

PACIFIC UNION RECORDER

"THEN THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER."

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THE CHURCH

The Work of Soul-Saving. No. II

Those who receive the truth must be taught to communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, they will reach hearts. The transforming power of Christ's grace moulds the one who yields himself to the Saviour. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. His eye is single to the glory of God. The truly converted soul realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin, that every moment of his future has been bought with the precious life blood of God's only-begotten Son.

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can; even though it be little, it may result in great good.

How many have a sufficient understanding of the plan of redemption to appreciate the value of hu-

man beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make every other interest subordinate to the work of saving souls? Why is it that blood-bought souls have not a deeper sense of their obligation to serve Him to whom they belong?

Our question is to be, How can I best glorify Him whose I am by creation and redemption? With anxious solicitude the truly converted soul seeks to rescue those who are still in Satan's power. The one aim and object of his life is the saving of souls. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. The souls of his children are exceedingly precious to Him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring efforts so to train his children that they will never be hostile to the Saviour.

God has placed on fathers and mothers the responsibility of saving their children from the power of the enemy. This is their work,—a work that they should on no account neglect. Those who have a living connection with Christ will labor for their children. They will not rest until they see them safely in the fold. They will make this the burden of their life.

Parents, why do you neglect the work waiting for you in the little church in your own family? The home is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, but always decidedly. Take them with you into the work of opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory.

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Thus the walls of prejudice will be broken down. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted.

If this work were faithfully done, if fathers and mothers worked for the members of their own families and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the

enemy, the reproach will be removed from our churches.

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood around their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth.

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God, and his work testifies that he is born of God.

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one and then still another? In our churches let companies be formed for service. There are to be no idlers in the Lord's vineyard. Let different ones combine to be fishers of men. Let them seek to gather precious souls from the corruption of the world into the saving purity of Christ's love.

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who can not err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church-members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the other. Let them exercise Christ's forbearance and patience, speaking no hasty words,

but using their talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside of the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour declares: "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and the good of our fellow-men. We are a part of the cross of Christ. With earnest, unwearying fidelity we are to seek to save the lost sheep of the house of Israel. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of the lost. We are to be laborers together with Him, drawing others within the circle of His love. Ellen G. White.

How to Promote a Revival

- Be prayerful.
 - Always be on time.
 - Attend every service.
 - Pray right to the point.
 - Look as though you enjoyed religion.
 - Shake hands as though it were a pleasure.
 - Make a special effort to attend when stormy.
 - Be prompt when others are slow to volunteer.
 - Do not find fault with the preacher and his methods.
 - When short prayers are called for, do not make long ones.
 - Watch for those under conviction, and follow them until saved.
- Epworth Herald.

THE FIELD

WESTERN WASHINGTON CONFERENCE

Vancouver, Washington

At the close of Walla Walla College, I attended the Portland camp-meeting, and there it was decided that my future labors should be in the field in the Western Washington Conference. Accordingly my family moved here from College Place, and meetings began June 19. Brother Albert Beck, of Kelso, and Sister Nellie Clark, formerly matron at Walla Walla College, joined me in the work. Early during the meetings Brother Moore, a Free Methodist minister, and his wife, accepted the message fully. He, with Brother Dodge, of Goldendale, united with us in the work, and two others joined our company as students. Bible studies were conducted each day for the workers, and meetings were held each evening in the tent.

The tent was twice pitched, with a fair attendance in each place. A third series of meetings is now being held in the chapel. A few precious souls have accepted the message, and others are interested. A large number acknowledge the truth, but see no way of accepting it without too much inconvenience. A strong Catholic element prevails in the city.

Never has the open field work seemed so refreshing and blessed as during the past summer. The church has been greatly encouraged and strengthened, and the members are taking hold of the different lines of work with new energy.

A commodious church-school building, of three stories, is in process of erection. School will open October 6. Owing to the fact that our brethren of this church are scattered all through the county, we are obliged to conduct it as a boarding-school. The tuition has been placed at \$1.25 per month, and board and room at \$1.00 per week. Brother Channing, of Tacoma, has been secured to take charge of the home and school, and Sister Channing will

act as matron. We look for a large and successful school to be built up at this place.

It has been thought best for me to engage in a discussion upon the Sabbath question with D. M. Hudler, formerly of Lanark, Ill. He has sought for a discussion with our people for a number of years, and has persistently challenged us during the season. The time for the discussion has been set for November 27 to 30. We ask the prayers of God's people that the truth may triumph, and that every honest soul may see it in its beauty, and be led to lay hold upon it.

E. L. Stewart.

The Olympia, Washington, Camp-Meeting

Last May the North Pacific Conference was divided, since which time that territory has been known as the Western Oregon and Western Washington Conferences. The Western Washington Conference held its first camp-meeting September 4 to 14, at Olympia, the capital of the state, on grounds very conveniently situated, being only a few minutes' walk from the center of the town. The attendance from the churches in that portion of the state was fairly good, but there was not a general representation of the conference present.

The meeting was preceded by a teachers' institute, which proved to be a good preparation for the camp-meeting. An excellent spirit pervaded the meeting, and the results were very gratifying as far as they had to do with those of our people attending the gatherings. The most noticeable feature of the meeting was the desire of all to obey the call to service. The instruction given was very plain and practical on this subject, and a spirit of work took possession of the people. Plans were laid, which, if followed out, must result in much good in this conference.

The conditions existing at Olympia during the time of the meeting were very unfortunate, as it seemed impossible to secure any attendance from the citizens. This did not seem to be at all due to any

prejudice, but the town was apparently given over wholly to the seeking after pleasure. There was a street carnival in progress during a portion of the time, that seemed to furnish the town with all they cared for at that time. Serious thoughts were brought to some of these minds September 12. The atmospheric conditions of the morning were similar to those of the dark day of May 19, 1780, as far as one could judge from the descriptions that have come to us of that remarkable event. The first meeting of the day was at six o'clock, at least a quarter of an hour after sunrise, yet it was necessary to light the lamps in the large tent. The darkness continued to increase, until at 9:30 it was as dark as the darkest midnight. This intense and complete darkness continued until 11:30 A. M., when light began to dawn, but it was not lighter than the last moment of twilight. Under the influence of the phenomenon many minds were turned from levity to seriousness, and numbers had their minds turned to scriptures concerning the last days. Almost all the business houses closed during the complete darkness. With the passing of the darkness, however, there came the old indifference to things eternal. But soon the Lord will "arise to shake terribly the earth."

W. T. Knox.

One Man's Influence

I met a brother at the Olympia, Wash., camp-meeting who had traveled two hundred and fifty miles to attend the meeting. After we had become acquainted, he told me something of how he had come into the truth and of his efforts for its advancement since. He is a farmer, living in a very isolated portion of that state, and has but little time to devote to missionary work. He made no profession of religion when he moved to this country, but a friend in the East sent him the "Signs," and other periodicals. As soon as he learned the character of these, he ceased opening them. However, their continued coming kept them in mind, until eventually he

was impressed that he ought to give his heart to the Lord. As he and his wife began to study the Scriptures, they found points which they could not understand, and they joyfully turned to the papers which had been thrown aside. In a short time he accepted the truth fully, traveled two hundred miles for baptism, and returned to his home ready for work. He subscribed for a club of the "Signs," and purchased quite a liberal quantity of tracts. These he used in a very careful and systematic manner, with the result that he came to Olympia desiring the services of a minister and a church-school teacher. Six families, or parts of families, had accepted the truth, and enough children were interested in the Bible to make a church-school necessary. He felt sure that a minister could go in there and develop the interest already created with good results.

"So is the kingdom of God, as if a man should cast seed into the ground; . . . and the seed should spring and grow up, . . . first the blade, then the ear, after that the full corn in the ear."

H. H. Hall.

The Olympia Camp-Meeting

As per announcement, the camp-meeting of the Western Washington Conference was held in Olympia, September 4 to 14, and was preceded by a church and Sabbath-school institute. Prof. F. S. Bunch had charge of the institute work, and was assisted by the ministers present. It was pronounced a success, and the teachers appreciate very much the experience they have gained by attending the institute.

All seemed to heed earnestly the admonitions given, and seemed to be willing to live as true reformers before those who should receive their instructions. We believe our church-school work has received an impetus which will bring it more prominently before our people in its true relation to the closing work of the message.

Elder W. T. Knox, Prof. E. A. Sutherland, Dr. Holden, of Chicago, and Brother H. H. Hall, were

present at our camp-meeting, besides a number of our local ministers and workers.

The instruction received from God's servants was timely, and demands a critical self-examination. It was attended by a general forward movement on the part of all. While there was no special manifestation of anything emotional, there seemed to be an earnest desire to be clear in God's sight and come in closer touch with the divine mind.

It was the prevailing sentiment that the Lord had come very near to His people, and many said that it was the best meeting that they had ever attended.

Dr. Holden gave some practical talks, with illustrations on the blackboard, teaching the true principles of healthful living. After his departure, Drs. Shryock and Allen, of Seattle and Tacoma Sanitariums, continued the instruction.

Mothers' meetings and suggestions on general principles of domestic economy were presented from time to time by a number of efficient workers.

The outside attendance was not large, but several were added to the faith, for which we feel to praise the Lord.

S. W. Nellis.

SOUTHERN CALIFORNIA CONFERENCE

Southern California Camp-Meeting

It was my privilege to attend the camp-meeting and conference of Southern California, which was held on Boyle Heights, Northeast Los Angeles, from September 12 to 21. This was the largest gathering of Seventh-day Adventists ever convened in that part of the state. On the last Sabbath of the meeting there were over eight hundred of our people on the grounds. One remarkable feature of this camp-meeting was that the workers for the meeting and (with a few exceptions) the campers were on the grounds for the opening meeting, and remained to the last meeting.

Brother and Sister White, and Brother A. T. Jones were the principal speakers outside of the Southern California Conference

laborers. The meetings were harmonious throughout, and the presence of God was with us, impressing upon hearts the important truths presented. The business of the conference was transacted with despatch and without dissent. It was evident that all looked upon the various interests presented as branches of equal importance to the one great cause of present truth.

The statistical report of the conference showed an increase in membership of one-seventh, and the tithe doubled during the first year of the organization. Heartfelt gratitude to God was expressed, not only for this, but also for the providence of God in the opening for a conference school at Fernando, some twenty miles out from Los Angeles, and also opening for health-work enterprises in San Diego, Pasadena, etc. On the evening of the 21st, Brethren Hare and Knight were ordained to the gospel ministry, as voted by the conference. The business report of the secretary will show other business items considered. This camp-meeting was a glorious occasion.

J. N. Loughborough.

The Southern California Conference purchased the property known as Fernando College, located at San Fernando, Los Angeles County, and have opened an industrial school. The faculty is composed of H. E. Giddings, principal, natural science and Bible; R. S. Owen, botany and horticulture; Myrtle Harris, language and history; Mrs. E. M. Giddings, book-keeping and mathematics; Truman Sterling, mechanics and engineering; Abbie Dail, primary; Mrs. Truman Sterling, matron. The first term of school opened October 1. Full particulars will be found in our Educational Department.

"Christians are constantly praying that they may hear, 'Well done,' when the Lord comes to reward His servants, while, as a matter of fact, they are doing nothing. They talk about entering into rest, but what are they going to rest from?"

CALIFORNIA CONFERENCE

Sacramento

The interest in Sacramento is better now than it has been at any time since we came to this place. The Sunday-night meetings are well attended. The last three Sunday nights the church was filled, and many expressed a deep interest in the truth presented. A number of interested ones invited Mrs. Morrison to come to their homes and hold Bible-readings with them. Several have lately commenced to keep the Sabbath. One was baptized last Sabbath, and others expect baptism. We have visited the churches and companies at Woodland, Vacaville, Rocklin, Wheatland, and Placerville occasionally. Mrs. Morrison held some meetings and readings at Reno, Nev., and as a result four embraced the truth and united with the church. Isaac Morrison.

Fresno Camp-Meeting Echoes

"God is faithful, by whom ye are called unto the fellowship of His Son Jesus Christ our Lord," "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." This "fellowship with Christ" is the key-note of the Fresno camp-meeting.

The "fellowship of the mystery" is the indwelling presence and out-working power of Christ, through His Spirit, to make us representatives of Himself, as He was a representative of His Father.

The glory of the Lord has risen upon us; His light is come. It is with us now, but not clearly seen, because it is veiled with the curtain of self. When Christ increases in a man, self decreases in him. When self has disappeared, the light shines out in its strength.

In showing the fellowship of Christ we are giving man an opportunity of seeing God and knowing Him; and to know Him is life eternal. Thus through our fellowship with Jesus we become the ministers of eternal life.

"Gospel" is an abbreviation of "God spell." Those who receive

the gospel into their lives, really come under the spell of the Almighty. All others are under the Satanic spell. They are hypnotized by the devil. A person in a hypnotic state sees things that are not, and as they are not. So Eve "saw" that the apple was good for food, when it was utterly unfit to eat. All wickedness is due to the hypnotism of Satan, which makes men see things as good which are evil.

"Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in His church upon earth. Thus in His people He is glorified; through them the Sun of Righteousness will shine in undimmed luster to the world."

Edison Driver.

WESTERN OREGON CONFERENCE

Western Oregon

We are of good courage in the work here. Omens of good are seen. Evidently many are being led to appreciate the call of God in Isaiah 52:1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." There is an awakening with many, and a putting on by faith the beautiful garments,—our Lord's perfect righteousness. It is understood that this is one of the first steps in a preparation for service in the great cause of truth. When the message of righteousness by faith is received in this way, not as a doctrine, merely, to which the mind assents, but as a real thing, an experience with the thought of its being a means to an end, as named above, a preparation for service, the receiver will be ready to seek for the next great thing that is necessary for service, the anointing by the Holy Spirit. All this awaits our demand and reception, and good results are following where the people are reaching out the hand of faith to receive.

There is only one result that can follow, and that is life,—activity in the work which God has placed with us to do. There is a reviving

of the missionary work in many of our churches.

The canvassing work is accomplishing good, though it is not yet of the proportions that we would like to see it, and expect to see it in this field. Many most excellent reports of experiences by the canvassers in their work among the people who are scattered from the great centers of population come to us from time to time.

We are planning a campaign for the sale of "Christ's Object Lessons" for two months or more preceding the holidays. We hope to see a large number of this good book placed with the people during this time, and following this the payment of a goodly portion of our part of the school debt.

The work in the way of tent meetings during the summer months has not resulted in a large number of accessions to the message, but the prospects are good that several churches will be organized before the year closes. As a result, a number of people of a good class have been led to identify themselves with the remnant people. There is one church building in process of erection, and will soon be ready for dedication.

We were privileged to help in the dedication of a neat and commodious house of worship that our German brethren in Portland have just completed. This church is an honor to the work it represents in this city; and we trust that as the brethren gave it to God, they gave themselves with it, for unselfish service in the spread of the message.

The new sanitarium in Portland is well under way. The frame is now to the fourth story, and it is hoped that a few more days only will be necessary for the builders to have it under roof. This is an enterprise in which the people of God, not only in this conference, but everywhere, have a special interest. We ask the prayers of our fellow-laborers and of all our brethren and sisters for the work in this field.

F. M. Burg.

Christ is the source of every right impulse.—Steps to Christ, page 30.

BRITISH COLUMBIA CONFERENCE

The British Columbia Camp-Meeting and Conference

Another conference is added to those already working to spread God's message of mercy to man. September 11 to 21, the time chosen for the sessions, proved most suitable. Sunshine and pleasant temperature seemed sent direct from our Father's hand.

In the matter of location and arrangement, everything was excellent. Most of the delegates came at the commencement and remained till the close. They were, without exception, interested, kindly affectioned one to another, and devoutly in search of spiritual food. It may truly be said they hungered after righteousness, and none were disappointed.

The five churches were all represented, and it was pleasing to notice that of the thirty or so attending at least six were from the Courtney country. The meetings were quite well advertised, and generally the outside attendance was good. Services were held daily at 11 A. M., 3 P. M., and 7:30 P. M., and children's meetings at 9 o'clock A. M. daily. The latter were attended by about thirty children, and much interest was manifested.

The Sabbath-school, under the superintendency of Brother C. W. Enoch, was fully successful. The first Sabbath the membership was sixty-four, thirty-four adults and thirty children; the second Sabbath there were forty adults and fifty children, making a total of ninety.

The conference opened its first session at 9:30 A. M., September 14. Elder W. T. Knox, president of the Pacific Union Conference, spoke of the work done at the Union Conference in organizing British Columbia into a separate mission field. He explained how it had been necessary to assist this new field. Other conferences had begun with few numbers and scant funds, but soon became self-supporting; so doubtless would this new conference under God's blessing.

Elder Wilson stated that the

tithe received the past four months was considerably in excess of that paid by the British Columbia churches for all of last year. In church work the gain was creditable. Vancouver had built a neat church, free from debt, at an approximate cost of \$1,500. A tract society was started some three months ago, and funds for its support had quickly come in, one brother alone sending \$120. The members of the various churches, in providing means for this work, have not become any poorer.

At Courtney a short but successful effort was made this summer, and a goodly number was led to rejoice in the knowledge of present truth. At Ladners much good was accomplished. Those laboring there had gone without the promise of salary, their only aim being to teach the message. Elder Wilson called attention to God's leading hand all the way.

The church membership of British Columbia previous to the summer's work was about seventy-five; of these about seventeen were east of the Cascades, comprised in the Rossland church. The churches organized (besides Rossland) were Victoria, Vancouver, Mission City, and Cumberland. At the first two named places are church buildings, costing, with grounds, about \$3,000.

Incorporation, so as to legally do business and hold property, was effected at a cost of \$46. A motion by J. J. Dougan and C. W. Enoch that we at once organize into a conference was carried unanimously. It was moved and carried that Elder Wilson act as chairman, and J. J. Dougan as secretary pro tem.

Delegates Harlow and Freeman moved that the chair appoint the committees. Accordingly the following committees were appointed:—

Nominations—G. Freeman, H. Harlow, W. E. Gillis.

Credentials and Licenses—Elder Knox, S. A. Wilband, G. Freeman.

Plans, Constitution, and By-Laws—Elder Young, Professor Stewart, H. H. Hall, G. F. Cook, W. M. Manson, J. Reith, J. J. Dougan.

Elder Knox pointed out the necessity of getting the conference work well started. Incorporation had been found necessary, but the church, in its members, is to do the work in the lines of health principles, Sabbath-school, and conference work generally. The essential thing is to improve the talents God has given us.

At the second meeting, held September 15, the missionary secretary, C. W. Enoch, read his report, which showed the society in good standing. The report was certified to by the auditor, H. H. Hall, and adopted.

The committee on constitution presented its report through Elder Young, its chairman. The by-laws were also read, and both unanimously adopted. They are as follows:—

CONSTITUTION

ARTICLE I

Name and Extent

Section 1. Name. This organization shall be known as the British Columbia Conference of Seventh-day Adventists.

Sec. 2. Extent. This conference shall embrace all of the province of British Columbia.

ARTICLE II

Object

Section 1. The object of this organization is to secure and maintain the greatest unity and efficiency in the work of the Seventh-day Adventist churches of the conference in disseminating the light of the everlasting gospel.

ARTICLE III

Membership

Section 1. This conference shall be composed of the members of such local churches as are and may be organized in any part of its territory, said churches having been accepted by vote of the conference.

Sec. 2. The voters of this conference shall be such delegates as shall be duly elected by the aforesaid churches according to the following ratio: Each organized church shall be entitled to one delegate, regardless of numbers, and one additional delegate for every ten members.

Sec. 3. The members of the executive committee shall be members of the conference, ex-officio, and all members holding credentials from this conference shall be considered delegates at large.

ARTICLE IV

Officers

Section 1. The officers shall be a president, secretary, treasurer, missionary secretary, and an executive committee of five, of which the president shall be a member, all of whom shall be elected at each annual meeting.

Sec. 2. It shall be the duty of the executive committee to determine and designate the time and place of holding each annual conference, which determination and designation must be published in the "Pacific Union Recorder" at least six weeks before the holding thereof; to call special conferences or meetings, whenever, in their judgment, it shall be needful, upon the same notice as is required for an annual conference meeting; to take the general supervision of all labor performed within the conference, and to exercise a general watch-care over all matters pertaining to the interests of the cause within the bounds of this conference.

Sec. 3. It shall be the duty of the executive committee to appoint a number of brethren which shall exceed by one their own number, and shall not have been in the employ of the conference during any part of the preceding year. These, together with the executive committee, shall constitute an auditing committee to examine and settle all accounts which are presented to the conference at the close of each conference year.

Sec. 4. During the interval between annual meetings the executive committee shall have power to fill any vacancies that may occur among the officers.

ARTICLE V

Sessions

The sessions of this conference shall be held annually, at such time and place as the executive committee may determine and designate, for the purpose of electing the officers of the conference and transacting such other business as may come before the meeting.

ARTICLE VI

Churches

It shall be the duty of each church of this conference to render a faithful support to the conference work by the prompt payment of its tithes and such other funds as may be set apart for that purpose.

ARTICLE VII

Funds

The funds of this conference shall consist of the tithes paid by the various churches and individuals in the conference, of donations and gifts which shall be made for the work, and such other funds as are proper to use for this work, and these funds shall be disbursed only upon an order signed by the president of the conference.

ARTICLE VIII

Laborers

Section 1. Credentials and licenses shall be granted by the conference at its regular sessions to all its approved laborers, and during the interval between sessions by the executive committee when necessary.

Sec. 2. Those who may feel it a duty to exercise their gifts in preaching, colportage, or Bible work, shall first prove their gifts in that line before asking recognition by the conference.

Sec. 3. It shall be the duty of all the laborers in the employ of this conference to make to the president, at the close of each month, a written report of the labor performed, together with all such receipts and expenditures as are required by the conference.

Sec. 4. This conference shall secure the services of such agents, ministers, missionaries, and other persons as may be necessary to carry on its work.

ARTICLE IX

Amendments

This constitution may be amended at any regular meeting of the conference by a two-thirds vote of the members present, provided that such amendment shall not conflict with the constitution of the Pacific Union Conference. It may also be amended at any special session, provided that notice of the pro-

posed amendment is given in the call for such special sessions.

BY-LAWS

1. The duties of the president shall be to preside at all meetings of the executive committee, and at each annual and special session of the conference; to give to the work in the churches and in the field such attention by visiting and correspondence as is consistent with other duties.

2. The secretary of the conference shall perform all such duties as obviously fall to the incumbent of this office.

3. It shall be the duty of the treasurer to receive and safely keep all conference funds, to be deposited in such bank as may be designated by executive committee from time to time, and keep an accurate account of the receipts and disbursements of the conference funds; to pay out the same as may be provided for by the regulations of the conference, and to make a report thereof at each annual session of the conference. He shall also receive and keep an accurate account of all trust funds, forward the same to their destination from month to month, and submit at each annual session of the conference a report of such receipts and advances.

4. The duty of the missionary secretary shall be to visit the churches, and plan with them for the carrying forward of all lines of missionary work, and keep in touch with them from his office by correspondence for the purpose of encouragement, and offering helpful suggestions as circumstances may demand. It shall be his duty, incidental to this, to have an oversight of the clerical work of the office.

5. An educational department may be provided for by the executive committee, the officers of which shall be a field secretary and an office secretary.

6. The educational field secretary, under the direction of the conference executive committee, shall have direct supervision of the church-school, Sabbath-school, and young people's work of this conference. It shall be his duty to visit every church-school, and, as

far as consistent, every church, in the interests of educational work.

7. It shall be the duty of the office secretary to conduct the correspondence relating to the church-school, Sabbath-school, and young people's work; to keep a record of the work of this department as reported by church-school teachers and Sabbath-school secretaries; and to make a report of the condition and work of the department at the annual sessions of the conference.

8. The executive committee of this conference may constitute the board of directors for the legal corporation known as British Columbia Association of Seventh-day Adventists.

After the chairman had read the Articles of Incorporation of the legal association, the committee on nominations presented its report. On account of some discussion arising, it was laid over till the next session.

The third meeting was opened by adopting the by-laws of the British Columbia Association of Seventh-day Adventists. On motion, Elder Wilson was elected president, and J. J. Dougan secretary and treasurer, of this legal association. The nominating committee's report was taken up, and, on motion of Brethren Gillis and Harlow, adopted as follows: President, J. L. Wilson; secretary, J. J. Dougan; treasurer, C. W. Enoch; executive committee, J. L. Wilson, W. C. Young, A. Gilmore, W. M. Manson, J. J. Dougan.

Some time being left, a good testimony meeting was held. It was one of the best meetings we had. The Spirit of God was manifestly present, and all felt its sanctifying power.

At the fourth meeting the treasurer's report was read. The auditor's report on same showed that the tent fund had drawn from the tithe fund to the extent of \$82. By subscriptions the amount was at once raised, and something provided for a new tent fund.

The report of the committees on credentials was read, and adopted, as follows: For ministerial credentials, J. L. Wilson, W. C. Young; for missionary credentials, J. F. Wilson, M. M. Wilson, G. Free-

man, C. W. Enoch, and C. E. Davis.

After the usual opening exercises for the fifth meeting, the following resolutions were adopted:—

1. Resolved, That the conference strongly recommends the executive committee to prepare plans and take the necessary steps for procuring and equipping first-class treatment rooms in the city of Vancouver.

2. Resolved, That the executive committee request the Pacific Union Medical Missionary and Benevolent Association to provide a medical superintendent.

3. Resolved, That such treatment rooms be opened and conducted under the direction and auspices of the Pacific Union Medical Missionary and Benevolent Association.

It was understood that when the conference chooses to select a board of directors for the medical interests, two of the members should be chosen from the executive board of the Pacific Union Medical Missionary and Benevolent Association.

A call being made, about \$500 was paid and promised to establish the medical work in Vancouver.

Near the close of the camp-meeting on Sunday afternoon eight precious souls followed their Lord in baptism.

J. L. Wilson, President.

J. J. Dougan, Secretary.

Jesus calls to every wanderer, "My son, give Me thine heart." "Return, ye backsliding children, and I will heal your backslidings." The youth can not be happy without the love of Jesus. He is waiting with pitying tenderness to hear the confessions of the wayward, and to accept their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child. . . . He would have us understand how earnestly and tenderly His heart yearns over us in all our trials and temptations. "Like as a father pitieth his children, so the Lord pitieth them that fear Him."—Mrs. E. G. White.



Daily Study of the Bible Necessary

To one who professes to be a follower of Christ, it would hardly seem necessary to dwell long on the importance of this subject, and yet there are many Christians who seem to think they have fully done their duty when they have read one or more chapters in their Bibles each Sabbath. On other days their Bibles lie idly on the table, being seldom, if ever, opened. Jeremiah says, "Thy words were found, and I did eat them," a process implying consideration and thought. God has said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Who would be so foolish as to think the physical man could be sustained and kept in a healthy condition by partaking of one full meal a week? Think you the spiritual man can be kept perfect by a method that would mean death to the physical man? As with the physical so with the spiritual man. In order to keep our bodies, God's temple, in health, we must daily and regularly partake of such food as will meet all the requirements of the system, and take only a sufficient quantity to meet such requirements. We can not eat enough to-day for to-morrow's or next week's needs. Only that food which can be and is assimilated is beneficial to us. I believe the same law holds good in the spiritual world. The spiritual nature is sustained by God's Word,—we live "by every word that proceedeth out of the mouth of God." Then if our spiritual nature is to be sustained and we are to be "kept," it can only be done by a daily partaking of spiritual food, and not only partaking, but we must learn to assimilate that of which we partake. The power of assimilation comes only through the Holy Spirit. "Spiritual things are spiritually discerned." "Search the Scriptures," was the command of the great Teacher. A cursory

reading is not sufficient. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Again, "Consider what I say," and to consider is to "reflect or meditate on carefully, to weigh, to ponder."

Does any one think for a moment that he could ever master any subject in the scientific world by reading over a few thoughts on it at odd intervals, without thought or connection? Then does he think he can master the science of salvation, the greatest and deepest of all sciences, with less study than he would bestow upon a scientific study of some portion of the physical world? Paul, in describing the armor to be worn by every Christian if he would hope to win in the battle against Satan, says, "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Now how do we obtain this shield of faith?—"Faith cometh by hearing, and hearing by the Word of God." Then we can not even have faith without God's Word, for how can we believe that of which we never heard? This warfare in which we are engaged is not an intermittent one, but a daily, hourly struggle. However, we are promised complete victory if we take the armor God has provided, and use the weapons He has prepared. "Take . . . the sword of the Spirit, which is the Word of God." In the battles of this world a soldier would have a poor conception of his duty, if, when constantly surrounded by the enemy, and in hourly danger of being captured, he laid aside his weapons, only taking them up occasionally. And yet the Christian too often seems to think he can gain the victory without using the only weapons God has given him, or, at best, only using them at odd intervals. "The weapons of our warfare . . . are mighty through God." "If the Word of God was faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things." Again, "The Word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of

fire by night and a pillar of cloud by day."

"Several times each day precious golden moments should be consecrated to prayer and a study of the Scriptures, if only to commit a text to memory, that spiritual life may exist in the soul."

Our Sabbath-schools were organized for the very purpose of affording an opportunity for the church, as a whole, to study the Bible. But it is a sad fact that they have not fulfilled the purpose for which they were organized. While we have the name of being Bible students, it is too often true that it is a name only. "Brethren, these things ought not so to be." Did we heed the instruction given to ancient Israel, and just as important at the present time, to teach God's precepts diligently to our children when we sat down, and when we rose up, and when we walked by the way, we would not see so many of our youth, as soon as they have reached the age of supposed freedom from parental control, dropping out of the Sabbath-school and church. Those children, or youth, or adults, who have daily studied the lesson during the week, come to the Sabbath-school full of the truths contained in it, and prove to be interesting and interested pupils.

Many times, when I have had a pupil whose attention would wander in spite of all effort on my part, and who manifested little or no interest in the lesson, I have asked the question, "How many times did you study the lesson this week?" and the invariable answer has been, "Once," at most, and many times, "Not at all." I have yet to find the first pupil that was not interested in a lesson that he or she had daily studied during the week, and I have taught almost continuously in the Sabbath-schools for the past twelve years. Our present series of lessons has been prepared in such a way that one can not learn them by simply studying them over Friday evening or Sabbath morning. "The kingdom of God is within you," and it can only be in us by having Christ, its Ruler, in us; and He can only dwell in us through His Word. "Now are ye clean through the word which I

have spoken unto you." "The words which I speak unto you, they are spirit, and they are life." Let there be a revival of real Bible study among us, a daily partaking of the spiritual food He has provided for us, and we will see a revival of interest in our Sabbath-schools, an awakening in our churches, a greater effort in missionary work, a longing and thirsting after righteousness, that will soon bring upon us such an outpouring of His Spirit that the harvest of the earth will be speedily ripened, and His kingdom soon come, and His will be done on earth as it is done in heaven.

Mrs. Mina Mann.

Glennville, Cal.

Repentance and Reformation Essential to Healing. No. I

"Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for He maketh sore, and bindeth up; He woundeth, and His hands make whole." Job 5:17, 18.

Our afflictions are sent as a correction, and not as a punishment. Suffering is the hand of divine love seeking to lead us back to the good path, rather than a manifestation of divine wrath and anger. What a different view of God we would have if we could come to see His hand in all these things which befall us! Shall we murmur and complain when corrected by God, and, like David, permit our feet to well-nigh slip when we behold the prosperity of the wicked, and the apparent afflictions of the righteous? We ought to be thankful that God is so interested in us as to put forth an immediate effort to correct us the moment we go astray. The stone that lies by the roadside, basking in the sun, never disturbed, is not the one that will some day form the keystone of a great arch, or be chiseled and polished into the similitude of an angel. Perhaps some have supposed that it was the devil who maketh sore, and the Lord comes along and binds up; that it was Satan who wounded, and the Lord who made us whole. But such is

not the teaching of the Scriptures. God is dealing out human experience in justice and mercy, according to our sowing, and as will be best for our good in this world, and our welfare in the next.

"Thou has bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa. 43:24-26.

GOD IS MADE TO SERVE WITH OUR SINS

Even the life that we live in the flesh we live by the faith—the faithfulness—of the Son of God, Life is from God. The strength and energy with which the wicked perform their evil works are the strength and energy of God, given them for a better purpose, but perverted to serve the purposes of unrighteousness. God has given us His life on probation, to determine whether or not we are worthy of having life throughout the eternal ages. In wrong-doing, God is made to serve with our sins, as He has expressly declared. He is wearied with our iniquities. Yet such is His faithfulness toward His creatures that He follows them in all their transgression, seeking to correct them and to draw them by the cords of His long-suffering love and patient forbearance back to their Father's house. The Lord says, "I am anxious to forgive you, not only for your sake and Jesus' sake, but for My own sake—for your body is the temple wherein I dwell." So God must be most willing to cooperate with man in his efforts to cleanse himself from "all filthiness of the flesh and spirit;" for then He will have a clean temple to dwell in.

So man may choose to yield his members as instruments of righteousness or compel God to yield His life to the service of sin and iniquity. So disobedience to the laws of God, refusal to walk in the ways of truth and righteousness, is

but crucifying Christ afresh and putting Him to open shame. To reject light and to trample truth underfoot is but to crucify the Author of truth, even Him who said, "I am the light of the world," and, "I am the truth." To reject truth is to reject Christ. So we can not consistently expect God to continue to grant us life and health to be squandered in the transgression of His law and the fighting of His truth. Heartfelt repentance and sincere reformation must precede all our requests for the special manifestation of God's healing power in our behalf.

W. S. Sadler.

A Present Help

We may not climb the heav'nly steeps,
To bring the Saviour down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love, its Galilee.

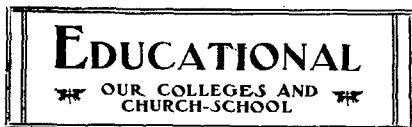
The healing of that seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are
said,
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.
—John G. Whittier.

The Use of the Bible

No small part of the primary teacher's work is the cultivation of reverence for God's Book in the hearts of the children. To this end, the Bible should be in the hands of the teacher, the lesson should be read from it to the children, and every look and word of the teacher should conspire to deepen the impression upon the little ones that it is God who speaks to them through this Book. As early as possible, the children should be expected to bring their own Bibles, and the teacher should begin early to train them in their use.—Dr. Hamill, in *Central Christian Advocate*.



The Opening of Walla Walla College

Walla Walla College opened September 3, with an enrolment of 119 students, including the church-school department. This is an unusually large number for the first day; in fact, there has been but one opening in the history of the school which registered more students.

A number of visitors were present at the opening exercises. Among them were Elder Breed, president of the Upper Columbia Conference, Elder Knox, president of the Pacific Union Conference, and Professor Hoyt, a former teacher in the college.

Professor Lewis, president of the college, delivered the opening address. In this he outlined the work for the coming year, laying special stress on (1) the close relation between teacher and students; (2) high attainments along missionary lines while in school; and (3) the importance of proper selection of studies and its bearing upon the future work of students. Other topics of equal importance and interest were mentioned.

This was followed with a few remarks by Elder Knox, expressing a sense of satisfaction at the prospects for the coming year and a Godspeed to both teachers and students. Professor Hoyt spoke of his connection with the school in the past and of the interest he still has in the institution and its students.

One noticeable feature this year is the large number of new students enrolled as compared with that of preceding years. These all seem to be in earnest, and, following the example of those about them, are rapidly becoming acquainted with the customs and work of the school.

At the reception, held the evening following the opening exercises, the good-will of the old students was shown in the welcome extended to those entering for the first time and in the pleasure with

which they seemed to anticipate their work.

It is indeed gratifying to note the interest of the students in their work. Every student seems to be throwing his whole energy into the lessons assigned, and a strong determination to excel seems to permeate the whole body of students. As difficulties are met and conquered, new life and renewed confidence come, imparting a vigor and inspiration that precludes discouragement and failure.

With these things before us, how could we be impressed otherwise than that God's hand is in this work? From the view-point of our past experiences we look forward to a successful and prosperous year for Walla Walla College.

J. C. Little.

Fernando College

The following matter is extracted from the calendar of the conference school which was opened October 1 by the Southern California Conference at Fernando.

"During the annual session of the Seventh-day Adventist Conference of Southern California, held at Los Angeles, August, 1901, an urgent call was made for a conference school. It seemed impossible to provide facilities for such an enterprise at once, but, in accordance with the desire, the committee devoted some time to looking at different locations, and their search resulted in the purchase of the Fernando College.

LOCATION

"The town of Fernando has a population of about 700. It is situated twenty miles northwest of Los Angeles, on the Southern Pacific Railway, making it of easy access from all parts of the conference. The country is a gently-sloping valley, very fruitful and healthful. The college is situated one mile northeast of the railroad station, on the outskirts of the village, at the base of the San Bernardino Mountains as they slope toward the Pacific Coast. Elevated on the upper rim of the valley, with groves—oranges, lemons, and olives—stretching away for

miles, the situation is very pleasing.

BUILDINGS AND GROUNDS

"The college buildings comprise the college proper, which is a modern brick structure, 70x90 feet, three stories high; the dormitory, a two and one half story frame building; and a nine-room cottage. These buildings are all well adapted to school work, having been built for the purpose. The grounds consist of twelve and one-half acres, besides a lease for ten, making twenty-two and one-half acres in all. This land will be devoted to the production of fruits and vegetables for the use of the home and market.

"Altogether it constitutes a very desirable place for young people to spend a few years in the cultivation of mind and the development of character. The opinion of those who have visited the place is that the selection is a wise one.

THE HOME LIFE

"It is intended to make the home one of the chief features of the institution.

"The students will have many interests in common, and will be associated as nearly as possible like a well regulated family. The family will be large, thus furnishing the best opportunity to cultivate habits of order, neatness, and Christian courtesy, and to obtain that general culture which comes from daily and intimate association on terms of Christian fellowship.

"Each student is expected to contribute one and one-half hours of work daily in caring for the buildings and grounds.

EXPENSES

"Ten dollars per month, in cash, will be expected from each student who enters the home. This pays tuition, room rent, and three dollars on board. Fourteen hours of work per week will be furnished, for which a rate per hour will be paid according to the value of the service. Ten cents per hour will be paid for faithful service.

WHO ADMITTED

"The college is open to all worthy persons of both sexes.

The moral influence in the school is carefully guarded, and no one who uses indecent, profane, or unbecoming language, or indulges in the use of tobacco or alcoholic drinks, or who is in any way vicious or immoral, will knowingly be admitted. Those who are not known to the faculty should bring certificates of character; or, in case they are church-members, letters from pastor or clerk will be greatly appreciated.

GOVERNMENT

"Students will be received and treated as ladies and gentlemen, and as such will be expected to comply cheerfully with the requests of the faculty and the requirements of the board of trustees.

"The young ladies will be under the immediate care of the preceptress, who will have a mother's interest in their welfare, and to whom they may go for counsel and advice.

THE STUDENT'S CONTRACT

"It is distinctly understood that every person who applies for admission agrees to observe all the regulations and respect the authority of those in charge. If this pledge is broken, it is understood that membership in the school family is thereby forfeited."

The courses of study comprise the ministers', teachers', commercial, preparatory for nurses' training and medical college.

Further particulars can be obtained by addressing the principal, H. E. Giddings, Fernando, Cal.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work, and throw all his energy into it.—
D. L. Moody.

MISSIONARY WORK

Our Children as Missionaries

Nearly all great missionaries began their missionary career when they were children. We have been looking forward to the time when God would in a special manner use our children to proclaim the truth. But we may be sure that in that time God will select those whom we have already been encouraging to do missionary work as far as they were able and had opportunity. The children all over the land are taking hold of the selling of the "Life Boat" with the greatest enthusiasm and determination. Is it not possible that this is a providential opening for the children of this denomination to become initiated into missionary experiences?

One mother said, as she was being urged to allow her daughter to sell "Life Boats," "I fear what will happen to her if I do." But we fear more what will happen to our children if they do not begin as never before some decided missionary enterprise. Something has been happening to our children for years. Thousands of them have drifted into the world, because it presented something to them that they could do. We have been slow to put something in their hands that they could do for God and humanity. The children of this generation are wiser than the children of light. There are ten thousand children in this denomination who could sell five "Life Boats" a month almost as easily as they could carry their lunch basket to school. This would make a disposal of fifty thousand "Life Boats," and who can measure the good they might accomplish for the world and for our children while they are selling them? "Where no wood is, there the fire goeth out." If we do not arise up and supply our children with missionary fuel, we need not be surprised if the missionary fire dies out. Send for a liberal supply of "Life Boats," at two cents a copy. Give your children intelligent instruction as to what places it is

proper for them to visit. Pray with them before they start out, and in almost all instances they will return with animated reports, and anxious to do something more.

Parents are writing us about what a blessing it has been to their children. The October "Life Boat" is to be far the best number that has ever been issued. Send for a liberal quantity, and if your children do not succeed in selling them all, then dispose of them yourself.

David Paulson, M. D.

Am I Doing My Best?

The question for each worker should be not, What am I doing? not, Am I doing big things? but, Am I doing my best? For God is a jealous God; He will have our best. Indeed, He wants to give us the best of Himself, and He can not come wholly to us unless we will come wholly to Him.

A man's original abilities may be cause for thanksgiving, but they can not be cause for pride. They are not his; only what he does with them is his. And if he out of his single talent makes ten, while another out of his ten talents makes one hundred, the two are equal in God's sight, and will receive equal honor in heaven.

"If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live.
'Tis wisdom's law, the perfect code,
By love inspired,
Of him on whom is much bestowed
Is much required."

—Selected.

Touching the Leper

Some rude children in Madagascar were one day calling out, "A leper, a leper," to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass beside her.

The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me. For seven years no one has touched me." The missionary lady says

that at the moment it flashed across her mind why it is repeatedly recorded in the gospel that Jesus touched the lepers. That is just what others would not do. It was the touch of sympathy, as well as healing power.—The Mission Workers.

The Book Work

WESTERN OREGON CONFERENCE
Report for Two Weeks, Ending Sept. 22, 1902

	Hrs.	Ord.	Value.
G. B. Collett.....	68	17	\$107 75
C. W. Gibson.....	80	9	39 00
HERALDS OF THE MORNING			
D. Richards.....	4	2	3 75
COMING KING			
E. Rogers.....	63	17	21 75
PROPHECIES OF JESUS			
C. W. Dwyre	50	6	24 75
Total.....	265	51	\$196 70

Canvassing Experience

It is good to trust in the Lord. All His promises are sure. I would say to all, Never let your faith fail. Lean upon the Word of God; it will never fail you. When tempted to murmur and complain, when thick clouds of darkness shut you in, open your heart in praise and thanks to God for all His love to man in the gift of Jesus. This will set in a tide of blessing that will scatter the darkness, and bring light and holy angels near. This is my song of praise for deliverance. For one week the work did not go as freely as it ought. I sought the Lord by prayer and fasting for His help, but following this the way seemed to close up almost entirely. I had the poorest success that I have had before for a long while. But I believed God's Word, where He says we never seek His face in vain. The Lord did hear and answer. Faith and trust were rewarded marvelously. Last week at Casper, Cleone, and Fort Bragg the Master gave me over one hundred orders, or about \$250 worth. This experience has been of great value to me, and I thank and praise the Lord for it all. My wife and I are now traveling with our covered wagon.

Walter Harper.

HEALTH REFORM

"These Things Ought Not So to be"

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions.

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dulness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused.

The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health.

Some may ask, What has this to do with board meetings?—Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain, and often makes a man obstinate in maintaining erroneous opinions. The supposed wisdom of such a man is foolishness with God.

I present this state of affairs as the cause of the situation in many councils and board meetings, where questions demanding careful study

are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again.

I present these matters now, because I am instructed to say to my brethren in the gospel ministry: By intemperance in eating you disqualify yourselves for seeing clearly the difference between the sacred and common fire. And by this intemperance you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon His God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow."

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, all unholy, lustful passions, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in the fear of the Lord we may perfect holiness of character?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." All are now being tested and proved. Many to whom precious light has been given desire to return to the flesh-pots of Egypt. Many who are supported by the tithe from God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and the warnings that God has given during the past twenty-five or thirty years, some continue to gratify their desire for flesh-meat.

We are not to make the use of flesh-meat a test. But we may and should consider the influence that professed believers who use

flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating.

As God's messengers shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains, which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it?

The parents who know the truth in regard to the indulgence of appetite should not permit their children to eat to excess, or to eat flesh-meat or other foods that excite the passions. Man is built up from what he eats. The use of flesh-meat strengthens the lower propensities, and excites them to increased activity. Parents should discard everything that endangers the moral and physical health of their children. They should not place flesh-meat on the table. And if they allow their children to eat meat freely, use butter and eggs, disease in some form will surely result, impairing the health of mind and body. Thus spirituality is weakened and often destroyed.

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practices are now being revealed on every hand! As a people we are

to exercise great care in guarding our children against depraved associates.

If we could know what abominable iniquities are practised by the members of many families who claim to be Christians, we should be more deeply concerned in regard to the spiritual atmosphere surrounding our children, not only in the public schools, but in all other schools—even Seventh-day Adventist church-schools. If the children of Sabbath-keepers are not carefully instructed line upon line, precept upon precept; if they are not kept from associating with corrupt children, they are in danger of being corrupted.

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of to-day humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. "The heavens are Thine, the earth also is Thine," "and they that dwell therein."

If, after so much light has been given, God's people still cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequence of transgression. If they are determined to gratify perverted appetite at any cost, God will not work miracle after miracle to save them. They shall lie down in sorrow.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the gov-

error listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

"Ye shall diligently keep the commandments of the Lord your God." Every one who transgresses the laws of health will surely be visited with God's displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practising the virtues of Christ's character!

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" Ellen G. White.

God's Commands

God never issues a command without making obedience possible. Every precept contains a promise; Christ teaches to ask food for the present "day by day;" so He commands us to go forward from where we are to-day; and, therefore, we shall always be advancing. As food for to-morrow will be given to-morrow, so strength for duty. Whatever the difficulty of advance, He says, "My grace is sufficient for thee." How dare we hesitate because of probable difficulties? If the duty is clear to

conscience, what business have we to ask, "Will it damage my property, trade, reputation, social position, health, or life?" Our question should solely be, "Lord, what wilt Thou have me to do?"—Sel.

MISCELLANEOUS

Christ's Glorious Coming

If there is any doctrine plainly taught in the Scriptures of truth, it is that of Christ's second coming. It is of equal importance with His first advent. The following concerning that noted event is clearly and explicitly set forth.

1. Christ will come the second time. John 14:1-3; Heb. 9:28.

2. That coming is not at death, for He comes not to bring death, but life. John 11:21; 21:22, 23.

3. That coming is not an outpouring of His Spirit, for the Spirit was sent as the substitute of the Lord's own presence. John 16:7.

4. It is not a secret or local coming. Matt. 24:26.

5. It is a personal coming: "this same Jesus," "the Lord Himself." Acts 1:9-11; 1 Thess. 4:16.

6. It is a visible coming. Rev. 1:7; Matt. 24:26, 27.

7. He will come on a cloud (of angels), as He ascended. Acts 1:9-11; Matt. 25:31; Luke 21:27.

8. He will come in great power and glory. Matt. 25:31; 2 Thess. 2:8.

9. When He comes, the righteous dead will be raised, and the saints will be clothed with immortality. 1 Thess. 4:13-17; 1 Cor. 15:51-55.

10. At His coming the wicked will perish in the brightness of His glory, and the good will receive their reward. 2 Thess. 1:7-9; Matt. 16:27.

11. Then shall culminate the hope of the church of all the ages, "the blessed hope." Titus 2:14; Isa. 25:9; Job 19:25.

12. Signs will precede that coming, that all may know when it is near; and yet no one shall know the day or the hour. To these signs the church of God will give heed, though the wicked will be in

darkness because of their sin. Luke 21:25-27; Matt. 24:29-35; 1 Thess. 5:1-6.

"There is a King of glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He;
It is the Man of Calvary,—
Not crowned with thorns, and gory,
But crowned with glory now!
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now."

M. C. Wilcox.

Importance of a Wise Choice

It is said of Thomas Marshall, the eminent statesman of Kentucky, of a generation or more ago, that he was, in his early life, greatly moved by the power of God to become a Christian. He debated the matter. It seemed to him that if he should become a Christian he must become a minister of the gospel, and this he was determined he would not do, as he was determined upon the law and political success.

One night he was in a prayer-meeting. An earnest prayer was being made, and he felt that if he remained until its conclusion he must yield. Determined that he would not yield, he seized his hat, and rushed out of the room. Never after that did he have an impulse to become a Christian, but he went on in a life in which he had some worldly success, but in which he destroyed himself in a course of dissipation.

Almost the same thing is said of Aaron Burr, one of the brightest and worst men who have ever lived. He tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week, to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.

We are to choose Christ and life, and then we are to go on in the right way, pressing toward God in the way of faith and obedience and holy service.—Herald and Presbyter.

God's Goodness

God knows me better than I know myself. He knows my weakness—what I can do and can not do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life advancing His cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things, a baby.

He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate, art Thou, O God! O my Father, keep me humble! Help me to have respect to my fellow-men, to recognize these gifts as from Thee.

Deliver me from the diabolical sins of malice, enmity, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root out weak vanity, all pride, all that is abhorrent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humiliation, which is seeing Thee as all in all.—Norman Macleod's Diary.

As Others See Us

What a man gives out, not what he keeps, determines his appearance in the eyes of the world. Beauty, brightness, color, consist not in what a thing keeps, but in what it gives out.

A well-known law of optics teaches us that a thing is seen, not in color which it takes in and keeps, but in that color which it gives back again. The thing that we call red is the one which is, in one sense, blue; that is, it takes in the blue rays and keeps them for itself, but gives back the red ones in color. Gold has kept all the green rays, and gives back the yellow ones; so we think it is yellow.

The object which we call black takes in every ray of light, and keeps them for itself, and we have strikingly enough seen in it the

symbol of all evil. The object which we call white keeps nothing of the sun's rays, but gives them all out again, and we have seen in it the symbol of all good.

So a man is seen and known, not by what he receives and keeps for himself, but for what he gives forth to others. The rich man who keeps everything for himself is seen and known to be a poor, mean man. The wise man who holds haughtily his learning to himself will, in the judgment of men, be very apt to seem a proud fool.

Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine
poured forth;

For life's strength standeth in life's sac-
ri-fice,

And whose gives the most has most to
give.

—Sunday School Times.

Praise God

Praise God for a home. Tens of thousands of boys and girls will go to sleep to-night without a mother to tuck them into bed, and without any of the pleasures of home about them.

Praise God for food and clothes. Millions of persons are hungry to-day, and many of them are suffering for want of clothing.

Praise God that you do not lift blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in heaven, too, for your hearing and speech.

Are not the sun, the moon, the stars, the air, the water, the rain, the snow, the trees, the flowers, worth a word of praise? Yet how seldom do we thank God for these common blessings.

Praise God for the wonderful inventions and progressive spirit, which make to-day the best time in all the world's history to be alive. The comforts, conveniences, the pleasures, and the blessings that are possible to all of us in these modern days are surely worth a "thank you" to the great Giver of them all.

Praise God for the year's prosperity. He has smiled upon our

harvests and upon our factories. Let us rejoice with those to whom this has been a year of good things.

Praise God, most of all, for the blessed Bible, the holy church, and a wonderful Saviour. Jesus is the theme of the praises that are sung in heaven; shall He not be our chiefest cause for praise here?

How shall we do all this praising?—With our lips, in our hearts, by our lives. Just to be glad and grateful is praise that pleases God. Then to give another person reason to be glad and grateful is still a better way of praising God.—William T. Ellis.

The Gain of Suffering

The apostle, in writing of the Captain of our salvation, said that He was made perfect through sufferings. He was a man of sorrows and acquainted with grief. His life was one of toil, poverty, privation. Notwithstanding it all, there was a joy set before Him which inspired Him to endure the cross and despise the shame. Therefore, as children and heirs of God, and joint heirs with Christ, we are called to suffer with Him, that we may be also glorified together. For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. The fruit of the Spirit develops and ripens more rapidly in the shade of trial or sorrow than in the sunshine of health and prosperity. It becometh the divine Husbandman to cut back and prune with severity the branches of the True Vine, that they may bring forth more fruit. We are in school, under tutors and governors, until the time appointed of the Father. Many of the lessons we receive are hard, and test our faith and patience to the utmost; but if we "endure as seeing the invisible," the cloud as it passes will wear a silver lining, and at eventide it shall be light.—Christian Uplook.

"God nothing does nor suffers to be done
But we would do if we
Could see the end of all things here
As well as He."

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A missionary convention was held in Portland, Oregon, Sabbath, September 27. A full report will be given in the next issue.

Our sanitarium at Spokane is enjoying an excellent patronage this fall. The great need of the present time is for more devoted workers to lend a helping hand.

The members of the newly-organized conference in British Columbia have sold nearly every book of their quota of "Christ's Object Lessons," and the money is being remitted for the liquidation of the college debts.

The workers in the Upper Columbia Conference have devoted all their time since the camp-meeting in May leading out in the circulation of "Christ's Object Lessons." In one district the work has been completed, and it is expected that in others the work will soon be completed.

Prof. M. E. Cady, after attending the teachers' convention at Berrien Springs, Mich., spent some time visiting some of the successful industrial schools that are conducted in the Southern States. He found these schools located in the country, with the regular teachers as instructors in the industrial lines. Every student that enters the schools must take some branch of manual labor. Professor Cady believes that the question of combining labor and study has been carefully worked out in the industrial schools visited.

The Portland Medical Missionary and Benevolent Association has secured a large lot situated on Mt. Tabor, in the outskirts of Portland, Oregon, for a sanitarium site. The construction of the framework of the building has been started, and will be pushed to completion as rapidly as possible.

Brother E. G. Fulton, who has lately returned from a visit to the San Diego and Los Angeles vegetarian restaurants, brings a good report. He says both restaurants are in a prosperous condition and have a bright outlook for the winter trade. The workers are all of good courage and are earnestly doing their part to spread the gospel of healthful living.

Wanted—Books

FOR THE OAHU PENITENTIARY,
HONOLULU

We want bright, breezy, readable books,—temperance books, nice story-books, books that tell about the trees and the birds, the flowers and the stars, books of biography and travel, and, most important of all, those that tell about Jesus, and that will teach the boys and men that our Heavenly Father is a God of love—that He loves them.

Will not the children and youth help in this work? I believe many will be glad to. Please send us some of the books you have enjoyed,—books that have helped you to live better, purer lives.

The warden of the prison, Mr. William Henry, will be pleased to place in the library any books that will be helpful to the inmates, or, as he expressed it, "Any books that you would have in your own homes."

Their library at present consists of only a few books, and a large per cent of these are medical books.

While a few of the inmates are well educated, many have had little opportunity to attend school. The latter would, of course, only enjoy books written in simple language.

Will not each family send at least one of the many books in their homes?

Please do not wait until a "more

convenient season," but send this day or this week.

We do not at present wish denominational books.

Should several copies of the same book be sent, we shall endeavor to place them in the reformatory, or the orphanage, Murphy Hall, the Maui Seminary, etc. There are many places.

Kindly send post-paid, enclosing a slip containing the name and address of the donor.

Address Miss M. B. Hudson, 8 Cottage Grove, King Street, Honolulu, Hawaiian Islands.

In our missionary work how often it happens that after a person has read much of our literature and accepted the positions taken, he will not step out and obey God. Our workers have all had this experience time and again. And we ask, Why is it? In many cases the refusal to obey comes from an honest heart on the individual's part in not realizing the importance of obedience and what the purpose of God is to every man born into the world. Too much study can not be given to this question by all our missionary workers, for with it rests the key to bringing souls to Christ. Let the Scripture lessons on obedience become a part of our daily lives, and we will then be able to pass on these precious truths to those with whom we come in contact.

"Outlines of Modern Christianity and Modern Science," by Geo. McCready Price, 272 pages, bound in muslin, price 75 cents. Published by the Pacific Press Publishing Company, Oakland, Cal.

This work is an effort to set before its readers the importance of primitive Christian principles. For the things that are were not made of the things that do appear. Science has, in its effort to give a reason for the existence of everything, built up many theories on a hypothesis, and it is these suppositions that are considered by the author and compared with true science; for true science and Christianity should go hand in hand.