" being dated June 4, 1874. In 1875 the Pacific Press Publishing Company was organized, with capital stock first at \$28,000. It is now continued in the Pacific Press Publishing Association with a present worth of nearly \$250,000, and a yearly output of half a million dollars in religious and educational literature.

God revealed to Mrs. White that a great work would be done upon the Pacific Coast and in the cities around the Bay. This began to materialize very early; for church buildings were erected in Oakland and San Francisco in 1875 and 1876. In helping to build these churches, Mr. and Mrs. White sold all they had in the East.

Mrs. White was intimately connected with the starting of the college at Healdsburg, from which laborers have gone forth to all parts of the world. That school is now continued in Pacific Union College, near St. Helena, which has also received her hearty support.

Having borne a great burden in the building up of the Battle Creek Sanitarium, Elder and Mrs. White took special pleasure in encouraging a like work in California, which resulted in the development of the St. Helena Sanitarium—started as the Rural Health Retreat. A life-long physical sufferer, Mrs. White's sympathies have ever been drawn out to the afflicted. In connection with four of the medical missionary enterprises in California,—at Paradise Valley, near San Diego; at Glendale, near Los Angeles; and at Loma Linda,—Mrs. White has borne heroic burdens and rendered great assistance. This is especially true of the College of Medical Evangelists at Loma Linda.

In 1878 she visited Oregon. Here she attended Oregon's first camp-meeting at Salem. Here she also delivered an address on temperance in a Methodist church, spoke to the public in the public square on the simplicity of gospel religion, and at the State prison she addressed the prisoners in a body.

Mrs. White bore her husband four sons, two of whom are dead. The eldest, Henry Nichols White, born August 26, 1847, died at the age of sixteen. Herbert, who lived but two months and twenty-four days, died December 14, 1860. Of the two living, the eldest is James Edson, born July 28, 1849, now residing in Marshall, Mich.; the younger, William Clarence,

born August 29, 1854, who has been the business agent and manager of his mother's affairs, and who has accompanied her in her extensive travels since the father's death in 1881.

Mrs. White traveled extensively, speaking in the great camp-meetings of our people and in public halls. In 1885 she visited Europe, remaining there for nearly two years, winning and establishing souls in the faith and helping our institutions in the various countries. She found great pleasure in meeting with the descendants of the ancient Waldenses and Albigenses, and speaking to them on the everlasting gospel.

In 1891 she, with her son W. C. White and other helpers, sailed for Australia. She remained in the Australasian field nearly nine years. Here her labors helped greatly in establishing the young work. In educational, health, medical, and publishing work she left the field much stronger than she found it, and this was also true in spiritual lines.

In foreign fields she has traveled a distance equal to twice around the globe.

In 1900 she returned to California, where she lived at her modest home near St. Helena to the time of her death, visiting, till within the last two years, various parts of the United States. Since then she has been engaged, with her helpers, in preparing manuscripts for publication. The feeble, frail frame, however, could not go on forever. It has already doubled the usual number of years in labor and toil for others.

More than a score of different books have come from her indefatigable pen, containing many thousands of pages. The aggregate circulation of these books is estimated to be not less than 3,000,000 copies. Besides these, there have been numerous articles in periodicals and many tracts and pamphlets. Her writings have been translated into thirty-four different languages.

Mrs. White ceased her work here as she began—poor in this world's goods. Her income from her books—no inconsiderable sum—has been used freely in the support of needy enterprises and needy people. Her heart has always been sympathetic with the suffering and needy, and her own hands, as well as those of her secretaries and helpers, have often ministered to the sick and suffering. She has not left a princely fortune for unworthy heirs. Her estate, "Elms-haven," near St. Helena, and her interest in her books, will be administered by a board of five trustees already provided for. The greater part of the profits which may accrue will be used to carry forward the work she loved, and to which her life was devoted.

She fell asleep at 3:40 P. M. Friday, July 16, 1915, assured that the

Master whom she loved and served would soon welcome her to immortal glory at His coming. The life of Mrs. White lives after her. Enemies she has made by her straightforward teaching and reproof; she has been maligned and slandered. Those who know her best can best judge her life. She was human; subject to all the infirmities and weaknesses of the race; but she found in Christ a precious Saviour and helper. He called her to do a most unpopular work, and she responded. He has used her mightily. She has truly been a mother in Israel.

Our blessed Lord voiced the calmest judgment of the human heart when He said that a tree is known by its fruits. In the light of this, the life of our sister and its blessed influence upon all whose lives it has touched, be a witness of her character and work. "She being dead, yet speaketh."

Report Read at Camp-meeting Sabbath-school, Santa Rosa, Cal., June 19, 1915

It was in the autumn of 1868, forty-seven years ago, that the first Seventh-day Adventist Sabbath-school in California was organized. The place was Petaluma. The one who planted this tender vine was Elder J. N. Loughborough, who is with us to-day.

The membership of that first school was twenty-five besides children. The lessons studied were questions on the second, seventh, eighth and ninth chapters of Daniel. They were prepared by a layman, Brother Wm. Higley, of Michigan, and were based on a pamphlet written by Elder James White.

The children had no regular lessons, but memorized texts of Scripture selected for them. One little girl of six years on one occasion was asked if she had learned a verse to repeat. She promptly replied that she had, and then recited these words: "He that hath ears to hear let him hear with his own ears,"—advice wisely followed through coming years by this people.

The second Sabbath-school in California was organized five miles from Santa Rosa in the Piner schoolhouse, where Elder Loughborough held meetings. The third school was started in Santa Rosa, and the Piner school united with it, there being a combined membership of about fifty. San Francisco, with seventy or eighty members, was next organized in 1871, and Oakland and San Jose in 1874. A state association was formed by J. E. White at the Yountville camp-meeting

held in 1877. Thus it will be seen that we meet on historic ground to-day, Petaluma and Santa Rosa being the birthplace of the Sabbath-school work among Seventh-day Adventists in California.

A report printed in the *Youth's Instructor* in 1879 shows a Sabbath-school membership in California in that year of 653, and that the total amount contributed in one quarter by all the schools was \$53.60. In contrast with this, one school in the Northwestern California Conference last quarter gave over \$300, but that was after we had learned that it is more blessed to give to missions than to spend our offerings upon ourselves. There were no gifts to foreign fields in the early days, so all offerings were used to purchase supplies.

California was the second state to give to foreign missions. In 1836 the Sabbath-schools gave \$700 to the Australasian field. From that time until 1914, twenty-eight years, our Sabbath-schools have given \$1,609,000 to missions, and 100 per cent of their gifts are now sent for this purpose. It is expected that during the four years from 1913 to 1917 the schools will give as much as during the twenty-eight years previous to extend the gospel.

An interesting fact which thrills every heart to-day is that this is the first camp-meeting Sabbath-school of the Northwestern California Conference. A division of the territory formerly known as the California Conference effected last February resulted in the organization of the northwestern conference; but this division is one of territory, not of affections nor interests. Still we sing:

"Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity."

In this conference there are twenty-seven Sabbath-schools. The largest is Pacific Union College with 310 members last quarter. The smallest are found in Guerneville and Kelseyville each having three members. The total membership is 1302, and the average attendance last quarter was 1093. The church membership is 1261.

The regular offerings last quarter were \$1050.60, the thirteenth Sabbath offering \$372.28, making a total offering the first quarter of this year of \$1422.88. This gives an average con-

tribution of 8.6 cents per member. There are 190 Sabbath-school teachers in this conference, of which about forty have reported that they are taking the Teachers' Training Course.

Since the first Sabbath-schools were organized at Petaluma and Santa Rosa, the truth has prospered in California and wonderful results achieved. Now there are 175 Sabbath-schools in the state (where there were two) with a total membership of 9109. The offerings from these schools to foreign missions the first three months of 1915, as reported by the statistical secretary at Washington, D. C., amounted to \$9262.94. At this rate our schools in California should give about \$40,000 to foreign missions during 1915, and who can compute the good accomplished by such a magnificent offering.

The language of Moses to Pharaoh should be the motto of every Sabbath-school. Speaking of the journey of his people to the promised land, he said: "We will go with our young and with our old, with our sons and with our daughters." We have no organization so all-embracing, so far-reaching in results both at home and abroad as the Sabbath-school. There is none that affords the opportunities for personal service, none that affects the development of Christian character as effectually as the Sabbath-school.

The wish of Moses as the people were to enter the land of Canaan after their wanderings is expressed in the words, "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you." We record the same wish for all the Sabbath-schools in California, to the close of their earthly history. VESTA J. FARNSWORTH.

FIELD TIDINGS

SOUTHERN CALIFORNIA

Last Word Before Camp-meeting

By the time this word reaches you, the camp will be almost ready for the coming meeting. From the number of orders which have been received for tents, we know there will be a good attendance at the Los Angeles camp-meeting.

Last week Elder J. E. Fulton arrived in San Francisco from the Orient. Brother Fulton is the president of the Australasian Union Conference. Hav-

ing just attended the general council meeting for the Asiatic fields, held at Shanghai, he will have many and interesting reports to tell. He plans to attend the camp-meeting in Los Angeles.

Elder R. F. Cottrell, from China, who arrived in San Francisco just a day or two after Elder Fulton, will be at this meeting. Also Miss P. Tuneheim, of Java, is planning to be present to speak to our people. These laborers coming in from abroad to attend the fall council of the General Conference makes possible their attendance at our camp-meeting. All our people will desire to hear reports which these laborers bring from the most needy section of the world.

The first meeting will be held 7:30 P. M. Thursday, August 5.

The Tent Meetings

Our conference workers are now closing up their efforts and gathering in for the camp-meeting. The Lord has blessed the labors of these men and women. Many souls are rejoicing in the truth to-day, who, two months ago, knew little or nothing about the third angel's message.

Elder D. A. Parsons reports twenty-seven keeping the Sabbath at Whittier, and there will be more taking their stand in the follow-up work.

Twenty souls were baptized at the Carr Street church last Sabbath. Fifteen of these had accepted the truth at the Latin meeting held by Brethren J. H. Miller and W. H. Bradley and Sister Florence Merrill. Three were from Carr Street. Two were the result of meetings held at Burbank by Elder J. F. Blunt and Brother J. R. Saunders.

Some have taken their stand at Fillmore, but a baptismal service has not been arranged as yet. These and other of our laborers will have interesting reports for our people at the time of the camp-meeting.

B. E. BEDDOE.

**NORTHERN CALIFORNIA
Missionary Volunteers**

August 7 will be educational day. Professor Benson was unable to get out a program for this day on account of the extra heavy work in connection with the council at the Pacific Union College. The society leaders should secure the special campaign number of *Christian Education* from the tract society, and begin to plan the program for August 7.

The following is our portion of the 1915 goal, after having been proportionately divided between the California and Northwestern conferences:

Number added to the church	64
Standard of attainment members	31
Reading course certificates	95
Reading the Bible through	64
Financial goal	\$1206.26
Students supported in the Solusi Mission	32

In order for us to reach this goal, dear young people, it means cooperation and action. What are you doing to reach it? We have less than half of the year before us.

The circulating library, started at camp-meeting, is growing. Some new books have been added. Any who would like to have a list of what we have, or any who would like to read these, write me. Some books are out already.

C. S. PROUT.

Home Missionary Department

"Every church member an active worker" should be our motto. "The work of God on the earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." Testimonies, Vol. 9, p. 117. In finishing the advent movement, this calls for united action, every church member doing something to win souls. Let us make this our first business, and everything else secondary. Christ is waiting on us to finish the work, so that He may return.

Prophecy foretells that this work will be finished (Rev. 10: 17), and if it takes the united effort of our church membership to do it, every loyal church member will make soul-winning their chief business. Every member will be found doing something to spread the good news. If one cannot preach or hold Bible studies, he can give away papers, distribute tracts, keep some reading rack supplied, consecrate a pocket or part of a handbag for the use of a small package of tracts to be given to individuals he meets along the way. There are so many ways of doing something to warn and win precious souls.

I would like the names and addresses of people who are partially interested in the truth, to pass on to some of our active missionary societies. The missionary societies in this conference who will use these names please write me at once.

We also want the services of our isolated members, for many of you can

reach souls that we have no other way of warning. I am organizing a conference missionary band for the isolated, and every isolated member of this conference who would like to join, thus enlisting for active service, please write me, as I desire to correspond with such.

C. S. PROUT,
Missionary Sec.

MISSIONARY

The "Mistake" that God Blesses

One writer says, "There is no greater crime committed by men than to have truth in their possession and refuse to pass it on."

Some may feel that they do not know what to say to people about their souls, and fear they will only give offense if they try. Here is an experience which may encourage such people. It shows that the worst mistake we can make is not to try to bring souls to Christ.

"She was a Sunday-school teacher with a class of girls, and had longed to lead to Christ one of her class. She shrank from having a face-to-face talk upon the subject with the girl, but finally determined to make the effort, and went to see the girl at her home. She found her in; and although she had ample opportunity alone with her to speak of the purpose of her call, her courage failed, and talking about anything and everything but that for which she had come, she finally rose and said goodbye without having once mentioned the subject. Starting home in discouragement, the teacher had not gone far from the house when she wheeled around and went back again. She rang the bell once more. The girl came to the door herself; and this time the teacher, not trusting herself to go inside and sit down again, told her young friend as they stood together in the doorway why she had called to see her, and in a blundering, faltering way said that she wished that the girl would give herself to Jesus Christ as her Saviour. Then she left the house for the second time, and went home, but not before the young girl had shown her that she was very angry with her teacher for having dared to speak so directly on that subject to her.

"At the next communion service of the church, the teacher was overjoyed to see that young girl among those who

publicly confessed the Lord Jesus Christ as their Saviour. Hurrying over to the girl, at the close of the service, the teacher told her how glad she was that she had taken this step. And then she said to her, "Tell me, what was it that finally influenced you to do this?"

"Why, it was what you said to me that day you called," was the reply.

"And a Sunday-school teacher was glad that she had dared to 'make a mistake' for her Lord."—"The Fundamentals" No 12, page 49.

BOOK WORK

Reporting

Space will not permit us to say all that we should like to on this subject, but what we say will apply to all, from the president of the conference to the lay man in the church. I will quote from the "Manual for Canvassers" on "A Precious Experience." In speaking of this experience, I read: "Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. Let the colporteur tell of the joy and blessing he has received in his ministry as an evangelist. These reports should find a place in our papers, for they are far-reaching in their influence. They will be a sweet fragrance in the church, and a savior of life unto life."

Notice the expression, "a sweet fragrance in the church." You say, "How could I do it?" Get the experience, then tell it, at the prayer meeting, at the missionary meeting; write of it to some friend, they will tell it. Report it to the elder of the church, the missionary secretary, the field agent, and at missionary meeting. Write it out and send it to the editor of the RECORDER. Then I am sure the blessing will come, and we will enjoy "a sweet fragrance."

A working people are a live people; or turn it around and say it the other way, if you wish to. The whole Bible is a book of reports. I read from "The Acts of the Apostles," page 152: "The tidings that the apostle of Christ had been miraculously delivered from prison and death, while his persecutor had been stricken down by the hand of God, were borne to all lands, and became the means of leading many to a belief in Christ." The experience of Philip, directed by an angel from heaven to go

to the place where he met one seeking for truth, of Cornelius visited by an angel with a message from God, of Peter in prison and condemned to death, led forth by an angel, all show the closeness of the connection between heaven and earth.

To the worker for God the record (or

report) of these angels' visits should bring strength and courage.

Page 154: "A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the

REPORT OF BOOK WORK FOR TWO WEEKS ENDING JULY 2, 1915

AGENT	BOOK	HRS.	ORDS.	HELPS	VALUE	DELIVERED
Central California						
F.O. Jensen	P.G.	10				\$ 58.00
Julius Schaefer	H.M.	28	13	\$ 0.75	\$ 26.75	
Carrie Cornwell	C.K.					9.75
Chas Newman	Misc.	25	6	3.00	48.50	69.50
W.F. Miller	G.C.	25	4	.75	12.75	
E.A. Vore	G.C.		1	2.75	5.75	
J.S. Hindbaugh	P.G.	21	12		43.00	
Marvel Beem	Misc.	30	14	12.75	46.75	
8 Agents		139	50	\$20.00	\$183.50	\$137.25

Northern California

D.S. Breitigam	B.R.	29½	4	\$ 3.25	\$ 16.25	
F.A. Johnson	G.C.	24	4	1.50	14.50	
Theron Lyman	B.R.	45	9	.65	29.65	
Norma Carlson	B.R.	16½	7	1.20	26.20	
Verah Voorhies	P.G.	43½	9	2.60	38.10	
Nellie Hartwick	P.G.	50	7	5.75	35.25	
6 Agents		208½	40	\$14.95	\$159.95	

Northwestern California

Leeta Roberts	B.R.	23½	6		\$21.00	
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Utah

J.L. Sauder	E.S.	76	13	\$ 1.50	\$ 47.50	\$ 63.00
H.C. Holloway	E.S.	11				24.00
A.R. Robinson	E.S.	50	12	3.25	49.25	
Paul C. Moore	E.S.	71	22	7.00	89.00	41.75
4 Agents		208	47	\$11.75	\$185.75	\$125.75

REPORT OF BOOK WORK FOR WEEK ENDING JULY 9, 1915

Central California

F.O. Jensen	P.G.	23	11		\$ 49.50	
Julius Schaeffer	P.G., Heralds	13	12	\$0.50	37.50	
W.F. Miller	P.G.	12	10		35.00	
J. Hindbaugh	P.G.	30	9		31.50	
Chas. Newman	P.G., G.C.	30	5	1.50	19.00	
Marvel Beem	H.M.	22	8	2.75	18.75	
6 Agents		130	55	\$4.75	\$191.25	

Utah

J. L. Sauder	E.S.	29	5		\$15.00	\$3.00
Paul C. Moore	E.S.	32	5		19.00	
2 Agents		61	10		\$34.00	\$3.00

REPORT OF BOOK WORK FOR WEEK ENDING JULY 16, 1915

Northern California

Norma Carlson	B.R.	36	15	\$ 4.50	\$ 49.00	
Marie Bowman	B.R.	36½	11	1.20	34.00	
Verna Voorheis	P.G.	15½	8	1.00	32.00	
F.A. Johnson	G.C.		2	5.25	6.00	
G.W. Winn	G.C.		2	1.25	6.00	
Camp-meeting	Misc.				1083.21	
5 Agents		88	38	\$13.20	\$1210.21	

heavenly host,"—a sweet fragrance in heaven. We can enjoy some of it here by reporting. Report your experience with the reading rack, with your grocery man when you sold him a book, and your laundryman, and your postman. Get them to subscribe for a paper. Get the experience, then tell it to the glory of God.

H. A. HEBARD.

MISCELLANY

FOR SALE—One fine lot 50x150 in town of Sawtelle, Cal. Will sell at low price of \$300. Address owner, F. A. Ramslund, Fruitland, Cal.

FOR SALE OR EXCHANGE.—Improved land near the Pacific Union College for sale at reasonable prices, or will take in exchange unimproved land. Address St. Helena Sanitarium, Sanitarium, Cal. 50-51

FOR SALE.—Obliged to sell fifteen acres mostly in alfalfa at \$230 per acre: will subdivide into five acre tracts at \$235 if there are three parties desiring it. Joins Salida Seventh-day Adventist church and school of ten grades. First class neighborhood. Address S. F. Potts, Modesto, Cal. R. F. D. 4, Box 101. 50-1

ADMINISTRATOR'S SALE.—A neat four-room cottage, windmill, barn, one-half acre in fruit and alfalfa, one-half mile north of Lodi Academy, just off from the Lincoln Highway. A bargain for one desiring a home of this nature in Lodi. Those interested address Verah MacPherson, 341 East Lodi Avenue, Lodi, Cal.

ADDRESS WANTED.—Any one knowing the present address of Mrs. Ben Peterson, formerly Tilda Ward, will confer a favor upon her relatives by forwarding her address to Mrs. A. M. Ford at Leo Valley, Greeley County, Neb. Mrs. Peterson's sister is very sick and calls for her almost continuously.

B. M. EMERSON.

FOR SALE.—Eighteen acres on the Hyman tract of 6000 acres of subdivided land five miles south of Arbuckle, Cal., in the Almond district. This land was donated for church purposes. The desire of the brethren is to build church and school. Write for particulars and map. Liberal terms will be offered. Address Geo. S. Wesner, Arbuckle, Cal.

FOR SALE—Eighteen acres, three-quarters of a mile from Pacific Union College. House with six large rooms, bath and pantry, hot and cold water in each, front porch 6x40 feet, screen porch 8x30. Electric lights. Well with windmill and small gas engine. Family orchard and garden. Plenty of shade. Price \$2000. Address, A. Falconer, St. Helena, Cal.

FOR SALE.—My home in beautiful Glendale, Cal., on Lincoln Place. Three room bungalow, with cement porch, gas, toilet, woodshed, and place for chickens. Large lot 50x172. Nice garden, with a variety of fruit, grapes and flowers. Paved street with cement curbs and sidewalk. Three blocks from car, in good neighborhood, and pretty bungalows. This is a bargain at \$1400—\$400 cash, balance \$15 per month which includes interest. Address Eld. C. E. Leland, 100 East Twenty-eighth Avenue, Los Angeles, Cal.

Obituaries

KINDLESPIRE.—Mary Jane Beard was born in the State of Ohio August 20, 1830, and died in Berkeley, Cal., June 2, 1915, at the age of eighty-four years, nine month and thirteen days. She was married to Tobias Kindlespire January 6, 1853, and was the mother of ten children, five of whom survive her. Mother first heard the third angel's message under the labors of Elders L. McCoy and R. M. Kilgore at Nevada, Story County, Iowa, about forty years ago. She was a member of the Methodist Church at that time, but was not satisfied and was seeking for light. She found in the teachings of present truth all that she had longed for, and became an earnest loyal member of the Seventh-day Adventist Church, her faith growing stronger as the years passed. She was a constant reader of our different periodicals, but was especially devoted to the *Review*, having been a subscriber from the time she came into the truth until the day of her death. She was always a diligent student of the Bible, and spent much of her time in prayer and in earnest reading of God's Word. She was firm and devoted to the truth under all circumstances, and her life was an example of consistent Christian endeavor. She was remarkably well preserved mentally and physically, for one of her years, until about six months before her death, when she had several slight

strokes of apoplexy, the last and most severe occurring about eight days before she passed away. The funeral services were conducted by Elder J. W. McCord, his remarks being based on "Blessed are the dead which die in the Lord from henceforth" and other comforting passages. JULIA A. KENT.

CAMPBELL.—Mrs. Linnie S. Campbell died at Le Grand, Cal., June 29, 1915, after a lingering illness of several months, aged forty years, two months and seventeen days. She was baptized about nineteen years ago, and was a faithful member of the Le Grand church at the time of her decease. She bore her sufferings with great patience and passed away with a bright hope of coming forth in the first resurrection. She leaves her husband, a daughter, mother, one brother and one sister besides other relatives to mourn her loss. Words of comfort were spoken by the writer from Revelation 14:13, and then we laid her to rest until the Saviour shall call her forth to eternal life.

N. P. NEILSEN.

WHEELER.—Vernelia V. Wheeler, wife of Nathan C. Wheeler, died in Healdsburg, Cal., June 27, 1915, at the medical and surgical home operated by her son, Dr. I. A. Wheeler. Vernelia V. Abbey was born May 24, 1840, near North Brookfield, N. Y. In 1857 she was married to Nathan C. Wheeler. Sister Wheeler's folks were among those who expected the Lord to come October 22, 1844. They embraced the Sabbath truth as soon as presented to them, which was about 1847. Vernelia accepted the truth later, and ever remained loyal. Her husband and three children are left to mourn her loss. She was ever a devoted wife and mother. Words of comfort were spoken to bereaved relatives and friends by the writer from Revelation 14:3. Dr. E. C. Bond assisted in the service, which was held in the Healdsburg church. We laid the remains to rest in the Healdsburg Cemetery to await the call from the Life-giver, whose coming is near.

C. S. PROUT.

Camp-meeting Announcements
Southern California, Los Angeles August 5 to 15.
Utah, August 17 to 22.
Southeastern California, Huntington Beach, August 26 to September 5.
Arizona, October 7 to 17.

Pacific Union Recorder

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CLAUDE CONARD - - - - - EDITOR

E. E. ANDROSS { - - - - - ASSOCIATE EDITORS
J. O. CORLISS }

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THURSDAY, JULY 29, 1915

During the Richmond camp-meeting, Elder R. F. Cottrell and wife, of China, arrived at San Francisco on furlough. They have been in China for about seven years. Elder Cottrell will spend some time in attending camp-meetings during the summer.

Several workers from the foreign fields were in attendance at the Richmond camp-meeting. Among these were Elder J. E. Fulton, president of the Australasian Union Conference, his wife and daughter, Elder R. F. Cottrell and wife of China; Miss Tuneheim of Malasia, and B. F. Stafford and his family recently returned from Shanghai, China.

Elder J. E. Fulton, president of the Australasian Union Conference, arrived in San Francisco last Thursday, and attended the last few days of the Richmond camp-meeting. In company with Elder Daniells, Elder Fulton recently visited the rapidly growing work in the Philippines, Korea, Japan and China, and other parts of the far East, and his talks on the progress and the needs of the cause in those fields were greatly appreciated. Elder Fulton has come to America to attend the fall council of the General and North American Division conference committees in November. In the interim he will attend camp-meetings and visit some of our larger churches.

The "Signs" in Mission Work

You remember the resolution of the Pacific Press Publishing Association: "Resolved, That we approve of the recommendation made by our directors to donate all the profits made on the *Signs of the Times* to mission work, and that the same plan be continued for another year."

This seems very simple, but note the

results: \$2520.03 profits to be placed to the credit of the twenty-cent-a-week fund. Of this amount the Pacific Union Conference received \$401, divided as follows:

California Conf.....	\$125.92
Cal.-Nevada Conf.....	49.74
Central Cal. Conf.....	49.79
Southern Cal. Conf.....	168.82
Utah Conf.....	6.73
Total.....	\$401.00

Included in the amount credited to Southern California is the share of the Arizona Conference, for which they will be given due credit.

When we consider the fact that this amount was practically earned during the last three months of 1914, or after the *Signs* list was increased by the united efforts of our people working for the series beginning the first of October, we can see the possibilities before us from a dollar-and-cent standpoint.

This \$2520.03 profit of last year was earned on what might be termed a minimum list; for had we reached the goal of two copies per member in each conference, the list would have been 120,000 instead of 34,000, and the profits several times larger.

You will see from the resolution quoted above, that the same plan of turning net profits back to the conferences will be followed during the year 1915. If the circulation of the *Signs* can be brought up to 50,000, the net profits will be between twelve and fifteen thousand dollars a year. If it could have a circulation of 100,000, there would be a profit of thirty or forty thousand dollars. Two copies a member would raise the list to over 100,000. It is not an impossible task.

This plan, then, helps each conference to raise its 20 cents a week. It provides missionary work for every member, and best of all—

"The 'Signs' Does Bring People into the Truth." CLYDE LOWRY.

Important

Next week a memorial number of the *Signs of the Times* will be off the press.

It will contain on the front page a photo of Mrs. E. G. White. Following this will appear seven columns giving an account of her work, her last sickness and the funeral services.

Single copy.....	\$0.05
5 copies.....	.15
10 copies.....	.25
50 copies.....	1.25

This number should receive a very large circulation. Our friends and

neighbors should be given another opportunity of knowing more of the work of the Lord's servant, and we shall never have another such opportunity of calling their attention to it as now. The daily papers have made mention of her death, and many will be glad to read more regarding her life, and the movement for which she stood. —E. E. A.

Our Aim in 1915

The literature sales report for the first six months of this year has just come to hand. I give below the total sales for the union conference as compared with the sales for the same period last year.

	Sub'n	Trade	Educa.	Tracts	Total
1915	\$11,310.35	\$3,016.90	\$147.50	\$1,201.95	\$15,676.70
1914	7,914.75	2,562.55	58.05	1,556.45	12,091.80
	\$ 3,395.60	\$ 454.35	\$ 89.45	\$ 354.50	\$ 3,584.90

It is quite encouraging to note that we have made such a substantial gain. I am sure that all will rejoice at this evidence of the prospering hand of God upon this department of our great missionary movement; yet I am equally certain that none will feel that we should be satisfied with this result, for the facts are that we ought to be selling a great deal more of our literature than we are doing.

I believe not only that we ought, but that we can do much better than this, and I hereby call upon every colporteur in the field, everyone who has been handling the home worker's books, and all others who may feel that they ought to engage in this work, to unite with me in a whole-hearted effort to bring our literature sales up to the point where they will show a *gain of not less than \$10,000 in 1915* over our sales for last year.

Shall we not adopt this as our standard: "*Ten thousand dollars increase in 1915?*"

Let us do this, not because of the money there is in it for anyone, but because thousands of homes will thus be entered by our heaven-sent books and other literature, and many will be saved in the kingdom of heaven as the result. Let this work be done by those who love God and His message of salvation, and who wish to work for His glory rather than for selfish gain. All who will take up this work from that motive may be sure of Heaven's blessing and cooperation. Dear brethren, "Let us not be weary in well doing,"—let us not give up until our aim is reached,—*"for in due season we shall reap, if we faint not."* F. E. PAINTER.