

# PACIFIC UNION RECORDER

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

VOL. 16

LOMA LINDA, CALIFORNIA, FEBRUARY 15, 1917

No. 28

## Pacific Union Conference S.D.A.

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## Sunday Law Legislation in California

A careful analysis of the three proposed Sunday laws now pending in the California Legislature reveals a number of very objectionable features. These measures are known as Senate Bill 69, Assembly Bill 172, and Assembly Bill 800. Numbers 69 and 172 are identical. This proposed enactment was introduced in the Senate by Senator Lyon of Los Angeles and in the Assembly by Assemblyman Morris of San Francisco. Both measures were introduced on January 15. Assembly Bill 800 was introduced by Assemblyman Prendergast, of San Francisco, January 24.

The chief difference between bills 69, 172 and 800 is that Bill Number 800 closes the saloons on Sunday as well as business houses, factories, stores, and offices. Number 69-172 closes places of business and labor on Sunday, but says nothing about the saloons. However, Number 800 provides that intoxicating liquor may be sold on Sundays by restaurants, hotels and eating houses, pro-

vided the person ordering liquor also orders a meal. Of course, the "meal" may be anything from a five-cent sandwich to an elaborate dinner.

Bill 69-172 is much the same as the Sunday bill voted down at the election in 1914 by a majority of 167,211. It says all stores, offices, shops, buildings or places of business where anything is offered for sale must be closed on Sunday. It also makes it unlawful to keep open on Sunday any mill, mine, factory, bakehouse, barber shop, workshop, or studio. However, the exemptions include ice cream parlors, parks, bath houses, libraries, museums, art galleries, sports, theaters, amusements, setting sponges in bakeries, the sale and delivery of daily papers, sale and delivery of milk and cream and work in making cheese and butter. Public service corporations also are exempted.

Any one of these bills enacted into law, will be an opening wedge for more drastic legislation, and the exemptions they contain can very easily be brushed aside once the law itself is in operation. We recognize this as a step in religious legislation, and in unifying the church and state. It is also law for particular classes of people, some being punished for doing what others may do freely. Thus every one of the bills is plainly unjust.

The bills are adroitly worded, and while purporting to exempt Seventh-day Adventists, in reality do not exempt them unless they comply with certain particular conditions. The individual must be a member, in good and regular standing, of a church which observes some other day than Sunday as its day of worship. So, if the law

passes, one of the questions the prosecuting attorney will ask, when the person comes to trial, will be, "To what church do you belong?"

The Commissioner of the Bureau of Labor Statistics is, by these proposed laws, made the special guardian of Sunday observance. He and his deputies are already given wide powers by the California state law. They are now permitted to enter any factory, store or business establishment, and to examine such books, financial records or correspondence as may have a bearing upon statistics or information which they are compiling. They also have at the present time full power to subpoena witnesses and make arrests. A fine or jail sentence may be imposed upon the individual or firm declining to give all the information asked. Though the Commissioner might like to have it otherwise, his powers, under any one of the proposed Sunday laws, would be enlarged, and he would be made a "spy," as it were, to jail those violating the Sunday law.

However, actual evidence of wrong doing would not be necessary before making an arrest, for these bills provide that it is "the special duty of each magistrate, district attorney and peace officer in this state to inform against and diligently prosecute any and all persons guilty of the violation of any provisions of this act, either upon credible information as to any such violation, or upon reasonable cause to believe that there has been any such violation." Thus, if one of the bills passes, innocent persons may be placed in jail, and compelled to give bail or remain behind the bars until the time of trial, merely because somebody had "reasonable cause to

believe" they had broken the Sunday law. Judges are not ordinarily supposed to be prosecutors, that work being left for the policemen, sheriffs and district attorneys. But these proposed Sunday laws make it the duty of all magistrates as well as policemen, sheriffs and district attorneys, to "inform against and diligently prosecute."

Let us pray that the Lord will hold in check this pernicious legislation, and give us an opportunity to enlighten the public more thoroughly upon this question. That we are living in the last days there can be no doubt. Momentous events on every hand tell us unmistakably that the end is very near. Shall we not do all in our power to warn those about us to prepare for the Saviour's coming?

F. A. Coffin.

## FIELD TIDINGS

### CENTRAL CALIFORNIA

N. P. Neilsen, Pres. G. A. Wheeler, Sec.

#### Items of Interest

Three of our smallest Sabbath schools have added to their memberships during the past quarter.

Sister Lida Ackley, our Sabbath school secretary, is doing some Bible work at Clovis each week. She is finding interested ones in that place.

We are glad to report that Sister Florence Walder, who has been teaching our church school at Hanford, is recovering after her operation.

The Porterville Sabbath school is in the lead in sending in their enrollment for the teachers' training course. They have six teachers, and twelve have enrolled for the training.

Brother C. L. Davis, Brother and Sister G. A. Wheeler, Brethren Bert Myers and F. O. Jensen and the writer are in attendance at the Missionary and Bookmen's Convention now in session at Mountain View. Important matters are being considered.

The Rólanda Sabbath school heads the list on offerings per member for last quarter. Nine of our schools reached an average of more than 15 cents per week for each Sabbath school member. Let each school put forth an earnest effort to reach this goal during the year 1917.

We were glad to greet a number of our people from the Porterville and Visalia churches at the Lindsay general meeting during the last two days. There was also a good attendance from the outside during the evening services. Elders G. W. Reaser, F. E. Brown, Sisters Mina Mann, Lida Ackley and the writer were the workers in attendance. Good meetings were enjoyed.

N. P. Neilsen.

February 9.

### Madera

Sunday evening, January 21, the writer, accompanied by Brethren E. A. Brown and Richard Breitigam, began a series of meetings at this place. Although we have no church and only two or three families in the vicinity of Madera, yet from the first we have had a fairly good hearing, and have held meetings every night.

The two daily papers, the Madera "Mercury" and the "Tribune," have given us free access to their columns to report every sermon. One paper has a circulation of 900, and the other 700, so in this way about 1600 families are reached. Some good results are already seen through these papers. One man, who is not well enough to attend the meetings, has sent for us, and we are holding Bible studies with him and his family at their home. A lady, who was sick in bed when the meetings started, came in last evening, and told us that she and her husband had been reading the reports in the papers, and then she had sent them on to her mother in Michigan.

One or two of our brethren, who live nearly 20 miles away, are coming quite regularly, and are bringing their neighbors who are interested. Some who have never heard this truth before are coming from three to six miles to the meetings. The Lord by His Spirit is truly

moving upon the hearts of the people in this locality. Some of the leading people are attending.

Thirty-six of our people from Chowchilla came nearly 20 miles in a large auto truck one Saturday evening. We have a good hall, well located in the center of the city, nicely seated and lighted. The viop-ticon is used for our singing, and at the close of each service, we throw views on the screen, illustrating the truths we have presented, and give a brief review of the subject.

From the first we advertised the fact that we are Seventh-day Adventists in the community to deal with the facts for this time as seen to-day in world-stirring conditions, viewed under the X-ray of Bible prophecy.

The world to-day is looking to Seventh-day Adventists for the sequel of these times in the light of God's word, and we should be on the alert to make the most of the opportunity now given us. Every event of the hour has its setting in Bible prophecy, and under the X-ray of the Holy Spirit the Lord is seeking to awaken a sleeping world.

Sunday evening, February 11, we will present the Sabbath question under the title of Christ's Memorial of Creation and Redemption. Sister Ada Bond, Sister Breitigam, and Sister Hazel Brown are assisting in the work. All are busy visiting the people, distributing invitations, and holding Bible readings. We earnestly solicit the prayers of God's people in behalf of the effort here, as we know that it is "not by might nor by power, but by my Spirit saith the Lord."

Alvin S. Kellogg.

### NORTHWESTERN CALIFORNIA

J. A. Stevens, Pres. S. Donaldson, Sec.

#### Fort Bragg

Sabbath, January 27, Elder W. M. Adams preached his last sermon here. There was an unusually large attendance of our people, also several visitors from the other churches. Dr. Bryan, pastor of the Baptist church came in, and was invited to go into the pulpit with Elders

Adams and Lysinger, which he did.

The pastor preached a stirring sermon, taking as a subject, "Have Faith in God." Mark 11:22. After the sermon, during the testimonial service, Dr. Bryan spoke at some length, saying many good things about us as a people, and his love for our pastor. He said that he was a friend of the Seventh-day Adventist people, and he believed that we met to worship on this day on account of a conviction, and not to worship the day. He also stated that he was in harmony with us on nearly all points, and if he saw the Sabbath question as we do, he would be with us.

The history of the growth of the church here shows an unusually large amount of prejudice. Attempts were made to prohibit our workers from finding a place to board while stopping here; but some of those who have been our bitterest enemies, are now our friends. Most of this prejudice has been broken down through the good work of Elder Adams since he came here last September.

After the Sabbath was past, the church met in a body at the home of Sister Chris Hansen. Word was sent to Elder and Mrs. Adams that we would like for them to come over for awhile, and when they came, of course it was a little surprise to find that a little farewell reception had been planned in their honor.

Two precious souls have followed the Lord in baptism since Elder Adams came to Fort Bragg, and several more are keeping the Sabbath. When the Methodist, Baptist, and Presbyterian churches united to have their annual Thanksgiving service, Elder Adams was invited to preach the sermon, which he did. It was said afterward that the largest congregation was out and the largest offering taken since it has been the custom to hold these union meetings once a year. Many went away delighted, saying that it was the best sermon they ever heard. The elder has won the hearts of many people at Fort Bragg, both the ministers of the leading churches and many of the leading people, and it is with reluctance that we part with him as he goes to take up pas-

toral duties in the Carr Street church in Los Angeles.

Elder Lysinger will take charge of the work in Mendocino and Lake counties. We are glad indeed to have him here.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Wirt Lucas.

### SOUTHEASTERN CALIFORNIA

W. F. Martin, Pres. J. C. McReynolds, Sec.

### A Visit to Imperial Valley

On Friday evening, January 26, in company with Brother F. W. Gardner, our church school superintendent and young people's secretary, I boarded the train at Loma Linda for Imperial Valley. Landing at the town of Imperial, we were met by Brother C. L. Snodgrass, and taken to his home. There we were met by Elder R. S. Owen, who had come across the mountains from San Diego.

That evening a meeting was held about five miles in the country, where we met with the company who had accepted the truth through the labors of Brethren Snodgrass and Schaffner. These brethren had held a meeting in the town of Imperial, and the families with whom we met that night had become interested, and the brethren were following up their labor with cottage meetings. Later several of these people were baptized.

While in the valley, we held meetings at Imperial, El Centro, Holtville, New River and Brawley.

Imperial Valley is a very thriving country at this time. Hundreds of people are rushing in there, and the country is booming. Thousands of cattle are grazing on the meadows. Cotton is raised in abundance. While the contrast of desert and green fields is marked, yet the country is rapidly settling up and being brought into a high state of cultivation.

The truth is gaining a strong hold in this valley. About two hundred Seventh-day Adventists are living there. Last year nearly \$3,300 in tithe was paid by the four churches

which have been organized in that section.

The last Sabbath we were there the use of the Christian church in Imperial was secured for a union meeting of the Sabbath-keepers in the valley. Elder Owen spoke in the morning, and his message was well received. Following this, it was my privilege to baptize five precious souls, and receive three into the church on profession of faith. These are splendid, solid people, who we hope will be a valuable addition to the work in the valley.

Elder Owen was to speak Sunday night in a good-sized theater building at El Centro. His subject was to be "The Eastern Question." I came away before this time, so do not know what the attendance was.

Brother J. C. McReynolds, our treasurer, was with us part of the time, checking up the books and giving instruction to the church treasurers. His work was much appreciated by the treasurers, clerks, and Sabbath-school workers.

Brother Gardner spent most of his time with the schools, and helped in the young people's department.

Brethren Snodgrass and Schaffner will begin a series of meetings at El Centro in the Tulane theater in a few days. We trust the Lord may richly bless their labor, giving them many souls for their hire.

W. F. Martin.

### Religious Liberty Offering

It has been the custom of this people to set aside certain Sabbaths for special consideration of different phases of the work. One of the very important departments of our work is that of religious liberty.

The fourth Sabbath in February, which falls this year on the 24th day of the month, has been set aside as Religious Liberty Sabbath. Programs have been prepared, which will be sent to each local church elder and laborer in the conference. We trust that nothing will be allowed to crowd out this program. Then at the close of the service, a collection will be taken to go to the local religious liberty work.

Especially should the offering be liberal this year, as there is a very

stringent Sunday bill now before the California legislature. Unless we watch this matter very carefully, we will find that we have let the golden moments slip by, and will not be prepared for the crisis when it comes. It is true that persecution will come, and religious legislation will be enacted. But it is our duty to do all in our power to enlighten the people, so that when the crisis comes, the people will know on which side they should stand.

The Lord has set His people as watchmen on the walls of Zion, and so they should give the trumpet no uncertain sound. I trust the Lord may impress the importance of this matter upon every Seventh-day Adventist in Southeastern California.

W. F. Martin.

### Workers' Meeting

As January 11 was set for the auditing committee to meet, it was thought best to have all the workers of the conference come in to Riverside and spend three days together. The meetings were held in the church. The following program was followed, with one or two slight variations:

Thursday—7:30 P. M., sermon, Elder A. O. Tait.

Friday—8:30 to 9:15 A. M., devotional meeting, Elder G. B. Starr; 9:30 A. M., "How We Can Organize Our Churches for Soul Saving," B. E. Beddoe, H. A. Hebard (discussion); 11:00 A. M., "Medical Evangelistic Work," A. W. Truman (discussion); 2:30 P. M., "How to Create and Maintain an Interest in Evangelistic Meetings," L. E. Brant, C. F. Folkenberg (discussion and experiences); 4:30 P. M., sunset service, Elder R. S. Owen; 7:30 P. M., sermon, Elder Luther Warren.

Sabbath—8:30 A. M., devotional meeting, Elder F. M. Burg; 11:00 A. M., sermon, Elder E. E. Andross; 2:30 P. M., "Young People's Missionary Volunteer Work," Elder B. E. Beddoe, Prof. M. E. Cady, F. W. Gardner; 4:45 P. M., sunset service, Elder W. M. Healey; 7:30 P. M., sermon, Elder A. O. Tait.

Sunday—8:30 a. m., devotional meeting, W. F. Martin; 9:30 A. M., "How We Can Co-operate to Make Our Tract Society Work a Success,"

W. R. Goss, H. A. Hebard, A. O. Tait (discussion); 11:00 A. M., "Our Church School Work," Prof. M. E. Cady, F. W. Gardner; 2:30 P. M., question box, R. S. Owen, W. F. Martin; 4:15 P. M., "Our Finances," J. C. McReynolds (discussion); 7:30 P. M., sermon, Elder Luther Warren.

From the opening meeting which was a sermon by Elder A. O. Tait, to the closing service, a sermon by Elder Luther Warren, it was manifest that the Lord was present and ready to add His blessing. Of course Sabbath was a day of special blessing. The sermon by Elder E. E. Andross on the duty of God's people as watchmen, was timely and well received.

Each one who was assigned a part willingly bore it. Some excellent thoughts were brought out, which will be a great help in future work. One great idea seemed to have precedence over all others: to be fitted to rapidly finish God's work in the world.

On Sunday morning when our tract society work was under consideration, the value of the "Signs" as a helper in gospel work was briefly presented. In a few minutes the workers agreed to stand responsible for over 1450 yearly subscriptions to the "Signs."

The discussion of our finances was very interesting. During 1916 the tithes paid in amounted to \$39,009.75, which is an increase over 1915 of \$2081.29. Considering the disastrous floods which were such a drawback at the beginning of the year, this is indeed encouraging. The entire amount paid in on the twenty-cent-a-week fund was \$15,652.23, an average of 18.29 cents per week per member. In 1915 our average was 16.61 cents, showing a gain for 1916 of 1.68 cents per week per member. We sincerely hope during 1917 to fully reach the twenty-cent-a-week goal as well as to see many souls brought into the truth.

The closing sermon by Elder Luther Warren was indeed encouraging. All the workers returned to their respective fields of labor much encouraged, and with a new determination to put forth every effort in spreading a knowledge of this truth to those who know it not.

W. F. Martin.

### INTER-MOUNTAIN

E. A. Curtis, Pres.

J. F. Gaster, Sec.

### Recent Labors

December 21 to 24, and 28 to 31, general meetings were held at Delta and Palisade, respectively. These gatherings were well attended by our people of the near-by churches. Good interest was shown, and encouraging results are seen.

Several of our conference laborers assisted in these meetings, and from the Pacific Union, Brother Ernest Lloyd attended both, and Elder B. E. Beddoe, the one at Palisade. The labors of these brethren were much appreciated. It was planned to hold similar meetings at Provo and Ogden. Conditions at Provo at the time made the holding of the meeting there impracticable, so one was held at Salt Lake City instead.

Unforeseen circumstances prevented the writer from attending these last two meetings. Brother Lloyd and Elder M. A. Hollister conducted them, and I understand that successful meetings were enjoyed at both places.

I met with the church at Delta, December 27, and assisted in their annual election and business meeting. January 3 I did the same at Clifton, and Sabbath and Sunday, the 6th and 7th, I was at Grand Junction doing the same work. A few days later Brother H. F. Bond was ordained as deacon. The 13th and 14th I met with the church at Green River, holding three preaching services, the quarterly ordinance service and the annual business meeting.

The 19th and 20th I was with the church at Cedaredge. Pleasant visits were enjoyed, especially with Elder G. O. States and family. Here an elder and a deacon were ordained.

Sabbath, January 27, I was with the church at Salt Lake City, and a good meeting was enjoyed. Brief visits have also been made at Hotchkiss and Montrose. I have twice made short visits at Rulison, where Elder W. M. Andress and Brother F. S. Chollar are holding a series of meetings with a fair attendance and interest, considering the snow and cold weather. There is a prospect that some fruit will result from this effort.

E. A. Curtis.

**Conference Items**

We enjoyed a short visit from Brother D. T. Snideman as he passed through on his way to the convention. He reports that the work is onward in his new field, and that he is enjoying his duties as field secretary.

We are informed that there seems to be an excellent opportunity to establish an intermediate school in the vicinity of Rulison, and that some are willing to donate land for this purpose. We hope that the time is not far distant when there will be a school of this character in this place, and also one in the state of Utah as well, as the work of this conference will be greatly benefited by having these schools.

Elder J. T. Spriggs is assisting in the work at Rulison in the absence of Elder W. M. Andress, and reports an excellent attendance at the present time. We hope that all our members will pray earnestly for the blessing of the Lord to be present in a marked manner, and that a good-sized church will be raised up at this place as a result of these meetings, and the work that is being done there by our people that are living in that vicinity.

Elders E. A. Curtis, M. A. Hollister and W. M. Andress, and Brother J. L. Sauder are at Mountain View attending the bookmen's convention and a meeting of the Pacific Union Conference Committee. We feel the loss of so many of our workers out of the field at once, and are praying that the Lord will bless abundantly at these meetings, and that many will be inspired to do more efficient work as the result of the benefits that have been derived.  
J. F. Gaster.

**MISCELLANY**

**Special Notice—Terms**

References from a conference laborer or church elder should accompany notices from advertisers not personally known to the Recorder management. Advertising rate: 50 words or less, one insertion, 50 cents, cash in advance.

**Wanted.**—Home on farm for boy of 12 years. Willing worker. For particulars apply to Wm. McAlexander, Mountain View, Cal. Reference, A. O. Tait, editor "Signs of the Times," Mountain View, Cal. 3t

**Wanted.**—Continuous supply of denominational papers and tracts for

missionary work. Send same to James Harvey, 1729 Grove St., Oakland, Cal.

**California Medical Missionary and Benevolent Association**

Notice is hereby given that the 20th annual constituency meeting of the above association will be held at Sanitarium, Napa County, Cal., Wednesday, March 14, 1917, at 12 o'clock noon, for the election of directors, amending of by-laws, and for the transaction of such other business as may properly come before the meeting.

E. E. Andross,  
President.  
L. V. Roberson,  
Secretary.

**Obituaries**

**Joslin.**—Mrs. Amelia Joslin died January 22, 1917, at Hollister, Cal., at the age of 68 years, 2 months and 6 days. She accepted the truth over 20 years ago under the labors of Elders E. E. Andross and U. G. Adkins at Petaluma, Cal. She remained loyal to the message through her long illness and we confidently expect to meet her when the Life-giver comes to gather His faithful ones home.

W. F. Hills.

**Smith.**—Mrs. Mary T. Smith nee Joseph was born July 17, 1836. She died at Corona, Cal., December 28, 1916, aged 82 years, 5 months, 11 days. Her husband was killed in the Civil War, and she was left a widow in frail health, with three small children to support, two of whom died in childhood. With her own hands she struggled on, giving her remaining daughter an education, fitting her for teaching public school. Nearly two years ago she was stricken with paralysis, and gradually declined. She died triumphant in the faith. Services were conducted by the writer.

W. F. Martin.

**MacPhee.**—Eva Ethel MacPhee, nee Hayne, was born at Merville, Iowa, November 27, 1897, and came to California with her parents, Frank and Emma Hayne, in 1899, who located at Fresno and later lived near Rolinda. Just a month from the day she was married to James Murray MacPhee, the union was broken by the untimely death of the bride, whose age was 19 years, 1 month, and 3 days. Dolly, as she was familiarly known, gave her heart to Jesus, and it was my privilege to baptize her June 20, 1914, when she united with the Barstow Colony church. The husband, mother, three sisters and one brother survive her to mourn their great loss, but with

the blessed assurance that she sleeps in Jesus.

The promises given in Jer. 33:10, 11 were read to comfort the bereaved. Services were conducted by the writer, assisted by Pastor Duncan Wallace of the Presbyterian church. We laid her to rest by her father in the Mountain View cemetery, both of whom we fully expect will come forth in the first resurrection.

E. H. Adams.

**Karahadian.**—Lillian, infant daughter of Karl and Sister Emma Karahadian (nee Gordon), died January 13, 1917, in Fresno, Cal., at the age of 1 year, 1 month, and 14 days. The little one was standing on the floor by the table, and pulled a boiling cup of coffee over into her face, living only about ten hours.

The fond parents and two small sisters survive her. Services were conducted in Armenian by M. G. Papazian, pastor of the Congregational church, and the writer, speaking from 2 Sam. 12:16-23.

E. H. Adams.

**Rine.**—Helen Hester Rine, daughter of Brother and Sister G. W. Rine, died of consumption at her home near Pacific Union College, just as the sun was setting Sabbath, September 23, 1916. She had bravely battled with the disease for two and a half years. In October, 1914, she was taken to Arizona, with the hope that the mild winter climate of that state would enable her to throw off the disease. Her stay there of 18 months probably did prolong her life. But during the winter of 1915-16 she slowly declined in strength, and in April she was brought home, where she received all possible care. But an internal abscess developed four months before the end came, and hastened the progress of the disease. At the Santa Rosa camp-meeting, in 1912, Helen surrendered her heart to Jesus and was baptized. Her faith in God not only gave her strength to bear her long suffering uncomplainingly, but enabled her to approach the "dark valley" with a calm hope and cheerful trust; for she knew, as she so often said, that it would seem to her but an instant till her Redeemer would call her back from the power of death to glory and immortality. She was laid to rest in beautiful Oakmound cemetery, at Healdsburg, by the side of her sister Luzerne, who passed away two years earlier at about the same age. Helen was 19 years and seven months old when she fell asleep. Both these girls sleep by the side of their mother, who passed away from life nearly four years ago. A brother and two sisters survive her.

E. W. Farnsworth.

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F. A. COFFIN }

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THURSDAY, FEBRUARY 15, 1917

### Magazine Work

Notice the names in the magazine report that follows. There ought to be many more engaged in this work.

Magazines sold during the month of January: F. H. Roberts, \$2.00; Mrs. E. A. Goss, \$10.00; Mrs. P. Manuel, \$1.00; Mrs. DeHaan, \$1.00; Miss K. Fries, \$5.00; Mrs. Whitesell, \$2.50; B. E. Tefft, \$5.00; Frazee Boys, \$80.00; Total, \$106.50.

The Frazee boys are about ten and twelve years of age, respectively. The younger has 50 regular customers, and the older one has 36. They work the business section of the city first, then the homes. They sold a thousand Temperance "Instructors" last year, besides 3,600 "Watchman."

January and February orders this year total twelve hundred copies—a good increase.

Where are other boys and girls, or young men and women, who will say, "Here am I; send me"? There are cities such as Riverside, Redlands and San Bernardino that could be worked in the same way by regular agents. Let us hear from you.

H. A. Hebard.

### Faith and Works

One of our faithful colporteurs wrote us as follows: "When I started out into the country on this trip it was raining, and I had just one cent in my pocket to pay expenses." Did he become discouraged and say, "There is no use trying, for I can not make it go anyway"? No, but combining faith and works he went

out to give the warning message. The first night he was blessed with free entertainment—supper, bed and breakfast—and some orders. At the end of the week he had received \$30.00 in cash on \$47.00 worth of orders. In closing his letter he says: "The Lord has a care for us, and I am indeed thankful to Him."

Not only other colporteurs, but every child of God may learn a lesson from this experience. Let us have both faith and works and I am sure we will see more results in all our missionary activities.

Brother Rose, telling of his experience last week says: "Was out four nights this week, stayed with the people in the country, and secured an order every place I lodged. Three times I failed to get an order on the first exhibition, but a talk on religious subjects after supper changed their attitude enough so that the next morning the order came." Another example of faith and perseverance.

We need more such men in the field to-day to help give the message for this time. We pray that God will lay a burden upon you, dear reader, to have a part in this noble work, if you are not already engaged in some line of service for the Master.

C. C. Morlan.

### Evangelistic Canvassing

One Friday afternoon when Brother L. A. Reynolds called at the door of a home in Willows, Cal., the lady said, "I have just been praying for light on the prophecies, and God has sent you here to answer my prayer. What denomination do you represent?" That evening Brother and Sister Reynolds, Mrs. Abbott and the writer called to study the Sabbath question with her, and she began at once to observe the Sabbath. She had taken up Christian Science in trying to get relief from a long-standing spinal trouble, but to no avail; and after Mrs. Abbott had given her several treatments, she said, "I believe this is the way God has of healing me."

Under date of January 14, she writes:

"Mr. and Mrs. Abbott,  
"Lodi, Cal.

"Dear Friends:

"I am reading 'Thoughts on Revelation,' for which I render thanks to God and to you, and I know that He sent you to me that I might have the seal and sign of the living God. Mrs. Roberts is reading 'Great Controversy,' and she has the first book you sent me. Yes, I hope to see you both again, and I know I shall if God finds it necessary for my education. I am glad that Mr. and Mrs. Reynolds are doing well. May God bless them in their work. I thank you for your kind thoughts. I have had scarcely any trouble with my back since you were here. I know that Mrs. Abbott's earnest desire was to help me, and is the same as a prayer for my healing. My mother was here to visit me. She is trying to learn the truth and so are two of my brothers. I am so glad that we are seeking and coming to the kingdom.

"Good bye. With love from  
"Your sister in Christ."

In volume 9, page 126, we read of "a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought."

E. H. Abbott.

### Efficient Living

What is a more practical subject for one who is striving after increased efficiency than the daily program treated in the symposium in the March "Life and Health"? The articles follow: The Daily Program; Efficient Use of Time; Physical Exercise in the Daily Program; Recreation an Essential to the Balanced Program; Time of Meals; Rest and Sleep; Practical Religion Essential to a Perfect Day.

A few other of the topics considered in this issue are: Vegetarianism Based on Sound Science; Lower Animals and Human Disease; Man's Worst Enemy—Drink; Whole Wheat and Graham Flour; Scalp Disease; Coddling Colds; Movies and Morals; The Child and Faulty Environment.

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