

# PACIFIC UNION RECORDER

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

Vol. 18

LOMA LINDA, CALIFORNIA, FEBRUARY 6, 1919

No. 27

## Pacific Union Conference S.D.A.

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### The House by the Side of the Road

There are hermit souls that live withdrawn  
 In the peace of their self-content;  
 There are souls, like stars, that dwell  
 apart,  
 In a fellowless firmament;  
 There are pioneer souls that blaze  
 their paths,  
 There highways never ran;—  
 But let me live by the side of the road  
 And be a friend to man.

I see from my house by the side of the  
 road,  
 By the side of the highway of life,  
 The men who press with the ardor of  
 hope,  
 The men who are faint with the strife.  
 But I turn not away from their smiles  
 nor their tears—  
 Both parts of an infinite plan;—  
 But let me live in my house by the side  
 of the road  
 And be a friend to man.

Let me live in a house by the side of  
 the road,  
 Where the race of men go by—  
 The men who are good and the men  
 who are bad,  
 As good and as bad as I.  
 I would not sit in the scorners' seat,  
 Or hurl the cynic's ban;—  
 Let me live in a house by the side of  
 the road  
 And be a friend to man.

—Sam Walter Foss.

"Build a little fence of trust  
 Around to-day;  
 Fill the space with living work  
 And therein stay;  
 Look not through the sheltering bars  
 Upon tomorrow;  
 God will help thee bear what comes  
 Of joy and sorrow."

## Investing Our Treasure

Every loyal follower of Christ is quickened to action as he anticipates the great and coming events opening before us which indicate the near coming of Jesus. We may see and hear the approaching footsteps of our Lord as He comes to punish the world that is steeped in iniquity.

The judgments of God are in the land, and it is now that we should learn righteousness and what we have to do and give in this fast closing work must be done and given quickly.

The Saviour warned us all against investing or laying up treasures upon earth. Whatever treasure of time, labor or money is invested in the world will ultimately be lost with the passing of the world, but he who invests treasures of time, labor, or money with God and in His cause has an enduring investment with the eternal God in heaven, exposed neither to corruption of moth and rust nor to loss from thieves.

Not long will we be permitted to use the talents and earthly treasure with which we are entrusted by God for the salvation of souls; so let our response to the many urgent calls be liberal and continual until the work is finished.

In all the Book of God we can find no richer promises of reward for faithfulness than is promised to those who return to God His own in tithes and offerings. The very windows of heaven will be opened upon them, the devourer is rebuked for their sake, their barns will be filled with plenty and blessings unmeasured poured out upon them. What more could God do for His people?

There will soon be a time when earthly things will be of no value. Now, while probation continues and the needs are so great and urgent,

shall we not be most faithful in the payment of our tithe and liberal in our gifts to missions?

G. W. Wells.

## A Well Known Teacher Has Fallen

Sabbath morning, January 18, 1919, the sad news passed over the wires that Professor John H. Paap, principal of the Lodi Academy, had died of heart disease, following a severe attack of Spanish influenza. This news astounded his friends, because of his natural strength and hearty good health.

Professor Paap is well known among our people because of his successful career as teacher in our schools at Avondale, New South Wales, in Australia, at Pacific Union College, and at Lodi Academy.

He was attacked with the Spanish influenza, Sunday, January 3. Skilled nurses gave him the best of care and treatment, under the direction of Dr. Robert Buchannan. But after a few days severe heart trouble set in, and would not be allayed, but grew worse and worse till Sabbath morning, when at seven o'clock he died.

During his sickness his mind dwelt much upon the work that our young people may do for Christ if fully consecrated to His service. One of his last utterances was: "All that I can do is to call on the Lord for help. My life is in His hands; everything is surrendered to Him—yes, everything, everything—I reserve nothing. The Lord Jesus is my captain. O, it is so beautiful, so sweet to be in His service!" His last prayer was: "O Lord, give me rest; I ask nothing more. But I am so tired, just give me rest." In answer to this prayer he soon fell asleep and rested

well all night. In the morning he passed away, without a struggle.

The funeral service, largely attended, was held in front of the Seventh-day Adventist church at Lodi, Sunday morning, January 19, at 10 o'clock, and though the weather was disagreeable, the comforting words and touching music made the occasion impressive, while the beautiful floral offerings showed the love and respect of students and friends. The service was conducted by Elder E. W. Farnsworth, assisted by Elders Clarence Santee, and D. T. Fero.

Sunday afternoon, the body was taken to St. Helena for burial. In the sad journey, his widow, Mrs. Jessie Creamer Paap, was accompanied by her daughter Marion, and her mother, Mrs. James Creamer, also by Mr. and Mrs. Vera McPherson, and Prof. and Mrs. F. T. Oakes.

After a brief service held in the church at St. Helena, he was laid to rest in the cemetery lot where his wife's father was buried only 32 days before. The service was conducted by Elder Farnsworth, assisted by Elders S. T. Hare, and W. C. White.

The gloomy clouds that had overspread the sky during the morning, cleared for a time, so that the burial was made in the bright sunshine, a symbol of the Christian's hope through Christ the Sun of Righteousness.

### Life Sketch

John Henry Paap, was born in Kaikoura, Marlborough, New Zealand, January 13, 1871, and died in Lodi, California, January 18, 1919. He was the oldest son of a family of ten children, four sons and six daughters, born of John and Carolina Paap.

His early life was spent on the farm; and as an expert sheep-shearer, he toured the Australian Colonies.

When twenty-one years of age, he attended meetings held in Kaikoura by Elder E. H. Gates, in the Autumn of 1892, and with the whole family, accepted the Seventh-day Adventist faith. Not long after this, with his father and two brothers, Fred and Charles, he attended an annual conference of the church, in Nopier. At this conference, the world's need of Christian ministers and teachers, was pressed upon their hearts, and soon all three of the Paap brothers conse-

crated their lives to the Master's work.

Early in 1893, Brother Paap was on his way to California, to attend Healdsburg College. He came on the missionary schooner Pitcairn, as she returned from her second voyage. Entering the Scientific Department of Healdsburg College, he soon graduated, and then taught for two years in the college.

At the college, he met Miss Jessie Creamer, of St. Helena, student and music teacher, to whom he was married August 29, 1895. To them were born two daughters, Hilda and Marion. Marion is with her mother at Lodi, and Hilda is with her husband, in Washington City.

In the Autumn of 1899, they responded to a call from the Australasian Union Conference, to join the faculty of the Avondale school for the training of gospel workers, he to be science teacher, and she to teach music. In this school they taught for 11 years.

The Paaps are a stalwart race, and upon John's broad shoulders were laid heavy burdens. For years he was science teacher, farm manager, and preceptor of the Boys' Hall.

In 1910 they were called back to California, to help in the development of Pacific Union College, in its new home at Anguin, eight miles from St. Helena. Here, teaching in the science classes, and the superintendence of forty young men doing the work of the school in orchard, farm and forest, gave ample scope for his versatile experience and magnificent energies.

In 1914 he was called to serve as principal of the Lodi Academy. There he labored with marked success until suddenly called to lay down the burden, to put off the armor, and to rest until called by his Master to awake, and take up the joyous activities of the new but endless life.

About two weeks ago, he was attacked with the Spanish influenza. After a few days, severe pains in the heart set in, and notwithstanding the very best efforts of skillful nurses, and an experienced physician, the disease made steady progress to the end, which came at seven o'clock Sabbath morning, January 18.

When the epidemic first appeared in Lodi it ran through the academy

quickly as the home students all were exposed at about the same time. Those who were acquainted with Professor Paap thought that his splendid physical condition would make him the last to succumb to the disease, and even during his sickness both faculty and students looked forward to his quick recovery.

Professor Paap was a public spirited man and one of the most patriotic citizens of Lodi. He entered heartily into the Liberty Bond, Red Cross, Y. M. C. A. and war work drives, both subscribing and getting others to subscribe. Among his dying statements were the following words. "We must remember our soldier boys, both in the camps and across the seas."

Those who knew Professor Paap personally recognized in him the higher qualities that make life worth while. He was a steadfast Christian, kind and courteous in his family and in the church; always deeply interested in the welfare and progress of his students. His burden for them increased as the years went by, and his experience lengthened. During the closing days of his illness, when at times he felt that he might recover, the greatest burden of his heart seemed to be for their welfare and conversion. Words of admonition that will never be forgotten were conveyed to them. Ever since his graduation he has given his life and energies to Christian education and his responsibility seemed more and more to deepen his love for the young people under his charge. It can truly be said, "Though he be dead, yet his influence will live in the school and the community."

The Lodi Academy will greatly miss him. The church will miss him. And above all, he will be missed by his labors for 23 years, and by the two daughters who have depended upon him for instruction and guidance.

But God can give consolation. He has promised to be a husband to the widow, and a father to the fatherless. Therefore to His heart of infinite love do we commend them.

"A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it."

**Calexico (Cal.) Sunday Ordinance**

Calexico is enforcing its Sunday closing ordinance vigorously, according to an article which appeared in the Calexico "Chronicle" of January 13. After remarking that "some time ago a crusade was started against certain merchants keeping open and selling goods on Sunday," the item goes on to say that on January 12 Chief of Police Boucher arrested two men for the crime (?) of selling goods on the first day of the week.

Since this was the first time these merchants had been arrested they were fined the minimum of \$10, but warned that they will be fined \$100 if they again keep their stores open on Sunday. The item concludes with the statement, "Chief Boucher says that he will go after every violator of the ordinance against Sunday selling, and they will be fined when apprehended."

It is not the Chief of Police who is to blame for enforcing the law, but the law itself, making a perfectly lawful and commendatory act a crime when performed on Sunday, is unjust and contrary to the fundamental principles of American freedom. Such laws feed the fires of religious bigotry and class hatred. They permit the persecution of honest, law-abiding citizens. Seventh-day Adventists well understand whither such laws are tending, and should do all in their power to prevent their enactment.

**California's Proposed Sunday Bill**

Senate Bill Number 77; Assembly Bill Number 142. Introduced January 15.

An act prohibiting unnecessary labor and the pursuit of unnecessary occupations on Sunday, defining and excepting "works of necessity," and providing a penalty for the violation of the provisions hereof.

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

Section 1. In this act, unless the context otherwise requires:

(a) The word "day" means twenty-four consecutive hours; the word "Sunday" means the period of time which begins at twelve o'clock p. m. on Saturday night and ends at twelve o'clock p. m. on the following night; and other words and terms used have the same meaning as defined in the codes of California.

(b) A contract to perform a law-

ful act, though made on Sunday, is valid, but a contract rendered void by unlawful action on Sunday can not be made valid by subsequent action.

Sec. 2. It is unlawful for any person, firm, association or corporation in this state, or for any officer or employee of the State of California, or of any political subdivision thereof, to violate any of the following provisions:

(1) To keep open on Sunday for the purpose of transacting any business or labor, any store, office, shop building or place of business where goods, wares or merchandise is sold or offered for sale; or to sell or offer for sale any goods, wares or merchandise on said day.

(2) To keep open or operate on Sunday for profit any mill, mine, factory, bakehouse, barbershop, workshop, or any such or similar place of business or occupation which is managed by or employs either skilled or unskilled labor, or both; provided, however, that the above provisions of this section do not apply to unavoidable work in caring for live animals, or in cases of urgent emergency within the meaning of this act; and provided, further, that the above subsections numbered one and two do not apply to works of daily necessity. It is hereby declared that said works of necessity within the meaning of this act include the following, but not so as to restrict the ordinary meaning of the expression "works of necessity."

(a) Work essential to the relief of sickness and suffering, including the sale of drugs, medicines, or surgical appliances by retail for strictly medicinal purposes.

(b) Furnishing lodging or meals at hotels, boarding houses, restaurants, lunch stands, cafes and work incidental thereto.

(c) Ice cream parlors, candy stores and cigar stores.

(d) Parks, bathhouses, libraries, museums or art galleries.

(e) Sports, theaters and amusements.

(f) Setting sponges and making of dough in bakeries or the necessary work in the preparations for the Monday morning delivery of bakery products.

(g) The sale and delivery of daily newspapers and magazines, or the necessary work in the preparation of the Sunday or Monday morning edition of a daily newspaper.

(h) The sale and delivery of milk, or cream, and unavoidable work in making cheese or butter, and in any manufacturing plant or industry, or industrial process of such a continuous nature that it cannot be stopped without serious injury to said plant, industry or its product or property used in such process.

(i) Unavoidable work essential to the protection or operation of mines, mills, cyanide plants, smelters, property or perishable products in imminent danger of destruction or serious injury and to utilizing water power necessary to prevent serious injury or loss in hydraulic mining or other industries where the water supply is not continuous throughout the year, or necessary work in planting and harvesting of crops.

(j) Shipbuilding and other manufacturing plants engaged in work for the government of the United States.

(k) Any work which is necessary to the continuous supply of electric current, light, heat, air, water, gas or motive power; to operating vessels, vehicles, livery stables, garages, railroads or any other transportation lines in this state; to telegraph and telephone service, and to any such public utility which the public welfare requires should be kept in daily operation.

(l) Any work which the railroad commission of this state, having due regard to the object of this act, deems necessary to permit in connection with traffic or conduct of any railway or of any other public utility within the jurisdiction of said railroad commission; and provided, further, that the above subsections numbered one and two do not apply to any person who observes some other day of worship, and who actually keeps his place of business or occupation closed and does not work for gain or wages upon said day of worship.

Sec. 3. Any person, firm, association or corporation, or any officer or employee of the State of California, or of any political subdivision thereof, that violates any provision of this act, is guilty of a misdemeanor and upon conviction thereof said offender shall be fined not less than ten dollars nor more than two hundred dollars or be imprisoned in the county jail not to exceed thirty days, and upon each subsequent conviction both said fine and imprisonment shall be imposed except, however, in case of corporations, the imprisonment, when imposed, shall be imposed upon all officers or agents thereof in this state committing such offense or causing the same to be committed.

Sec. 4. The commissioner of the bureau of labor statistics and his deputies, are hereby authorized, empowered and directed to enforce the provisions of this act. And it is hereby declared to be 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 provision of this act, upon credible information as to any such violation.

Section 5. Nothing in this act shall be construed to limit the powers of

counties or municipal corporations, not in conflict herewith, nor to repeal or limit the act entitled "An act limiting the hours of labor of females employed in any manufacturing, mechanical or mercantile establishment, laundry, hotel or restaurant or telegraph or telephone establishment or office, or by any express or transportation company, compelling each employer in any manufacturing, mechanical or mercantile establishment, laundry, hotel or restaurant; or other establishment employing any female to provide suitable seats for all female employees and to permit them to use such seats when they are not engaged in the active duties of their employment; and providing a penalty for failure, neglect or refusal of the employer to comply with the provisions of this act, and for permitting or suffering any overseer, superintendent, foreman or other agent of any such employer to violate the provisions of this act," approved March 22, 1911, or any acts amendatory thereof or supplemental thereof.

### Why Sunday Laws Are Wrong

Because Sunday, as a day of rest, is a religious institution. A law commanding its observance is a religious law, violating the first amendment to the United States Constitution, and Article 1, Section 4, of the California State Constitution.

Because legislation in reference to a religious institution, such as Sunday, is religious legislation. Making church dogmas or customs a part of the civil law is taking a long step toward uniting church and state. Such a move is disastrous to freedom of worship and religious practices.

Because, as James Madison says, "there is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

Because, as expressed in the protest which gave rise to Protestantism, "in matters of conscience the majority has no power."

Because Sunday laws mean enforced idleness, and idleness fosters intemperance, vice and all other crimes.

Because, while urged as a supposed benefit to the laborer, they do not, in fact confer any benefit upon him whatever, since without a Sunday law he has the privilege of choosing his day of rest, and may cease work if he desires. The real and ultimate object of Sunday laws is the com-

pulsory observance of the day.

Because, although professedly in the interest of the laboring man, such laws really enslave all labor. The assumption of the right to forbid honest labor on one day of the week involves the right to forbid or control it on any or all days of the week.

Because, as Neander informs us, they were the means through which church and state were united in the fourth century, and instead of preserving the Roman empire, they contributed largely to its downfall.

Because they interfere with the religious freedom even of those who regard Sunday as the Lord's day.

Because their whole tendency is to make men hypocrites instead of Christians. No religious act is of any benefit to any man unless he is convinced that it is right. If he is forced by civil law to do a religious act of which his conscience does not approve, he outwardly appears to be that which he is not at heart.

Because they are both un-American and un-Christian, since they require men to render to Caesar or the State that which belongs to God, and since they violate the fundamental principles of the United States Constitution.

Because, as stated in the Memorial of the Presbytery of Hanover to the Virginia General Assembly in 1776, "the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge."

Because it is the very genius of Christianity to grant to every man the right to believe in the gospel or not to believe it, to obey the divine law or not to obey it; and what the Author of Christianity has granted, no authority has the right to abridge or take away.

Because they make criminal on Sunday acts which on any other day of the week are considered perfectly lawful and right. Honest toil is not a crime on any day. Crimes are not determined by the day of the week upon which they are committed.

Because the penalizing of religious belief and inoffensive religious practice is no part of the business of the state.

Because the power that makes a law is the only power authorized to

compel its enforcement. One State or nation never enforces the laws of another State or another nation. Should it attempt this, the act would plainly imply that the other power was unable to enforce its own laws, and therefore was non-existent as a governing institution. When, therefore, a demand is made that the State enforce the law of God, it is a plain implication that the Ruler of the universe is unable to enforce His own laws, and that His government is non-existent. This attempt of human government to strengthen, defend, and enforce the decrees of divine government is not merely the most ridiculous of absurdities, but is positively blasphemous when its import is fully understood.

Because Sunday laws are convenient tools for the inquisitor, and are persecuting in character. They imply that certain men have a right not only to interpret God's law for their fellow men, but to execute vengeance upon those whom they pronounce transgressors of that law.

### Saving Souls

From every indication we are witnessing the beginning of that reformatory movement that the servant of the Lord was shown would take place shortly before the end:

"Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth." Vol. 9, page 126.

The question that must come home to each one of us as we read this statement is, "Are we among that precious company who were seen visiting families and opening to them the word of God?" The opportunity is now. We have such an abundance of good literature which unfolds and explains the word of God. A nominal belief in this message, a desire to do the will of God, is not sufficient to insure salvation. We must be producing as well as professing Christians. When Jesus bade His followers "Go into all the world" he started in motion an army that was to advance throughout the earth until Emman-

uel's banner had conquered every foe. There is something in that word "go" which speaks to the heart of every believer. It is the call from our commanding officer, and the way in which we answer it will be our test for allegiance. Let us calmly and prayerfully ask ourselves "Are we loyal? Are we in line for the greatest victory the world has ever known—the glorious triumph of the saints?" Let us remember that our works will attest to the genuineness of our faith. Do good as well as be good.

One of the easiest ways of "doing good" is to sell five or ten magazines every week to your neighbors and friends and give the profits to missions, the church school or some such worthy cause. In this way your soul will be refreshed and a spirit of joy will come into your life that will help you to realize what it means to have the windows of heaven opened and a blessing poured out. When the church of God becomes a working church, then will be fulfilled these words, "The Lord gave the word: great was the company of those that published it." Ps. 68:11.

Brethren and sisters, let us be among that happy company.

C. E. Hooper.

### What the "Signs of the Times" Weekly Will Give in 1919

It will give, week by week, something of the principles—the great fundamental reasons—underlying the present crisis through which the nations are passing, focusing Bible interpretation on current world events and the tremendous issues before us.

It will give the truth that will effectually help you and your friends to meet the mighty on-sweep of the dark waves of spiritualism and numerous other delusions now engulfing the whole world.

It will give, in the light of Bible truth, the meaning of the popular federation movements—the federation of nations, of religious bodies, of capital, of labor, and of social organizations.

It will give the teaching of the Bible on religious and civil liberty. The world is agitated over this question. Many claim that the only way to establish the church, the kingdom of righteousness, among the nations

is through "the gateway of politics," by religious enactments. The "Signs" will tell of the religious autocracy and world-wide religious despotism with its harvest.

It will give help in the study of the prophecies, outlining God's great time-table of events. The insidious and crafty movements of the papacy will be treated, not from the mere outlook of the world, but from the higher, clearer view of God's "more sure word of prophecy," that souls may be warned and led out of darkness.

It will give anew the great facts about the second coming of Christ. To-day various movements are interpreted as being His coming, and His personal coming is denied. The present world crisis has stimulated the discussion of this subject, and its presentation at this time is especially opportune.

It will give light to the people on the great Sabbath truth, discussing all its phases. "I saw that God had children who do not see and keep the Sabbath.....At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—"Early Writings," page 33.

It will give a series of instructive and illuminating articles on the sanctuary question, the great study of man's sin and Saviour, which meets the seductive theories of self-salvation so growingly prevalent.

It will give some attention to higher criticism, to show how modern infidelity is influencing church and school, and appearing everywhere in the garb of Christianity.

It will give what men need to-day—the regenerating truth from the word of God. The "Signs" will carry messages of comfort and hope to sad and weary hearts. It will lead its readers up from fog and doubt and perplexity into the sunshine of God's light and love and truth. And much more it will give, dear brethren and sisters. What will YOU give?

"Every worldly consideration should be laid aside for the glory of God. The only desire for worldly advantages should be that we may the better advance the cause of God."

### A Good Report

"Whatsoever things are of good report....think on these things." These are the words of inspiration as found in Philippians 4:8, and give us the divine estimate of faithful reporting. It is always an inspiration to read a good report, and having received an especially good one from a missionary volunteer society I thought it might encourage all our young people to "do their bit, and report it," so that more of our reports could be like this one. It might be added that this society is in the Northern California Conference; but what can be done in that conference by a band of consecrated young people can be repeated anywhere.

A few items constituting the report for the last two quarters are as follows:

"Offerings to missions over \$200; Missionary visits 263; Papers sold 158; Papers given away 768; Hours Christian help work 801; Treatments given 31; Tracts given 666."

What good has been accomplished by these acts of Christian helpfulness only the Judgment day will reveal, when the words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" will be spoken to those who have been faithful in His service.

M. N. Helligso.

### Two Good Letters

"I am sure that you will be anxious to hear about the Foreign Band, of which I am the leader. Miss Gerhart was out with me among the foreigners one Sunday and she wants to go again.

"In one home we found a lady sick with appendicitis. I said to her, 'I wish we could do something for you,' and she burst into tears. Her husband wept, too. I asked to have prayer with her. She said, 'Yes,' and called in another lady and girl. We all knelt down and when we were through, they were all still weeping. It touched their hearts to see us so interested in them. They were Polish and we had only Italian magazines with us. We told them we would come again and bring them a Polish paper. They seemed so glad.

"One Polish family gave me a dollar for Harvest Ingathering. That

day we received \$2.45 on the Harvest Ingathering fund and sold five Italian magazines and one Jewish.

"Owing to the influenza ban many of our people stay home on the Sabbath, therefore, they do not know about the Band meetings. I think when this is lifted, you will get some good reports from this work here."

"You will be pleased to know that the way is opening up among the dear foreign people. We have had two or three meetings with the Mexicans, and they have come out to our prayer-meetings twice. About six or seven families are reading Spanish 'Coming King.'

"Two earnest Christian men, one educated and the other an ordinary man, have come out of the Catholic Church. Both have been baptized. but neither belong to any sect. Both these dear souls are now reading 'Daniel and Revelation,' and the educated one ordered 'Great Controversy,' and the Spanish 'Signs' and 'Little Friend.'

"God is working and who shall hinder.' I feel the way is opening for a good work here. God has said, 'Thy people shall be willing in the day of thy power'—and our people are willing—it is time.

"I just went to see a young Italian brother. He will be baptized as soon as he can leave his bed. He had an operation and the influenza. I told him he must help me save the 10,000 Italians here. He said, 'Sister Longgood, I was born in Little Italy and feel that God has healed me and spared my life for some purpose.'"

There are foreigners in your city waiting and longing for you to bring them the message of hope. These two letters show what can be done among our foreign-speaking neighbors.

Since they have come across the ocean—traveling thousands of miles for light and liberty; will you not leave your pleasant home and go a block, or several blocks if necessary, to teach them the way of salvation, and thus bring hope and sunshine to their sin-darkened souls?

After filling your own soul with the holy oil, take heaven's candle of light and truth and see how many of those waiting, hungering souls you can find—how many you can save for God. Do it to-day,—while it is day.

Organize a Home Foreign Band in

your church, and do thorough systematic work scattering the precious pages of literature among these dear people. You will be happily surprised at the many pleasant experiences awaiting you. Write for helpful information.

J. W. Hirlinger,  
Brookfield, Ill.

## FIELD TIDINGS

### NORTHWESTERN CALIFORNIA

G. W. Wells, Pres. S. Donaldson, Sec.  
Box 408, Santa Rosa, Cal.

### Twenty-Five-Cent-a-Week Fund and Tithe Statement

January to December, 1918

Church	Amt.	Cts. per	Tithe
	Rec'd	wk.pr.mem.	
Arcata .....	\$ 615.45	36.98	\$ 713.92
Blue Lake.....	182.97	58.64	228.01
Calistoga .....	127.12	9.40	428.54
Conference .....	1,135.65	66.21	935.45
Eureka .....	993.87	20.55	1,921.17
Ferndale .....	177.57	48.78	694.13
Fort Bragg .....	529.07	44.25	1,074.95
Fortuna .....	127.62	17.53	1,164.89
Healdsburg .....	1,350.47	16.76	2,409.48
Kelseyville .....	252.65	44.17	285.95
McKinleyville .....	118.49	11.99	212.86
Napa .....	3,642.07	64.85	3,832.50
P. U. College.....	3,322.51	29.18	6,917.33
Pepperwood .....	66.83	10.71	117.70
Petaluma .....	131.52	36.13	58.50
Petrolia .....	143.76	21.27	188.62
Sanitarium .....	3,758.47	24.25	13,052.78
San Rafael .....	204.09	32.71	417.60
Santa Rosa.....	925.27	34.20	1,511.44
Sebastopol .....	117.29	23.11	1,327.69
Smith River .....	282.77	31.99	435.96
Sonoma .....	476.79	38.20	843.38
St. Helena .....	1,733.50	43.87	2,142.00
Ukiah .....	405.80	16.96	909.31
Vacaville .....	118.52	17.53	124.05
Vallejo .....	1,201.69	37.88	3,490.55
Willits .....	143.94	18.45	222.52
Sabbath Schools—			
Coveito .....	24.75	3.66	
Forestville .....	135.31	15.31	
Fruitland .....	42.38	7.41	
Guerneville .....	93.39	59.87	
Kenwood .....	83.53	26.77	
Oakville .....	106.87	51.88	
	\$22,802.78	31.73	\$45,662.28
Tithe, 1917 .....			\$35,399.20
Net increase .....			\$10,263.08

S. Donaldson,  
Treasurer.

### SOUTHERN CALIFORNIA

M. M. Hare, Pres. W. L. Mecum, Sec.  
306 Kerckhoff Bldg., Los Angeles, Cal.

### Colporteurs' Institute

Owing to the urgent need, and in accordance with the recommendation adopted at the bookmen's convention, held in Mountain View, California; January 20 to 27, 1919, it has been decided to hold a colporteur's institute, for the Southern California conference, in Los Angeles, commencing

February 16. Several individuals have expressed their determination to enter the work at once, and we feel that there are others who will want to do the same. These should immediately get in touch with the writer at 304 Kerckhoff Bldg., Los Angeles, in order that necessary arrangements can be made.

V. L. Beecham.

### Obituaries

**Barlow.**—Mrs. Helen Harvey Barlow was born January 3, 1896 in San Francisco; she died November 21, 1918, of heart failure, following an attack of influenza. The first indication of heart disease, however, occurred while taking the nurses' course at St. Helena Sanitarium, which prevented her finishing the course. She accepted the truth in 1910, and was baptized in 1911. Many friends mourn her loss. She was married only about six weeks before her death. The following day her mother-in-law also died of the influenza, and both were buried at Goldfield, Nevada, November 26, 1918.

M. A. Hollister.

**Ashton.**—Mrs. Martha Ashton was born May 4, 1840, in Shropshire, England. She died December 5, 1918, at Smith Valley, Nevada, aged 78 years, 7 months, one day. She had been a sufferer for some time; but the immediate cause of death was heart failure. Sister Ashton was a member of the Church of England until about three years ago, when she was baptized by Elder W. S. Holbrook. Three sons and four daughters mourn their loss, but not without hope. Two sons are now members of the Fallon church. Services were conducted by Brother H. L. Wallace, who spoke words of comfort basing them on the promise of Revelation 14:13. Sister Ashton's last resting place is at Yearlington, Nev., beside the grave of her youngest son.

M. A. Hollister.

**Doolittle.**—Mettie Vanfosen Doolittle was born February 25, 1887, near Laton, Cal. She died of influenza at her mother's home, November 22, 1918. Sister Doolittle was a sister of Paul Vanfosen, who died of in-

ADVERTISEMENTS

Special Notice—Terms

Advertising rate: 50 words or less, first insertion, \$1.00. Each additional insertion, if run consecutively, 50 cents. No advertisement will be accepted unless cash accompanies the same.

Reference from a conference laborer or church elder must accompany notices from advertisers where not personally known to the "Recorder" management.

**Help Wanted**—At the Paradise Valley Sanitarium, three graduate nurses and three domestic help. Correspondence solicited. Paradise Valley Sanitarium, National City, California. 4t

**Study at Home**—If you cannot go to school, you can study at home and make as good improvement as you could in school, in proportion to the time you can devote to study. Form the habit of home study early, and practice it persistently. Write today for information about subjects, prices, and how to earn your tuition. Address C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, D. C. tf

A Home Where There Is No Winter

After years of labor in South and Central America, Elder and Mrs. A. N. Allen are now in the States to educate their children, and wish to sell their home in Cuba. It is located near the center of the island and consists of 20 acres with a good house; three-eighths of a mile from the station; a good place for some one wishing a mild and pleasant climate. For further particulars write A. N. Allen, 2006 Twenty-fourth Ave., North Nashville, Tenn.

truths of the third angel's message in 1914. In the fall of that year she began the Bible course at Pacific Union College. She did Bible work in San Diego in 1915 and 1916, and was later associated with the writer in two tent efforts in Fullerton and Santa Ana.

She was married to Ernest B. Stoddard, November 1, 1917. Together they entered the medical evangelistic course at Loma Linda, September 1, 1918, remaining three months, after which they were called to the White Memorial Hospital in Los Angeles, where she died of double pneumonia, January 6, 1919, being 28 years, 11 months and 2 days of age.

Sister Stoddard was a faithful Christian worker; she loved the truths of this message, and faithfully devoted her time in leading others to the light. Precious souls are rejoicing in the truth through her labors. She, with her husband, was preparing to go as missionaries to Korea. A devoted husband, a mother, brother and a sister are left to mourn her loss. She fell asleep in Jesus, having a bright hope of a part in the first resurrection. The services were conducted by the writer assisted by Elder R. S. Owen. We laid her to rest in Forest Lawn cemetery, near Los Angeles, where she awaits the call of the Life-giver. ("Review," please copy.) L. E. Brant.

"Live for to-day; to-morrow's sun  
To-morrow's cares will bring to light,  
Go like the infant to thy sleep  
And heaven thy morn shall bless."

fluenza November 8. Her husband, one son and one daughter, besides her faithful, aged mother, three brothers and two sisters mourn their loss. Sister Doolittle was a member of the Laton church, having been reared in the message. Her home was at Tranquility, Cal. She contracted the disease while attending her brother's funeral. Funeral services for Sister Doolittle were conducted by the writer in the front yard of the Vanfossen home. Our beloved sister was laid away in the Oak Grove Cemetery to rest and await the Master's call.

F. E. Brown.

**Kimball**—It is with sadness we chronicle the death of another faithful member, Sister M. O. Kimball of San Luis Obispo, Cal. Sister Kimball was formerly Miss Mercedes Rudrick. She was born in Oakland, Cal., January 22, 1883. In 1904 she was married to Mr. M. O. Kimball, and has since that time lived in San Luis Obispo. While caring for her several children afflicted with influenza, she also became a victim of the dread epidemic, which was followed by pneumonia. After two weeks of heroic struggle for life, she fell asleep November 8, in full hope of life in Christ when He appears. Sister Kimball was a quiet, earnest and consistent Christian, whose life was an inspiration to all who met her. To know her was to love her. She leaves a devoted husband with seven children, a mother, four sisters, two brothers and a large circle of friends to await the reunion in the morning of the resurrection. We mourn, but not as those who have no hope. Our sister was laid at rest in the I. O. O. F. Cemetery, November 11. Words of condolence were spoken by the writer from Psa. 103:11-17 and John 11:24, 25.

J. R. Patterson.

**Stoddard**—Myrtle Irene McGill was born in Seoul, Korea, Feb. 4, 1890. Her parents, Dr. and Mrs. McGill, were medical missionaries of the Methodist denomination to Korea. In 1904 she came with her parents to Redlands, California, where she attended public school. She, with her parents and brother, accepted the

Book Report, Week Ending January 17, 1919

Agent	Book	Hours	Orders	Helps	Value	Del.
<b>Southeastern California</b>						
H. F. Garland	B.R.	44	7	\$ 1.00	\$ 35.50	
1 Agent						

WEEK ENDING JANUARY 24, 1919

<b>California</b>						
Miss B. Kurtz	O.D.	40	3	\$ 9.52	\$ 17.02	
John C. Nephew	B.R.	56	9	13.85	50.85	
2 Agents		96	12	23.37	\$ 67.87	

WEEK ENDING JANUARY 31, 1919

<b>Southern California*</b>						
George Andreas	Misc.	24	11		\$ 40.50	
S. H. Coombs		10				\$ 50.00
Mrs. E. Fuhrman	G.C.	22	10		50.00	
J. L. Sauder	P.G.	24	11	5.35	65.85	
4 Agents *2 Weeks		80	32	\$ 5.35	\$156.35	\$ 50.00
<b>Totals</b>		<b>220</b>	<b>51</b>	<b>\$29.72</b>	<b>\$259.72</b>	<b>\$ 50.00</b>

### Pacific Union Recorder

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PACIFIC UNION CONFERENCE OF  
SEVENTH-DAY ADVENTISTS

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B. M. EMERSON - - - EDITOR  
J. W. CHRISTIAN { - - ASSOCIATE EDITORS  
F. A. COFFIN

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1914, at the Post-office at Loma Linda,  
Cal., under the Act of Congress of March 3,  
1879. Acceptance for mailing at special rate  
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of October 3, 1917, authorized August 9, 1918.

THURSDAY, FEBRUARY 6, 1919

Mrs. J. H. Paap and daughters wish to extend to their many friends their sincere gratitude for the words of sympathy and kindness expressed both personally and by many telegrams and letters. Sister Paap says so many telegrams and letters of sympathy have been received that it is impossible for them to answer each one personally, and adds, "We are trusting fully in Him who sustains us."

#### Religious Freedom at Stake

We re-print this week the petition blank against California Sunday laws. Kindly cut this out neatly, and paste at the top of a sheet of white paper, 8½ by 11 inches in size, ruled for signatures. Other sheets can be attached for further names. Hundreds of signatures already are coming in, and we hope to have not less than 100,000 to 150,000 names. If each individual takes it upon himself or herself personally to secure a large list, the protest against Sunday legislation will be a very large one. However, there is only a little over one week in which

to work, as the Legislature reconvenes February 24, and petitions should be returned to the Pacific Union Conference, Box 146, Glendale, Cal., as early as consistent, in order to give time for getting them all together and ready for filing with the Legislature.

Every one of our people who has not already done so, should immediately write a short letter of respectful but earnest protest to both the Senator and Assemblyman from his or her district, addressing the letter to the lawmaker's home address, if written before February 24. After that, mail for the Legislators should be addressed to them at the Capitol, Sacramento, Cal. A complete list of all California Legislators, with their districts, and the distirct boundaries will be found in the "Recorder" of January 23. Tell your Senator and Assemblyman just why you believe he ought to vote against all Sunday laws. If you can call upon him and talk with him personally so much the better.

For your assistance in letter-writing we give elsewhere in this issue 17 reasons why Sunday laws are wrong. Since it is desirable to make your letters short, please use only one or two of these points in addressing your lawmakers.

If California becomes committed to Sunday legislation it will mean much to our people—more, probably, than we now realize. Let every soul respond heartily, and with energy push forward the securing of signatures that once again a Sunday law for California may be defeated, and all citizens be free for rest and worship according to the individual conscience.

### The 1919 Temperance Annual

The 1919 Temperance Instructor has come out printed in its usual attractive style, with two color cover and sixteen pages, filled with temperance matter appropriate for this time of national temperance reform.

The gospel cannot enter a liquor-soaked heart. Such a heart has no will power—it is a slave. National prohibition rescues through imposed abstinence by force. Temperance education enthrones abstinence by choice; therefore, when national prohibition is fully secured, it will mean an open door for "the entering wedge" work—the time in which to make the principles of temperance, keys to the great storehouse of gospel truth.

National prohibition can no more mean the end to temperance work than to temperance living. It means the time has come to educate to the point of temperance by choice, rather than by force. The 1919 Istructor Temperance Annual is a temperance educator, the entering wedge for the third angel's message. Its circulation should be revived and greatly extended. Orders should be sent in now.

"The missionary work might be enlarged a hundred-fold if there were more means to employ in carrying out larger plans. But the means which God designed should be used for this very purpose is expended for articles which are thought necessary to comfort and happiness, and which there might be no sin in possessing were not means so greatly needed in extending the truth."

## Protest Against Sunday Legislation

To the Senate and Assembly of the Forty-third Session of the California Legislature:

We, the undersigned residents of the State of California, believing that the enactment of a Sunday-law would be a violation of the American principle of the separation of Church and State, do hereby respectfully but earnestly protest against the passage of Senate Bill Number 77 and Assembly Bill Number 142, and all other such legislation.

NAME	STREET and NO.	CITY