

PACIFIC UNION RECORDER

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

Vol. 6

Mountain View, Cal., January 31, 1907

No. 27

The Church

Little Things

GIVE a "sunny smile" as you pass along,
Or sing a verse of some glad, sweet song;
Doing these "little things" day by day,
May help to keep some one from going
astray.

This world is so full of "sin and wo,"
You'll find it almost everywhere you go;
But do the "little things" as you pass
along;

Your life will be brighter, and there'll
be less wrong.

—Selected.

Present Truth on the Pacific Coast LIII

As early as the spring of 1874, Elder James White began to talk to me in regard to going to England. I hardly knew why he should thus communicate, nor did I ever learn until after my five years of labor in that field, when one day I was speaking to Elder M. E. Cornell respecting it. He said, "I heard Sister White state, back there at that time, in one of her talks, 'If Elder Loughborough is faithful, his labors will yet be called for in England.'" That, however, had not before this reached my ears.

The first time Elder White spoke to me on this subject was on this wise: He was much exercised in mind in reference to attending the eastern camp-meetings of 1874, and soliciting funds for the purpose of establishing the *Signs of the Times* office in Oakland. As was his usual custom under such circumstances, he did much praying. He was, at that time, residing in the old "water cure" building on the Lafayette Road. I tarried with him at that place over Friday and Sabbath, June 5 and 6. On the afternoon of the 5th we had a praying season over the matter, on the side of the mountain among the chaparrals. We had a good, free time, but he did not receive the clear light he desired

with reference to his duty. So on Sabbath afternoon, after our return from the tent in Oakland, we went into another part of the mountain, among the chimese brush. There in answer to prayer, we both received clear evidence as to duty, he in reference to his proposed eastern trip, and I as to what I should do. My wife's health indicated that she had not long for this world. I owned a little home in Santa Rosa, but she could not live there because of the occasional fogs that settled over the town. The Lord granted both Elder White and myself a rich sense of His presence, and light as to duty, that he go East, and call for the necessary money. At the same time a little glimpse of the future came before me. As I arose from prayer, I said to Brother White, "It is all clear about your duty to go East, but the impression at the same time came to me as distinct as though spoken with an audible voice, 'Sell your place in Santa Rosa, and don't buy elsewhere; your labors will be here and there, so you must not be fastened to one home.'" He responded with emphasis, "All right," and laying his hand gently on my shoulder, said, "You will go to England, won't you?" I replied, "I had no light about England, but I must not be tied to anyone place."

I immediately placed the sale of my home in the hands of a real estate agent. He said that there was not much demand for such property, but he would try to sell it for me. I told him what I wanted for it above his commission and all expenses. In two weeks he sent me a deed to sign, and a draft for the sum I desired for the place, and said that a man who had just come from the East looked at the place, and without hesitation decided to take it.

From that time Elder White would occasionally mention to me that the work ought to be opened in England, and hinted the matter of my going. In the spring of 1878, on May 31, he again

went to Battle Creek. From there he wrote me to prepare to leave California, to come to the General Conference that was to be held in Battle Creek, Mich., from October 3 to 16, and that the General Conference would probably vote that I should go to England. For his part, the matter was decided that I ought to go there and work in that field. I replied to his letter, giving him eight reasons why it did not seem advisable to me to make such a move just then. The most important of my reasons were comprehended in these two statements. First, so many enterprises had been begun in the work here that ought to be completed; and second, if I were to go to that field, I ought to have at least a year to study English customs, so as to be prepared to enter the field understandingly.

On my return from the Oregon camp-meeting, I received from Elder White a reply to my letter. It was brief, but there were two sentences in the letter that really swept away my eight reasons for not going that year. He said, "If you stay a year longer to complete what you say is 'begun,' you will find more 'begun' that needs to be finished than you see now. As for 'the study of English customs, and adapting yourself to the work in England,' the best place to study those things is right there on the ground, where you see the customs for yourself."

Still the matter was not clear in my mind. In fact, having spent ten years in California, and witnessing the rise of the work from the first, it was not so easy to "let go" as one might think. I do not know but that the ease of Eleazar, in the days of David, whose weary hand "cleave unto the sword," (2 Sam. 23:9, 10) would give a hint at least of my desire to stick to California. I could not see my way clear to "let go" just yet. But I proposed to make it a subject of earnest prayer that the decision finally made be just right.

J. N. Loughborough.

The \$150,000 Fund

We are certain that all our people are interested in the work of supplying the fields and building up the institutions for which this plan of raising \$150,000 was instituted. The first \$50,000 of this amount is to be sent to the South.

At the earnest request of those interested, leaflets have been prepared setting forth the situation and the needs here. One of these is entitled, "Why \$50,000 Is Appropriated to the Work in the South," and contains statements by Elder George I. Butler, Prof. J. E. Tenney, Dr. F. A. Washburn, Dr. M. M. Martinson, Chas. F. Curtis, I. A. Ford, Lyman D. Randall, and J. S. Washburn, in regard to the institutions to be assisted by this fund,—the Nashville Sanitarium, the Huntsville School, the Southern Training School, the Graysville Sanitarium, the Atlanta Sanitarium, and the Southern Publishing Association. Pictures of all these institutions appear in the leaflet. It is a comprehensive and clear statement of the present needs of the South to be supplied by this fund.

The other leaflet contains statements from the Testimonies, calling for help for the work in the South, and definitely locating the headquarters for the Southern work in Nashville. Only a few statements, selected from the great volume of testimonies that have been sent out for many years appealing to our people to help the work in the South, are quoted, among these some of the very latest. These leaflets will be of great interest. They will be gladly furnished to any one who desires them, if you will apply to J. S. Washburn, at 610 Meridian St., Nashville, Tenn.

The Will of God

It may seem to many that the will of God is a very hard, stern, cold, and disagreeable thing, and that to yield to that will is a very sad alternative. Jesus, in Gethsemane, with the blood drops dripping from His face, said, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." The will of God meant Calvary, the cross, the agony, but remember, beyond that the rent tomb, the resurrection, the glorious ascension with the trophies of the conflict, the opening of the glittering gates of the holy city that the triumphant train might enter in, and beyond that forever the

comforting, the blessing, the lifting up of poor, broken-hearted sinners, the final resurrection day, the glorious, eternal triumph.

God's will is a blessed will. In it is hope, comfort, life everlasting. Just for a little time the cross, the pain; but even then, in the sad "now," His grace is sufficient. When the Holy Spirit is received, one marked change that will come into the lives of every one will be that the will of God, the blessed, holy, mighty will, takes the place of our weak, broken will, or rather, I may say, is interwoven with ours, and the mighty, unyielding, conquering will of God brings us victory and eternal hope.

Poor, broken soul, with hopes crushed, with will-power fallen, when you have submitted to God, and have surrendered your will to Him, He will give you a new will, His will, and with the hope there will be the determination to conquer, to overcome, to win, and not to fail where you have failed a thousand times before. "I will do God's will." He that willeth to do the will of God, shall know of the teaching.

When the will is surrendered, the man is surrendered, the heart is surrendered. The surrender is complete. And as Jesus said, "For the Lord God will help Me, therefore shall I not be confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed" (Isa. 50:7), so may we, with a new spring of divine energy within and a determination that can not be overthrown, say with Him, "I have set my face like a flint, and know that I shall not be ashamed."

It is the will of God that none should perish. That will, when permitted to be interwoven with ours, will not permit us to fail. The will of God is good. It is almighty. May His will be done in us, as it is in heaven.

"Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
'Thy will be done.'"

J. S. Washburn.

"A good name is rather to be chosen than great riches.' But a good name is only the stamp upon the gold, like the impress the coin bears when it comes fresh from the mint. The really precious thing is the character back of the reputation."

Resources of the South

Will it pay to invest means in the South? Is it such a poor, barren field that no harvest will be reaped from the seed sown? Are there men of means and intelligence in the South who will ultimately make this work self-supporting, and return into the cause that which will bring souls into the truth in other great mission fields?

To the first question we answer, emphatically, Yes; to the second question, a hundred times, No; to the third question, a thousand times, Yes. The South has wondrous resources. Men of the keenest intelligence, men whose blood is the purest Anglo-Saxon, men of unconquerable energy, and of fiery zeal, are the men who are leading the South today.

Though there is not the soil in every part of the South that is found in Illinois, Iowa, and other states in the wonderful garden valley of the upper Mississippi, yet there are great agricultural possibilities here. What would the world do without the cotton fields of the South? I recently had the privilege of visiting, at Montgomery, Ala., a manufacturing plant which took the cotton in its first raw state, and seeing the process, step by step, until it came out of the mill as cloth ready to wear. I saw the manufacture of cotton-seed oil, and of cotton-seed meal. Truly this resource alone has almost illimitable possibilities.

Recently, passing through the great cotton fields of Alabama and Georgia, I visited the orange orchards of Southern Florida. There I saw also bananas, pineapples, lemons, and other tropical products growing. Northern crops, such as potatoes and garden vegetables are grown during the winter, and tropical products during the summer. I thought, What a wonderful country! What wonderful possibilities!

Then there are the rice crop, the mighty pine forests, producing turpentine and lumber in almost limitless quantities, the great sugar cane industry, and many other agricultural resources that are peculiar to this part of the United States. There are also mineral resources, and abundance of coal, iron, and other metals, and to a certain extent the more valuable minerals, silver and gold.

Already a large amount of manufacturing is done in the cities of the South. Many of the cities will compare favorably

bly with those of the North. The school system of the South, while yet not equal to that of the North, is improving, and in many of the cities may be found excellent educational institutions. Nashville has a number of universities of high class for white people; also the world-famous Fiske University, and other first-class institutions for colored people.

The Lord will give wisdom that our work may be placed on such an elevated plane that the people of energy, of intelligence, and of refinement may be reached. Nowhere in this world can be found a class of people of greater refinement, generosity, hospitality, and the graces which constitute them true Christian ladies and gentlemen than are the best people of the South.

It is true that there are many in terrible need of help, but we believe that God will help us in time, and in a brief time at that, to reach the people who will make this work self-supporting, and who will make the South a great missionary field for work in the semi-tropical lands of heathenism. Yes, the South has abundant resources in men and means, and must yet play an important part in the closing work.

Let us give and pray that this may be speedily accomplished, for surely the Lord will not come and leave the work unfinished in the South for which He has been so earnestly calling to this people for many years through the spirit of prophecy. Remember that the first one-third of the \$150,000 fund comes to the South. Who will help now, sending your gifts through your church or conference treasurer?

J. S. Washburn.

The Field

SOUTHERN CALIFORNIA

News Items

The indebtedness of the Fernando Academy is now reduced to about \$7,430. The last reduction was made by another \$400 being applied from the net earnings of the academy on the indebtedness. We have recently received legacies for the benefit of the academy, which, when applied, will reduce its indebtedness still another thousand dollars.

Word received from Elder C. L. Ford, of Spokane, Wash., informs us that in response to our appeal to the Upper Columbia Conference Committee, he will leave on the fourth of February to join

our force of evangelistic workers in Southern California. Elder Ford has done excellent work in the Upper Columbia Conference, and we are glad that we have secured his assistance in advancing the message in our field.

The discussion of the Sabbath question held at Riverside closed on January 25th. In this discussion the truth was presented very clearly and forcibly by Elder E. J. Hibbard, who had the most unfair opponent to meet that the writer ever heard engage in either political or religious discussion, in the person of Mr. White, of Texas. From the expressions of a number of honest, thinking people, we believe that the results of the debate will be decidedly favorable to the truth. The attendance at the debate varied between four and five hundred people.

Mr. White was so unfair in his handling of the Scriptures that he would take words of wicked men which are recorded in the Bible, and put them in the mouth of the Lord to prove that the Sabbath was abolished. He made this use of verses 4 to 9, of the 8th chapter of Amos. Even when it was clearly shown by Elder Hibbard that it was wicked men and robbers of the poor people who asked the question in verse 5, as to when the "new moon would cease" and "the Sabbath," Mr. White would again take up the Scripture and say it was a prophecy in which the Lord declared that the Sabbath would cease at the cross of Christ.

Elder Hibbard's sermons in our church at Riverside, and also in Los Angeles and Fernando were much appreciated by our people.

G. W. Reaser.

January 25.

Church Dedicated Free from Debt

The Seventh-day Adventist Church of this city was formally dedicated yesterday at eleven o'clock. This church was built about two years ago at a cost of \$2,500, and as it now stands free from debt, the building could be dedicated to the Lord. The decorations and lettering upon the walls were beautiful for such an occasion. There was present a large audience, many of whom came from Loma Linda, San Bernardino and other neighboring churches, who listened with interest to Elder G. W. Reaser, president of the Southern California Conference of

Seventh-day Adventists, who delivered the dedicatory sermon. Appropriate singing directed by Professor Beardslee contributed materially to the services of the hour. The exercises closed by the dedicatory prayer which was offered by Elder E. J. Hibbard.—*Riverside Enterprise* of Jan. 20, 1907.

Missionary Notes

A returned missionary of long experience and conservative judgment was asked, "What do you believe to be the greatest single obstacle to the speedy evangelization of the world?" After a moment's pause, he replied, "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home church, in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." Did he answer right?

From a report sent back by Elder C. D. AcMoody, who recently visited Wittenberg, Germany, on his way to the Levant Mission Field, we note the following: "My next stop was at Wittenberg, the old home of Luther and Melancthon. Much could be said that would be interesting of this birth-place of the great German Reformation. The old house in which Melancthon lived is standing, and also the buildings in which Luther conducted his school after he broke with the papal see. The living-room of Luther, which was in one of these buildings, still contains the humble furnishings that Luther used.

"For the most interesting historical feature of Wittenberg is the great old church upon the door of which Luther tacked his ninety-five decretals against the papal system. To-day, at the very doorway where these decretals were hung, are two massive iron doors, with the ninety-five decretals molded upon them in bold relief in the German language. Inside the church are the tombs of Luther and Melancthon. There also are the statues of these reformers in marble. Not far from where Luther's school was held is the old oak tree under which Luther burned the pope's bull. But with all this which is of such great interest to Protestant travelers, God has a greater memorial than brick and stone of the great work accomplished by these conscientious God-fearing reformers."

PACIFIC UNION RECORDER

PUBLISHED WEEKLY

By the

PACIFIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
Mountain View, Cal.

Subscription Price, Fifty Cents a Year

Editorial Committee

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Entered as second-class matter July 6, 1906, at the Post-office at Mountain View, California, under the Act of Congress of March 3, 1879.

THURSDAY, JANUARY 31, 1907.

The Utah Conference reports encouraging progress in its efforts toward raising money for the \$150,000 fund. The special needs of this fund should be kept in mind by all, that a liberal amount may be contributed from this union conference toward forwarding the work where it is most needed.

The "1907 Year Book" has just been received. Besides the usual institutional, conference, and workers' directories, it contains a historical summary for 1906, General Conference financial statement, and an outline of the fundamental principles of the doctrine of Seventh-day Adventists. Also a complete index for reference. Price 25 cents. Order of your tract society.

No striking news regarding the Sunday amendment agitation has thus far been received from Sacramento. Elder Corliss left there last Thursday to attend the California Conference session, and in the meantime Elder W. M. Healey, of southern California, and Brother W. R. Beatty are watching developments at the capital. The same bill which was introduced in the Assembly on January 14th was also introduced into the Senate last week, and was referred to the Senate Committee on Public Morals. The hearing before the Assembly Committee that has this matter in charge was delayed by the death of the chairman of the committee on Constitutional Amendments. A new chairman has now been selected, so the question may be taken up at any time.

The thirty-sixth annual session of the California Conference convened at the Seventh-day Adventist Church in San Jose,

January 25, according to the announcement. The representation from the churches was very encouraging, the capacity of the San Jose church being taxed to the utmost to accommodate them. The meetings of the conference have been most interesting. In fact, many say that it is the most interesting conference that has ever been held. Nine new churches were organized during the past year, and received into the conference. The present membership is about 4,400.

Monday afternoon the committee on nominations submitted its report. Elder W. T. Knox was chosen president; E. A. Chapman, secretary and treasurer; and the following for the executive committee: W. T. Knox, J. H. Behrens, J. O. Corliss, A. Brorsen, H. Shultz, B. L. Howe, and E. D. Sharpe.

Most interesting reports have been submitted by the various departments of our work; namely, the educational, medical, and publishing. The past year has been the most prosperous this conference has ever seen, the tithe receipts exceeding \$60,000 for the year 1906. This is some \$12,000 increase over the previous twelve months. Truly the Lord is prospering the efforts of His people, and we trust that this prosperity may lead to still greater diligence in each and every one, preparatory to carrying the message to all people, not only in this conference, but throughout the world.

That our brethren are deeply interested in the work in other lands was evidenced by the many contributions that were made to the \$150,000 fund at the Monday afternoon meeting.

A good synopsis of the interesting conference session will be published in the columns of the RECORDER, beginning next week.

It is surprising to note what advancement has been made in this great cause since the reorganization in 1901. Only six fleeting years, and yet many of the union conferences then formed, or since that time, have grown to proportions almost to equal the General Conference at that time in actual work being accomplished. This remarkable development is made manifest in the report of the Australasian Union Conference proceedings as published in a special number of the *Union Conference Record* of Oct. 1, 1906. This number consists of seventy pages of wide-paged and closely-printed matter, and even then much of the subject matter is greatly

abbreviated. As one reads these reports from superintendents of mission fields, presidents of conferences, and heads of sanitariums, and printing houses, he is reminded of the *General Conference Bulletin* of a few years ago. All this goes to show that steadily, grandly, and rapidly, as foretold in the Bible and Testimonies, this truth is being hastened to the nations of the earth.

God is remarkably blessing His people and work in what we usually term foreign fields. The Holy Spirit is actually being "poured out" in large measure as promised in the Word and Testimonies. This is evidence positive and certain that sin is being put away by the believers, and a oneness of soul and purpose is actually taking place among them in answer to Christ's last recorded prayer. The Lord says He is no respecter of persons.

St. Helena Sanitarium Training School

The next class for training missionary nurses begins April 1, 1907, and offers a very thorough course in this line of work, and extraordinary advantages in the way of practical experience. We shall be pleased to correspond with all interested persons who desire to devote their lives to this branch of the Master's work. For circulars and full information, address, St. Helena Sanitarium, or H. F. Rand, Sanitarium (Napa Co.), Cal.

Notice

Wanted, help.—Six young or middle-aged women for pantry, chamber, and laundry work, etc. One boy from sixteen to twenty to learn steam laundry business. Two boys from fifteen to eighteen for call service. One reliable four-horse teamster. Two good men for ordinary work. One young man for tray work. Only good, reliable persons who can furnish recommendations need apply. For full information, address, L. M. Bowen, Sanitarium (Napa Co.), Cal.

"Man often aspires to be what God has always refused to be—a dictator. If God had designed that man should be ruled by a dictator, He would not have provided him with a conscience."

"Behold, He that keepeth Israel shall neither slumber nor sleep."