

# PACIFIC UNION RECORDER

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

VOL. 2

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## THE CHURCH

### What God Desires Us to Be

God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. He calls for men and women who by their good works show that the truth has brought about a change in their lives. The religion that consists in professions merely is but a pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light.

God's servants should daily gain more knowledge of Him. Daily they should grow in grace and in spiritual understanding, strengthened with might according to His glorious power. They are to increase in spiritual efficiency, that they may give strength to those for whom they labor.

God does not ask men and women to enter His service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Christ invites all to come to Him, but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at the foot of the cross. This He requires because He loves them and desires to save them, not in their sins, but from their sins.

The recovery of souls from sin is to be a revenue of goodness to men and of glory to God. The Lord is to receive all the praise for the wonderful change wrought. But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "which hath made us meet to be partakers of the inheritance of the saints in light"? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. The heavenly angels are constantly engaged in serving us, bringing to us most wonderful opportunities and blessings. Why, then, should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers praise to his heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright means of light when in the home and the church we express our appreciation of the Lord's goodness.

Through His human instrumentalities, God desires to reveal the power of His grace,—to make known the riches of redemption.

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they leave a wrong impression on those for whom they are working. The Lord will give success

to those who in spiritual and temporal lines deal faithfully with minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding,—an advancement that will make a strong impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can work through them. He will go before them as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in their lives, they are doing the work that He did. As they behold Christ, they are changed from glory to glory, from character to character. Such believers will move the world.

Mrs. E. G. White.

Some persons give according to their ability, and such persons have joy and cause joy in consequence. Other persons give grudgingly, because they think they must give something, and want it to be as little as possible. They have and they cause little joy in the giving. They are to be pitied by those who know the true joy of cheerful giving. George Eliot says, "Some folks give according to their means, and some according to their meanness." Let us not be of the latter sort.—Selected.

### Western Oregon Camp-Meeting— Attention

I am very anxious that our people in the Western Oregon Conference shall look upon the matter of whether they will attend the coming camp-meeting or not with a great deal more seriousness than many seem to feel. There needs to be a renewing in us of the interest we used to have in attending these yearly gatherings. Brethren and sisters, I think there needs to be a returning by us to our first love,—the burning, impelling love that we felt when we first embraced the third angel's message. You know how it was then; nothing of a trifling character kept us from our place in the prayer-meeting or in the missionary meeting, and nothing but things wholly beyond our control hindered us from being at these meetings as well as at the camp-meetings. Indeed, we well remember how our zeal for God and our faith in Him to open ways before us so often made obstacles that seem as mountains disappear, and we found ourselves at the camp-meeting ready to drink in the good things of God like the dews of heaven.

I might say much more in this line; but I wish now to call your special attention to what the Lord has said in regard to the importance of our attending these meetings, and also bringing our friends to them with us. Read the following from vol. 6 of the Testimonies:

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our members are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

"Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you

possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

"Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You can not afford to lose one such privilege. . . .

"This is a time to come up to the help of the Lord, to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are, and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you."—Pp. 38-40.

I wish that every one who reads this letter would take vol. 6 of the Testimonies and read carefully all that is said on pages 38-40 about the need we have of being at the meetings that are appointed for seeking God. Read it with the thought before you that God is in this speaking to His people for their good; receive with gratitude His counsel and instruction; then, by a renewal of your consecration, and by the exercise of faith to take hold upon His great arm of strength, take your place with the little, yet mighty, army who are God's instrumentalities for doing wonders, even as He wrought when Israel came out of Egypt by His hand. You will then find your place in the camp-meetings. You will be there with your families. Note what the Lord says, "Strengthen the meeting all you possibly can by being present with your families."

Fathers and mothers, bring your

families with you, and at the appointed season, when abundant help is provided, seek the face of God. How our hearts should be stirred with the thought that because of our sins God has suffered such visitations to come upon us as the razing to the ground by the angry flames two of the greatest institutions among us! And, moreover, He says that if we do not heed this warning, and turn to Him, He will visit His displeasure upon our families. (See "Review and Herald," Jan. 27, 1903.) Never were we in a more critical time. And yet, brethren, never were we in a grander time. This shadow that has settled over the people of God only foretells the coming of the grandest day that God's people have ever seen. We have gone, as did Israel in the days of Baalim, after the abominations around us,—gone after other lovers, and forgotten our obligations to our lawful Husband. True as a faithful and forbearing Husband to us, and in everlasting kindness, the Lord is leading us into the wilderness, to "speak comfortably" to us; to make the valley of "Achor," the valley of trouble and distress, our door of hope. Read Hosea 2:13-15. Here, in our extremity, we will seek His face and favor. And we will find Him, for this is the promise, He is "not far from every one of us." Acts 17:27; Jer. 29:13.

We have trusted in institutions, possibly; we have thought we were the people, and have become circumscribed, self-elated, and we might say, too, inflated; we have refused to confess our sins and to take instead of our filthy garments the beautiful garments of Christ's righteousness. These were offered us years ago, and we did not accept them any further than to say they were beautiful, and the offer of Christ to give them to us was very kind. The only way to have received them was by yielding up our own tattered garments, by confessing our sins to God, and then by faith taking all that Heaven offered us in Christ. Had we done this, responding to the call "arise, shine," the glory of the Lord aris-

ing upon us would have been reflected to the world till kings would have seen our glory, and from every nation and tongue Gentiles would have come to the brightness of our rising. Isa. 60:1-3; 62:2. God would have wrought in power as He did when He brought Israel out of Egypt. Micah 7:15, 16.

And, brethren, all this God is going to do, and He has set His hand to make His name glorious in the earth. He is visiting us in His displeasure, yet in everlasting kindness and mercies, yea, in faithfulness. Hosea 2:19, 20. He might have set us aside, might have cast us off forever; but He who made a covenant with Abraham has not forgotten His promise. He will consummate this covenant with His chosen people. To bring us to our extremity, where we will seek Him till we find Him, and till we know Him, He is hiding His face from us for a little season. Isa. 54:7, 8. But as His people seek Him now, "He will" turn again; He will have compassion upon us; He will subdue our iniquities; He will "cast all our sins into the depths of the sea." Then will the remnant with a glad heart confess Him before men, saying, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Micah 7:18.

We will not longer serve Him then as a lord or taskmaster, but as an husband. Hosea 2:16, margin. Loving Him who has loved us, we will render to Him all the service of which we are capable. We will love the camp-meeting; we will find pleasure in the prayer and missionary meetings; we will love any service that God will place in our hands. Tithes and offerings will flow into the treasury of His house till there is no lack to supply the needs of the great, world-wide field. Yea, we will hold ourselves ready for service,—to canvass, to distribute tracts or papers, to visit and help the sick and suffering. Thus our righteousness will go before us, and the glory of the Lord

will follow us. Isa. 58:8. Many, then, who are not now His people, will turn to Him. He will call them His people, and they shall call Him their God. Hosea 2:23. This will shortly then bring that long-looked-for day, when the saints shall look up and say, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

Brethren and sisters, look at these things as they are, and bestir yourselves. Be at the camp-meeting. Come to be at the very opening meeting, and to remain till the last meeting is held. Open your heart as wide as possible, and receive till your capacity is full.

The time and place of the meeting are not yet fully determined. These will be announced in due time.

Praying for and expecting great things at the coming gathering of God's people in Western Oregon, I remain sincerely yours for service,  
F. M. Burg.

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### Consecration

That there is a widespread desire for complete consecration on the part of God's children everywhere, the religious press abundantly testifies. Various opinions are afloat as to what consecration is, all showing an earnest seeking for light on this very important subject.

Together with this comes the thought of service, and we see missions both at home and abroad receiving renewed attention. This is in God's order, for "the priests which were anointed He consecrated to minister in the priests' office." Consecration, then, is for the anointed ones, that they may be prepared to minister, to serve.

In the type, as given in Leviticus 8, the divine order was: First, the washing of the priests, then putting on the garments, next anointing, then the sacrifice of the sin-offering and the burnt-offering. After all these came the ram of consecration. As we study the significance of this fivefold ceremony, we see that consecration is not the act of a novice. Only those

who have been washed, clothed, anointed, pardoned, and offered to God, were ready to bring the ram of consecration.

This, like the peace-offering, denoted that they were reconciled to God, had fellowship with Him, delighted in His service, and in being wholly employed in it, with such additions and changes as had particular reference to their being separated from all worldly employment, and given up entirely to the work of the priesthood.

The laying of hands on the ram's head was followed by its death; then the blood on the right ear, right thumb, and great toe of right foot, signifying that in his hearing, his doing, and his going, he was in harmony with the commandments of God. After the rest of the blood was sprinkled about the altar, came the wave-offering of the fat (the riches), the shoulder (the service), and the bread (the living). These were then burned on the altar of burnt-offering. The Word says, "They were consecrations." Then Moses, as acting priest, took the breast (the affections) as his part, and waved it before the Lord; for as Aaron was not yet consecrated, Moses was the only priest; but after this ceremony, it was Aaron's, as well as the shoulder. Ex. 29:19-28. The sprinkling of the anointing oil and the blood followed this, and then the receiving into the body of the flesh of the ram, with the bread from the basket, and burning the remnants, finished the first day's ceremony of the priest's consecration. This was repeated once each day for seven days, signifying fulness, completeness; and Aaron and his sons were ready to enter upon their duties as priests, or, as the Word reads, to "keep the charge of the Lord, that ye die not." Lev. 8:35.

In the new dispensation all believers are called to minister in the priest's office,—a royal priesthood. 1 Peter 2:5, 9. How necessary that we seek God's way of preparation, for we know that He is particular (jealous)! Ex. 34:14.

Augusta C. Bainbridge.

### Giving and Receiving

"It is more blessed to give than to receive." Acts 20:35. This is the very foundation truth of the gospel, the central moving principle that actuated the God-man, Christ Jesus.

The world has reversed the principle in theory and practise, teaching that it is cursed to give, blessed to receive and to hold. He who receives most and keeps it is almost universally envied as the wisest, at least the most blessed and fortunate, man. He who receives but little is not worthy of consideration, and he who receives much, but gives to others that which he receives, is looked upon by worldly wisdom as very foolish, —a mild sort of a madman. But let all men learn that to receive and not to give out what we have received is stagnation, death. The clear, sparkling stream that sings its way down the mountainside is crystal, is full of life, because it is flowing onward, outward, forever. It ever receives fresh life from above, because it ever gives to those below. It receives because it gives. It receives just as rapidly as it gives. It receives rapidly because it gives rapidly—and mark this truth: the more rapidly the stream flows onward, outward, the sweeter, the purer, the life flowing down from above.

All this is absolutely true of the Christian life. The sweetest, purest, clearest life ever manifested in human form was the life of Him who thought it not a thing to be grasped, to be held to be on an equality with God, but emptied Himself; who was rich and became poor, that we through His poverty might be rich. The joy of giving is the joy of the Lord. The heavenly blessing is the blessing of giving. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The delight of our loving, generous Father is to give. And is there no blessing in receiving?—There truly is; but that blessing is simply that we receive in order that we may give. He who does not give to

others what he has received will lose all he has received.

The lake that has no outlet soon stagnates, dies, and breeds only death to all others.

He who brings all his tithes into the storehouse,—who gives freely his offerings,—above him will the windows of heaven open, and a blessing be poured out upon him, so bountifully that there shall not be room enough to receive it, and then it will overflow upon others.

This is heaven's philosophy,—he who would receive must give. The world says, "You must receive in order to give." God says you must give in order to receive. He who gives most liberally to support foreign mission work will give most to support home mission work. Remember the widow's barrel of meal and cruse of oil. She received only as she gave and because she gave. The same divine miracle will be repeated in the Elijah message of to-day.

J. S. Washburn.

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### Try It for a Month

Pray three times daily for a month, and note the general effect on your daily life.

Pray daily for the salvation of one or more souls, and see how God will change them.

Pray for those who despitely use and abuse you, and observe how fervently you will learn to love them.

Pray for a pure heart, for a sanctified nature; "for this is the will of God, even your sanctification," "and if we ask anything according to His will, we know that He heareth us."—Selected.

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You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear to a tale-bearer, for disbelieving most of the ill reports, for being kind to the distressed, for being kind toward everybody, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.—Selected.

## THE FIELD

### An Appeal in Behalf of the Washington, D. C., Church

"Elmshaven," Sanitarium, Cal.,  
Feb. 22, 1903.

Dear Brethren and Sisters: I have been pleased to learn, through reading the "Review," and from letters from Elder J. S. Washburn, that a church building in Washington, D. C., formerly known as the Central Methodist Protestant Church, has been purchased by the Second Seventh-day Adventist Church, of this city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means to act as the Lord's helping-hand, by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your cooperation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel. Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance His cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow. Do not all of our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the

necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital, for they are too poor and too few in number to bear the burden alone.

Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing. Mrs. E. G. White.

Note.—All gifts should be sent to Elder J. S. Washburn, 1827 Fourteenth Street, N. W., Washington, D. C. Mrs. E. G. W.

### The Washington, D. C., Church

You will notice from the "Review and Herald" of Jan. 13, 1903, that the General Conference Committee have thought it wise to make Washington, D. C., an exception to other cities in the United States. It is the capital of the nation. The National Reformers are making the capital city a stronghold for their work, which is to influence the minds of leading men of the nation to make religious laws, which must necessarily, when enforced, bring oppression upon some true Christian, thus upon the cause of Christ. It was deemed advisable to render Washington some financial assistance, so that the work of the last message may be permanently established in the capital of this great nation.

An effort was made by the General Conference several years ago to bestow the necessary help the work demanded in this city. A church building was purchased by the local church, and two or three thousand dollars of general funds were invested in it.

The work of extending the message in a broader way to the different races in Washington has been very successfully carried on, especially in the last few years, which has resulted in creating a demand for two congregations. In form-

ing another organization, with Elder J. S. Washburn at its head, under Christ, the church building was left in the charge of Elder L. C. Sheafe and his congregation. This congregation has increased in numbers very rapidly of late, but they were not able to assist the new congregation financially to a house of worship, and still carry the obligations that rest upon the former building. In forming the new congregation it became necessary for those comprising the second church to contribute their investment in the building to the membership of the first church. An appeal was made by the Washington brethren to the General Conference and union conferences in the interests of their peculiar needs of immediate help at this time. A donors' column is opened in the "Review and Herald" for each one in the denomination to contribute to this interest. I am aware that the method herein adopted to secure money is one not usually followed, but the General Conference Committee thought the circumstances surrounding the work in Washington, D. C., demanded that this should be an exception to the general plan. Will not each reader lay this needy situation before the Lord in prayer, and ask Him from whom all wisdom comes what the Lord will have him do in this matter?

Contributions may be sent to the "Recorder" office. State clearly what the money is for.

H. W. Cottrell.

### Progress in British Columbia

In connection with the auditing of the British Columbia Tract Society and Conference books, Brother A. G. Miller and the writer attended the services of the Vancouver church, Sabbath, February 21. The morning meeting was used to introduce the tract campaign. It seemed clear to all that this tract work was the work indicated by the Spirit of Prophecy to follow the effort of "Object Lessons." The afternoon service dealt particularly with systematic missionary work. It was shown

that the use of tracts by the package plan is simply the first step towards that most systematic of all lines of effort, the canvassing work. The congregation took part in the discussion which followed, and a collection was taken up for the purchase of 100 packages of tracts, and the securing of 225 special "Sentinels" for use among legislators and professional men.

The next day Brother J. J. Dougan, a member of the conference committee, and treasurer of their legal association, announced his determination to enter the canvassing work. He has taught in the British Columbia schools for the past seventeen years, and is favorably known in the city of Vancouver, where he will commence work. We know our corps of house-to-house workers will gladly welcome this addition to their ranks.

In company with Brethren Wilson, Dougan, and Harvey, I went out about thirty miles east of Vancouver to look over the tract of land which has been donated to an industrial school. It consists of 320 acres, 120 of which is timbered, and the rest prairie. It lies on the line of the Canadian Pacific Railroad, and certainly offers great opportunities for an industrial institution.

Brother Miller and I also visited their treatment-rooms, which are located in the heart of the city, where they are doing an excellent work. Brother C. W. Enoch, the former missionary secretary, is now in charge of these rooms, while Sister J. F. Wilson has taken the tract society work. Brother J. F. Wilson reports that the treatment-rooms in Victoria are nearly ready for occupancy. Certainly the work in British Columbia shows signs of quiet but steady development.

H. H. Hall.

Tongue can not describe the love of Christ; finite minds can not conceive of it; and those who know most of it can only say, with inspiration, that it "passeth knowledge."—Payson.

**MONTANA****Rockvale**

We take pleasure at this time in reporting a work of grace wrought by our Lord Jesus Christ in Rock Creek Valley, thirty miles south of Billings, Mont.

In company with Brethren L. A. Gibson and C. J. Ridu, I came to this place January 13. We opened a series of meetings in a country schoolhouse, situated in the center of the valley. The first meeting forty attended, the second sixty, and the third evening one hundred. The attendance grew rapidly, until as many as one hundred and sixty people crowded into the house, only 22x36 feet. It soon became necessary for people to bring chairs, boxes, and boards from their homes, in order to secure seats. So intense was the interest that people came an hour and a half before meeting, in order to secure seats, some having to return home after driving miles, because there was not comfortable standing-room. The country has been shaken for miles around, people having come from neighboring towns, and as far as ten miles by team. Surely the day for small things is past. Have we not known all these years that during the closing work of the third angel thousands would listen to this advent message, and that the honest would be gathered out of the world and from the fallen churches, to take their stand with those who are keeping all the commandments of God? That time is now, for have we not all heard the message that "there shall be delay no longer"? And the one thing that gives power and force to that message is to believe it. Then it becomes a living, burning truth in the heart of the receiver.

At this writing twenty-six (26) have begun to keep the Sabbath, fully half of which number were converted from the world. The meetings are still in progress. Some are still interested, and are not far from the kingdom.

This is a day for decisions. "All are now taking sides," and deciding their eternal destiny. It means much to wage an aggressive war-

fare against the devil in these days. But the efficiency of our labor depends not "by might, nor by power," but rather by the application of the truth to the heart, "by My Spirit, saith the Lord of hosts."

R. D. Quinn.

Feb. 25, 1903.

**ARIZONA****Williams**

It has been a long time since we reported our work here. As the "Recorder," with its reports of the work in other fields, is always a welcome visitor with us, I know there are others who are interested in this field, and would like to know what we are doing. After spending some time in California, during the months of November and December, securing means to open up the medical work in this field, I returned to Williams, December 15, to take up the work which Brother and Sister C. D. M. Williams were compelled to leave, because Sister Williams could not stand the high altitude.

I spent the week of prayer at Flagstaff, where we had a profitable season together. Here there is but a small church, composed of six or eight sisters and enough children to bring the number up to about twenty-five. We long to have some good, earnest brother who could take charge of the meetings locate in this place. I think there is opportunity to get steady work. I believe a good nurse could do well. We would be glad to correspond with any one in regard to this matter.

We have now been engaged in Bible-work here in Williams since the first of January. At that time there was one who was keeping the Sabbath, and one who was making an attempt, but had not fully decided. The Methodist minister has been doing all he can against us by visiting and distributing literature. But, thanks be to God, whose work this is, two more, a husband and wife, have begun to observe the Sabbath, and are eager to learn more of the precious work. Several others are deeply interested, and we earnestly pray the Captain of our

work to so direct us that we may lead many souls to Him here.

The work moves slowly, but we hope to have a good interest by the time warm weather comes, and to then pitch our tent and hold a series of meetings, a thing we have not been able to do thus far, because of no suitable building.

We ask the prayers of those who read this, both for us and the work here.

J. Ernest Bond,  
Mrs. J. E. Bond.

**CALIFORNIA**

The work in Central California is by no means at a standstill. The educational part is in a better condition than ever, i. e., this is the best year yet. Last week Professor Howe, teacher of the Fresno school, was ill, but is better this week, and at his post again.

February 7 I met with the Armona church. The attendance was good, and, so far as I could learn, all were of good courage. Elder Bagby visits the several churches in that part, and I am sure his instruction is a great benefit to them.

We have three or four families living near Clovis, and a few weeks ago my family and I spent Sabbath and Sunday with them, stopping at the hospitable home of Brother Rudy. We had four services, besides the Sabbath-school, and at each meeting some were in from the neighborhood and manifested an interest in the word spoken.

Some weeks ago Dr. Gamble, a noted champion for Sunday laws, visited our part, making his first visit at Selma. The brethren there did some excellent missionary work, before and after Mr. Gamble's visit. He then came to Fresno, and delivered four public lectures, chiefly denouncing Seventh-day Adventists and blaming them for much of the vice and misery in the world. It seemed but fitting that a tract prepared to show the fallacy of some of his foundation principles be placed in the hands of the people here. Several hundred were circulated, and we believe they accomplished great good. The seed of good is

sown; God gives the increase. These are opportunities, and while there possibly may be no immediate shackles placed upon a commandment-loving people, bitter seeds are being sown, only to produce a hateful harvest by and by. God grant that when despotism ascends the throne of liberty, and wickedness is fully ripe, we may not need to lament a multitude of lost opportunities.

H. G. Thurston.

Feb. 18, 1903.

## WESTERN WASHINGTON

### Among the Churches

A little over a month ago I visited the churches in my district, to secure money for the material fund. We found our people willing, and in addition to what they had previously given, we raised a little over \$1.25 per capita for the registered membership, all to be paid by the first of March.

I am now making another tour in the interest of "Object Lessons." This conference has planned to complete this work, and have the money in, by March 31, so that our part of the debt can be paid at this coming General Conference.

I had appointments for eleven churches, and have now visited seven, five of which have arranged to pay for their full quota of books by March 31, and the other two will have paid for the larger part of theirs by that time. I think the other churches in our conference will average as well as those I have visited. The prospects are good for this work to be finished soon in the Western Washington Conference. I find our people generally anxious to complete this work and have the school debt paid and a thing of the past before the close of the General Conference. Brethren, let us make a determined and united rush for victory at once. I fear that those who do not take hold now will have a load left on hand that will move as slowly as the chariots of Pharaoh.

W. C. F. Ward.

Puyallup, Wash.

### France

"Thy people offer themselves willingly in the day of Thy power." Ps. 110:3, R. V.

There is a mighty work to be done by God's people before "His glorious appearing," but it is the doing of this work that will be the best possible means of their preparation.

We are living now in the day of God's power. God has mighty influences at work for the salvation of men. The third angel's message is going forth with power. The Lord is soon coming. Do you ask how we can tell how we know that we are living in the day of His power? The answer you have read already; because "thy people offer themselves willingly." God is inspiring young men and young women to carry the light of truth to the "regions beyond." The Lord is calling His people to their posts of duty. This you have witnessed is only the beginning. There are others who will yet "offer themselves willingly."

The hearts of some of God's people have become weary, because they did not see the consummation of their hopes in the appearing of their Lord; but in this mighty movement among the ranks of Seventh-day Adventists to-day their hopes are being revived.

The secret and power of this message of reform are in constantly pushing the work into new fields. We are called upon to consecrate our time, our strength, and our means, and accept the position offered to us of being "laborers together with God." This is a thrilling time. Shall we not be found faithful to our commission?

The writer, in company with Brother Walter Bond and wife and Frank Bond, left Hanford, Cal., Nov. 16, 1902. The Grangeville, Lemoore, and Laton churches united, at the suggestion of Brother Bagby, with the Hanford church in a missionary farewell meeting, Sabbath, November 15. This last meeting in California will always be remembered by us. We can still see those same dear faces of our loved ones and those for whom we had labored, sitting in the congregation, as though it were but

yesterday. We were also reminded of the promise that was given us by nearly the whole congregation, of their prayers always.

Salt Lake, Denver, Battle Creek, and the Niagara Falls were visited along the journey. At Battle Creek we attended another enthusiastic missionary meeting.

The writer enjoyed a pleasant voyage over the great deep, and failed to be seasick, but, rather, nursed some of those of our company who were. Elders Andross and Olsen were awaiting our arrival at Liverpool.

I remained at London about three weeks, and then repaired to Paris, leaving my companions, the Bond brothers, at London. After holding a few meetings in Paris with the church and school, I left for Valence, Southern France, where I am at present, studying hard. Have spoken many times already, but always through the assistance of an interpreter. I find it rather awkward, but thus far the Lord is blessing my labors. I am also rapidly acquiring a knowledge of the language.

Very often I visit in this city the place of imprisonment and tomb of Pope Pius VI. The sun shines just as bright here as it does in California. The people here are just as good as they are there. Several times tears have coursed down my cheeks, as I saw the hungry hearts receiving truth.

Brethren, this field is a needy one; it requires more laborers and more means. At the closing of our Fresno encampment a brother approached me as I stepped down from the rostrum, and, taking me by the hand, said, "Brother Gauterau, now that you have decided to enlist, fifty dollars more of my money goes to France every year, besides my tithes." I could but thank the Lord. We must learn to sacrifice for the sake of the truth. When men make sacrifices, they frequently seek something that they can give, as they express it, and "never feel it." But those sacrifices that men make without feeling it are miserably poor and mean. They ought to be ashamed to offer them. The Israelites formerly selected the best, the most perfect, and the

"Happy is that people, whose God is the Lord." Ps. 144:15.

richest gifts for offerings. Where did the Lord find the offering He gave to man?—He searched His vast dominions, and gave the best He had,—the brightest jewel, the only-begotten of the Father,—and gave Him,—gave Him up freely,—that all who would believe on Him might not perish, but have everlasting life. Did He feel it?—Yes, it was a struggle to yield up His Son to die for fallen humanity, but “God so loved the world, that He gave” willingly.

F. DeWitt Gauterau.

Ave. De Romans 39, Valence,  
Drome, France, Feb. 8, 1903.

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### An Experience

Extract from letter from Delmer Baker, of London, England, to his mother, Dec. 21, 1902:—

“To-day I was down in the poorer class of the city, selling ‘Present Truth,’ and as I saw with what eagerness these poor people took these papers, it made me think that surely the Lord had opened the doors before us. I could see distress and misery on every side, yet many were willing to give a penny for a word of truth. And how many of these thanked me! It touched my heart to see it. And to see them part with their penny, when that penny was able to buy them some little comfort,—a part of a loaf of bread, one-half pint of milk, an egg, two or three bananas, or a half dozen oranges, or some other little article! I thank God that He has permitted me to take part in this great work.

“Oh, if our churches in America would get the enthusiasm of this church here in London and England! This British Union Conference, with a membership of less than one thousand members, is selling 20,000 copies of ‘Present Truth’ a week, and 40,000 copies of ‘Good Health’ a month. These papers are almost all sold from house to house by the members of the church. And such blessings as they get from this work!

“If the people at home would do the same amount of work, what a circulation the ‘Signs’ and others of our papers would have!”

## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

### Retrospection

On the hillside an orchard stands,  
Fenced in by walls of stone;  
With golden fruit down laden,  
The burdened branches groan.

Swept by the dust of the roadside,  
Gnarled and scarred and gray,  
Its knotted arms outstraining  
To the meadows far away.

Where, by the winding river,  
The stately elm trees stand,  
Fair as the cup of the lily  
Held in the maiden's hand.

To their branches idly swaying,  
No burden of fruit doth cling,  
But 'mid their dancing leaflets  
Flashes the oriole's wing.

And the toil-wearied hearts on the hill-  
side

Ever long for the joy of the plain—  
Which now would we choose, oh, my  
brother,  
Could we live our lives over again?  
—Selected.

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### For the Young People

For some time I have had in my mind the subject of local missionary work which might be done by the Young People's Societies in the various conferences, as well as by our young folks everywhere. One most excellent way of doing such work is by selling our literature, and there are no papers better suited for this purpose than the “Life Boat” and the “Signs of the Times.” All over the country many of our devoted and energetic young friends are having glorious experiences in this work of selling “Life Boats” and “Signs.”

It is impossible to evade the fact that unless Christians work for God, they will surely get leanness of soul and die spiritually. Then let us set to work to do something, and start in by taking the papers above mentioned to the people. Selling these papers may result in the making of many a consecrated and successful missionary for Jesus if the work is entered into with the resolve to be patient and persevering. In this grand work there will be found many

opportunities to do Christian help work; to pray with souls, to give a word of encouragement here, and do a kind act there. True, you may not meet with great success at the very first; but do not let this discourage you, rather use it as an incentive to braver effort. Lean heavily upon God, and ask Him for strength to persevere, and success will crown your efforts.

Now, who among our young friends will take up this work? If you are in doubt about how to start, or can not do this work but desire to do something else, write to me, and I will try to help you in getting started. Let all our young people seriously consider this matter, and go to work while it is yet day.

W. S. Sadler,  
Supt. Young People's Work in Cal.  
2315 Jackson Street,  
San Francisco.

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### Christian Grit

Doubtless you have often heard it expressed that “So-and-so” was gritty; he could endure heat, cold, hardships, and even privations, and yet not murmur. When we see such persons, we usually admire their grit. If they were given a task to perform it was quickly done, or if it was of such a character that it required days, weeks, months, or even years of hard labor to accomplish it, they had the grit, the stick-to-it-iveness to hold out.

We need to-day, to enlist in the cause of Christ, young men and young women that have grit,—converted grit, or, as we might term it, Christian grit. There are so many of our young people now-a-days that are too easily led away from right principles. They lack—what shall we call it?—Christian grit. Like the young priest spoken of in Judges 18, they are never satisfied with their “place.” This priest had a “place,” but he was easily led, and as a consequence finally led away into “a place where there is no want of anything that is in the earth.”

Dear young people, we can not afford to give up the humble place in the cause of God, or in the prep-



arations for a place in this work, for the world. This priest, after reaching the place where he did not lack or want for anything that is in the earth, is like many of our youth, who, when they reach this place, are never heard of again in connection with the work of God.

Whether teaching, nursing, canvassing, bookkeeping, farming, or in the humble preparation for service, let us be contented, with a desire to serve, and to win souls to Christ. The cause of God is famishing for the want of youth to fill the humble places to which God may call them. With grit,—converted grit, Christian grit,—let us be satisfied with the privilege of being God's helping-hand, and of leaving this world with its riches to the earthly.

G. W. Pettit.

#### Sabbath-School Donations—How May They Be Increased

The question is, How may the Sabbath-school donations be increased? Another question should be asked, Why should they be increased? This, of course, can be readily answered; is it not to carry the gospel into the home field in the South, and into the regions beyond? Our "Sabbath-school Quarterlies" always remind us what the donations are for each quarter, and our Saviour tells us, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

So, with these thoughts in mind, and terming ourselves the "home school," we will see what our duty is in increasing the Sabbath-school donations.

Great as are the possibilities of the Sabbath-school work in the home field, our schools need the blessed inspiration of a real burden for the souls in the mission fields. If our schools are not mightily moved by a revival of the missionary spirit that takes in the whole world, they will lose much. The millions of people living in lands in which the gospel has not been preached, need the prayers and offerings of our home schools, and our home schools need the blessed experience of giving of their abun-

dance to the mission fields. What is our Bible worth to us if we do not learn the lesson that what we receive we must pass on to others who have it not? Why should not some of the burdens of destitute fields be laid upon our Sabbath-schools?

We do not want the members of our schools to get into a mere habit of giving a few pennies each Sabbath, with no thought for the missionary object of the gift. Our young people and children must be helped to understand their individual indebtedness to the people in darkness. Should not the officers and teachers in each school place before the pupils of all ages their individual privilege of helping to give this world-wide message? Thus a new meaning and importance are given to the Sabbath-school offerings, and a self-sacrificing spirit may be begotten in every one, even in the smallest child.

Here is a word of cheer to us for what our schools have already done, and also instruction which we should be more zealous in carrying out:—

"We thank God that our Sabbath-schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies, that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts, which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial."—Testimonies on Sabbath-school Work, page 113. Our schools should make a careful study of the subject of finances, and appropriate to missions as large a proportion of their donations as they can without crippling the work of the school. Many supplies might be purchased by special donations, if only attention were given to it, and thus a larger portion could go to missions. Parents who are able to supply themselves with the "Lesson Quarterly," and their children with the "Instructor" and "Little Friend," should certainly do so,

and not allow the donations to be used for the purpose of giving to themselves and families those things which they are able to buy. Why should not all who can do so, place in the Sabbath-school treasury each quarter the price of the supplies used by his family, in addition to the regular Sabbath-school contributions? If this custom were generally followed, it would largely increase the amount given to missions.

The spirit of self-denial should be taught to the children. This can not be done by simply handing a child a penny from a well-filled purse, that he may have something to put into the contribution envelope. It may be done by giving the child the opportunity of earning a few cents, and then, when it is his, teach him the proportion that he should return to God, and also his indebtedness to those who know not the gospel. It is by such lessons that our children may learn to choose to do the right, and also to experience the blessedness of sacrificing for the truth's sake.

Dear Sabbath-school workers, shall we not do all in our power to encourage the missionary spirit in our schools? Substantial aid must be given to those who are carrying the work in the dark places of the earth, with very few of the temporal blessings we enjoy. Let us ask our school to share in these burdens.

We could also help in this all-important matter by increasing the membership of our school, for "they that turn many to righteousness shall shine as the stars forever and ever." Thus we may be able to help answer the Macedonian cry, and to help finish the Lord's work in triumph.

Louisa Smith.

Religion is no more possible without prayer than poetry without language, or music without atmosphere. In the dumb heart it invariably dies; and, wherever it lives, it is in the habitual faith that as we "give good gifts unto our children, much more will the heavenly Father give His Holy Spirit to them that ask Him."—John Hamilton Thom.

## ✻ MEDICAL ✻ MISSIONARY

### Report of the San Francisco Hydratic Dispensary for the Month of January

Doubtless, many of the friends of the dispensary in the basement of the Laguna Street church would like to learn something of the work that is being done. During the month of January 130 persons were given hydratic treatment. Of this number, 102 were women and 28 men.

With very few exceptions, all the patients have been quite enthusiastic over their treatments, and in several cases gratifying improvement has been seen. For instance, one patient has gained ten pounds, after taking treatment two months. Another patient, after having gone to many physicians for relief, but in vain, has been successfully treated here, and she is very grateful.

We are glad to report success along the line of health reform, as a result of the work of the dispensary. Four persons have decided to discard the use of tea and coffee, and many have adopted the reform mode of dress.

Considerable interest is also shown in our Christian Help Band work. The patients attend the Band meetings, the Thursday afternoon lectures, and talks which are given by Dr. Brighthouse. They also bring donations of clothing for the poor.

The dispensary is also the means of bringing people to the church, especially to the services held on Sunday evenings. They come to the dispensary for treatment, then learn about the services, and come to some of them. Patients are naturally interested in the church which provides such means for the relief of sickness.

Very frequently expressions are heard of the patients' gratitude and surprise at the work of the dispensary. "This treatment is just the thing for me; it does me so much good; I feel better after each treatment," said one grateful patient. Another remarked, "I shall

be a good advertisement for you, for I have gained so much since coming here." And similar statements are daily heard by the nurses and physicians.

It seems surprising to some of our patients that we seek to instruct others how to relieve sickness. One lady said, when she saw one of our sisters being shown how to give a certain treatment, "You do not let anybody know how to give these treatments, do you?" The reply was, "Certainly; that is one of the chief objects of this place. We want to teach these principles to others, that they may be able to cooperate with us in giving similar treatments, both in the dispensary and at the bedside, for the benefit of our fellow-men and women."

Let us bear in mind, dear readers, that the Master will never say to us, "I was in prison, and ye visited Me; I was naked, and ye clothed Me; I was thirsty, and ye gave Me drink," unless we really have done those things. May the Lord help us all to be real medical missionaries.

R. A. Buchanan, M. D.

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### Christian Help Work

"The most successful toilers are those who cheerfully take up the work of God in little things. Every human being is to work with his life-thread, weaving it into the fabric to help complete the pattern. The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-souled audience. From that one soul the intelligence received was carried to thousands."

"The wails of a world's sorrow are heard all around us. Sin is pressing its shadow upon us, and our minds must be ready for every good word and work. We know that we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and guiding our thoughts, leading us to speak words that will cheer and brighten the pathway of others."—Testimonies, vol. 6, p. 115.

"One of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth."—Testimonies, vol. 6, p. 428.

I do not know what more can be said than has been said through the Spirit of Prophecy and others who live near the Lord about doing for, and ways of reaching, others with this precious truth. I know the getting started is sometimes a difficult matter. It was so with me, but once started I found plenty to do.

God's servants are not required to do service without an opportunity to prepare themselves. Much of this comes through the common duties of life, through the knowledge of how to care for the sick, obtained by reading our health literature and practising the principles of health.

There is power in the Word. If our minds are well stored with its comforting promises, gentle warnings and admonitions, the Spirit will bring to our mind just the right passage for the person to whom we are speaking. Bits of song, or a verse or a line from the pen of some one who has walked with God, will sometime touch the heart.

A little of my own experience may be helpful to some. While still at the sanitarium I longed to do more Christian help work than daily duties gave opportunity. I wished to gain an experience that would fit me for city missionary work. I spoke to several of the leaders about it, but they thought that aside from faithfulness in everyday duties there was little to be done till Elder ——— should come and give us some instructions.

When he came he said: "I can not tell you how, my sister. The Lord will do that when you get on the battle-field." This I found true afterwards when I went trusting in such promises as these: "The Lord shall guide thee continually,"

"and thine ear shall hear a word behind thee, saying, This is the way; walk ye in it." "I will send thee, and whatsoever I command thee, Speak."

After talking with Brother —, I sought the Lord earnestly, and felt impressed to talk with Dr. —. "It's your own fault," he said, "that you are not getting any experience. The Lord has many families within a few minutes' walk of our 'hillside home' who need help, who need instruction in cleanliness, in cooking, in many things, physically as well as spiritually." My eyes were thus opened. The fields were white, and I had not beheld them.

MY FIRST EXPERIENCE

I took with me some flowers and granose and went to see a sick child. The people were French, and were rather shy of me at first. I gave the granose to the mother for her little girl, and the flowers to the children. They were rolling in the dirt and eating green plums. After returning home, I sought the Lord earnestly, to know how I might teach them in ways of right living. He answered my prayer.

The next time I took my sewing and a bag containing several species of ripe plums. The mother was washing down by the creek and seemed embarrassed at my call. I told her I would sew while she washed, and we could visit at times. When I saw an opportunity to bring a pail of water or to help in any way, I did so.

Presently the children became weary of playing and threw themselves on the grass in the shade. I soon had them guessing what was in the paper bag. This they enjoyed very much. I asked them where the first plum tree grew; then I told them of the beautiful garden of Eden and the happy home there. We imagined ourselves there with Adam and Eve, watching the blossoms of the trees unfold. I asked them what became of the flowers on our plum trees and what remained? Step by step I led them to admire the growth of the fruit till it reached

the beauty of the plum in the bag, and to see God working all the while to ripen it. As they ate the plums, I told them the bad effects of eating green fruit, which, like poor food and sour, heavy bread, did not nourish the body; and of the good effects of eating ripe fruit, good food, etc.

As they went to play again, I talked with the mother about the will of God concerning our development as compared with His will in the maturing of the fruit. As we rinsed the clothes, I told her of the earth restored to its Edenic state, the tree of life bearing twelve manner of fruits, and of the home for all who are washed in the blood of the Lamb.

When the washing was out we went to the house, and I was pleased to hear the children agreeing among themselves not to eat any more green fruit, but to wait till God made it ripe. The mother asked me to show her how to make bread that was not heavy.

As we made the bread at my next visit, I told her of the Bread of life, and read to her from the Word of God. I placed in her hands a Bible, in her own language, that she might read.

Edith Sapp Speedie.

A Cure for Gossiping

A good woman, Jane Parsons, was anxious to be at peace with all, and particularly wished to be on good terms with those who lived near. But Agnes Saundry was such a great newsbag that her calls on Jane were "neither few nor far between." Nor did she appear to "know the way out when she got in."

Jane found Agnes' conversation both unprofitable and disagreeable, for she made so free with other people's names. This made Jane unhappy, so much so that she dreaded Agnes' coming. She resolved to lay the matter before her leader, who was not long in prescribing a remedy.

"Jane," said he, "keep your family Bible on the table, and when she has been in the house long enough, ask her to read a chapter

or a psalm, and pray with you." Jane followed this excellent advice. "Agnes," said Jane, "you are a good scholar. I wish you would read a chapter or psalm, and pray with me; it would do both of us good."

Agnes excused herself on the ground that she was very busy. She would gladly do so another time when she could stay. We need scarcely say that Jane had no farther cause to complain of Agnes' gossiping in her house.—Selected.

MISSIONARY WORK

Wake the Song of Jubilee

Wake the song of Jubilee;  
Swell the anthem to the skies;  
Mighty mountains, earth, and sea,  
All creation, 'rise, arise.  
Hallelujah! now 'tis here;  
Lo, the day of Jubilee!  
Hallelujah! happy day;  
All the saints of God are free.

Hallelujah! sing His praise,  
Till 'tis heard the world around.  
None so perfect in his ways;  
None so holy can be found.  
See, the banners now unfurled;  
Hear the swell of freedom's song;  
Jubilee! glad Jubilee!  
Day for which we've hoped so long.

Nations now will know the Lord;  
Kings of earth His glory see;  
Highest praises rise to Him  
Now, and to eternity.  
Church of God now clothed with power,  
Hear their song, "Salvation's free!  
Peace and pardon now are mine,  
Through the Christ who died for me."

See! they come, the great, the small,  
Like the dove returning home;  
Every nation, tribe, and tongue;  
Joy in heaven, they come, they come;  
One by one they come, they come;  
Hear them sing, "We're free! We're free!"  
Rise, then, all ye saints of God,  
Wake the song of Jubilee.

F. M. Burg.  
Portland, Oregon, Feb. 13, 1903.  
(Sing to tune "Watchman," 7S. D., No. 828 of "Hymns and Tunes.")

To him that knoweth not the port to which he is bound, no wind can be favorable; neither can he who has not yet determined at what mark he is to shoot direct his arrow aright.—Leighton.

### A Victory in Seattle

On Sabbath, February 14, 1903, the Seattle church not only gained a tremendous victory, but took a long march forward. The occasion was a missionary convention. The victory was taking hold of a duty which had long stared them in the face, and the march forward was a definite promise to close up this duty before April 1.

The meeting opened at 11 o'clock with every available seat in the house filled. Elder Nellis led out with, "What would you do to see the glory of God?" Following this, Brethren S. C. Osborne and Lee Moran spoke of "what the 'Object Lessons' work is destined to accomplish" and "the consecration needed for this work." Elder Wollekar spoke to the question, "What will you do with the rest of the books?" The various phases of the effort having already been presented, the congregation began to realize, as they had never realized before, the fact that "Object Lessons" is simply a part of the great missionary effort before this people. At this juncture Brother Wollekar asked those who had not taken their quota, and who were willing to take them, to arise. In a very few moments 150 of the 500 books still unprovided for were made up. He then asked who in the congregation would become responsible for 100 books? There was no answer. He then dropped to 75, 50, 40, 30, 25, and 20, and yet there was no response. This seemed discouraging, but the after results showed that it was not the Lord's plan that any few members should take the burden from the church as a whole. When 15 was reached, one blind brother arose. This seemed to prepare the congregation for the next call, which was 10. People stood up all over the house when this number was mentioned, and after they had all been counted there still remained 200 books. Those who would take 5 were then counted; afterwards those who would take 2, finally those who would take 1. At these various calls, some who had made pledges for a greater

number again expressed their willingness to assist, so that the whole number might be provided for. When there remained but 87 books, the brother who had led out with the pledge for 15, and who had pledged twice since, arose and suggested that each one become responsible for one more book. This was accepted by a standing vote, and the cloud which had so long hung over the Seattle church was transformed before our eyes into a pillar of fire, showing us the glory of the Lord, in fulfilment of His promise.

This meeting was a most excellent preparation for the afternoon session, which opened with, "The Present Work for Church-members," by Wm. J. Boynton; "Missionary Methods of Christ and His Disciples," by the writer; "Our Church-schools," by H. C. J. Wollekar and Madga Madsen; and "Christian Help Work," by Dr. A. Q. Shryock; followed by a retrospect of it all, by Elder W. W. Sharp.

The eagerness with which the congregation accepted the practical suggestions for work which were made by these speakers showed how thoroughly all had been stirred by the Spirit of the Lord, which was present in so large a measure. Verily, brethren and sisters, the latter rain is falling, and it is good to be in the midst of a shower.

H. H. Hall.

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### Consecration Service Held at Salem, Oregon, Sabbath, February 7, 1903

I want to consecrate myself to the Lord, and live for Him.

I want to draw close to the Lord, that I may learn more of Him.

I consecrate myself to the Lord, to be used entirely by Him, and come nearer to Him.

My prayer this afternoon is, "O Lord, help me to put away self and let my light shine."

I want to be just where the

Lord would have me. I consecrate myself anew to Him.

I consecrate myself to the Lord, and I want to do whatever He has for me to do. Pray for me.

I am glad for this meeting. I want to live closer to the Lord. I love Him, and I love His truth.

I am determined to fully consecrate myself to the Lord. Pray for me that I may carry out my purpose.

I fully consecrate myself to the Lord, and want Him to use me all He can in this wonderful cause. Pray for me.

I want to consecrate myself wholly to the Lord, and ask Him to teach me how to do it and how to give myself to Him.

I renew my consecration to the Lord and to His service. I want to walk in His way. What He tells me, I want to do.

It is my greatest aim to fully consecrate myself to the Lord. If I am holding anything back, I want it taken away, that everything I have may be the Lord's.

I know the Lord is merciful. I mean to consecrate myself to Him, and do the work He has for me to do the very best I can. I want to live just where He can use me.

It is the desire of my heart to be consecrated to the Lord. I want to draw nearer to Him, and let my light shine, that others may know that I am learning of Jesus. Pray for me.

I wish to renew my consecration to God to-day. No difference where I am, or under what circumstances I may be placed, I want to be in that position where I can glorify God.

I thank the Lord for the privilege of meeting with this church at this time and for the instruction we have heard to-day, especially on this topic of "Let the Lower Lights Be Burning." I want to use the power I have to "let the

lower lights be burning." All we have to do is to let the lights be burning; and they will burn, if we do not put them out.

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We need, each and all, to be needed,  
To feel we have something to give  
Toward soothing the moan of earth's  
hunger;  
And we know that then only we live  
When we feed one another, as we have  
been fed,  
From the Hand that gives body and spirit  
their bread.

—Lucy Larcom.

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### Los Angeles Missionary Convention

If the interest manifested and the benefit received were an index to the success of the missionary convention held by the Los Angeles church, January 17, it certainly was most successful, many speaking of it as the best meeting of the kind they had ever attended. The program was well arranged and well carried out, the convention being ably presided over by Brother C. A. Pedicord.

Elder Santee's opening remarks on "Life" were a fitting introduction and keynote to all that followed. He spoke of the necessity of faith taking hold of God to seize eternal life and of holding it by abiding faith in Him who is the Author and Finisher of faith. Vital force is lost by loss of faith. He said that he believed it was those weak in faith, not those physically weak, who would be laid away, that they may be saved; but those strong in faith, even though physically weak, would be translated by faith. Physical power has no weight with God, to whom we are all as small dust in the balance. He spoke, too, of the necessity for activity in giving the last message of mercy to the world; for faith without works is dead. We would freeze to death in a state of inactivity.

This thought of activity was prominent in the strong talk which followed, as Brother C. H. Jones, of the Pacific Press, spoke of the great work being done by our publishing houses in spreading the message. But, he said, had the work of publishing been entrusted simply to those in the publishing houses them-

selves, it would have ceased long ago; there must be cooperation between them and all the people of this denomination. We must all be publishers. We must scatter among the people of the world what the publishing houses issue. Brother Jones' remarks brought to mind the appropriate words of Isa. 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" Shall we not all be such publishers as are here brought to view?

In commenting on this subject, Brother H. H. Hall read Psalms 68:11, giving the marginal reading, "army," instead of "company," saying it is a trained, organized army which is effectual, mentioning Nehemiah 4. In the work of rebuilding the wall of Jerusalem, the people were organized into companies, with proper officers to direct the work, and all the people had a mind to work. Organization is necessary to effectual work. He spoke of the envelope plan for distributing tracts as an effective means for organized work.

Canvassing, as a missionary enterprise, was presented in a stirring manner by Brother S. C. Osborne, who showed that God has given to every man his work, and that in the morning he must sow the seed, and in the evening withhold not his hand; for he knoweth not which shall prosper, either this or that, or whether they both shall be alike good. He illustrated this by telling an incident of a canvasser who sold a book to a woman whose husband said, when the book was delivered, that he and his wife always shared things equally. So, as soon as the canvasser was gone, he took the book out to the wood pile, opened it in the center, and with one blow with his ax severed it in half. Though opposed to the truth, and unwilling his wife should buy the book, words caught his eyes when he cut it in two which so arrested his attention that he pieced the book together, that he might

finish reading what interested him, and was converted by the reading. The canvasser's heart would have sunk had he seen the book cut, and he would perhaps have wished he had not sold it, but God took care that the seed sown should prosper. He told also of a man who had been receiving the "Signs" through the mail, but, becoming opposed to the truth it advocates, he threw a bundle of "Signs" in the mud one day as he was returning from the office. But the man who next drove that way saw one end sticking up from the mud, took out the bundle, wiped off the mud, read the papers, and gave his heart to God in obedience to the truth. Truly, we know not which will prosper.

In the discussion following, Brother L. L. Thuemler spoke of his surprise that all were not spreading the gospel. He had accepted it but six months before, and felt a burning desire to speak of it to all about him.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place," were the words with which Brother Park Adams brought to our attention the precious love of Christ,—love being the savor which He wishes to make manifest through His children in every place. If it fills the heart, it will ever shine out, even without words,—shine in our faces, emanate from our very presence. One thought developed from Brother Adams was especially helpful,—we may all have the savor of Christ, even if we have not an extended knowledge.

Dr. Thomas Evans urged all to make the effort to tell the wondrous story, trusting to the Spirit's guidance, studying the word that we may show ourselves workmen, needing not to be ashamed.

Brother Rodney Santee told of some of the queries received by the tract society office regarding missionary work and societies, how to make programs interesting, etc., and gave answers to some of these.

The writer spoke of "Neglected Opportunities," showing some of the many ways by which we may

gladden the hearts and brighten the lives of those about us,—ways by which we may publish His love to the weary ones who need comforting.

"It isn't the thing you do, dear,  
It's the thing you've left undone,  
Which gives you a bit of heartache,  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts to-night."

Helpfulness and beauty of thought and expression were characteristic of the words Brother H. H. Hall then spoke to us on the subject, "Dip Down Where You Are." He introduced his remarks by reading Zech. 6:12, saying that the place where Jesus "grew up" was just the one where His father placed Him. He then told a story of shipwrecked sailors drifting in a small boat, signaling to a passing vessel for water. The response, sent three times in answer to repeated signals was, "Dip down where you are," they being in the mouth of the Amazon River, in fresh water, and not realizing the fact. We learn from this that our opportunities for service are found just where we are; we are "to grow up out of our place." Doing our duty there, Father will give us greater opportunities in a higher place, if it is to His glory.

The program, which was interspersed with music, closed with a most excellent synopsis of the day's proceedings by Elder Elmer Adams.

He closed with the words, "Blessed are ye that sow beside all waters."

Lilian McPherron.

Feb. 19, 1903.

The following motto, adopted by a certain missionary society, would be a good one for every young person—or old one, either—to adopt for himself:—

I am but one;  
But I am one.  
I can not do everything,  
But I can do something.  
What I can do I ought to do;  
And what I ought to do,  
God helping me, I will do.

### The Legislators' Reply

The California Tract Society recently sent over four hundred pages of religious liberty literature to each California senator and assemblyman, together with a letter asking their opinion of the literature and also of the "Sentinel."

Among the replies received is a letter from Gov. George C. Pardee and letters from several senators and assemblymen. All thank the tract society for the literature, and most of them promise to carefully examine the same.

### Simply Improving Opportunities

Those who are busy from morning until night with other work must sell their copies of "Christ's Object Lessons" as they are able to improve or make suitable opportunities. Many people are selling the book in this way. For instance, during the past two years Brother Floyd Jones, an employee in the counting room, Pacific Press Publishing Co., has disposed of nearly twenty copies in this way. Other employees in the same office have, altogether, placed about eight copies among the officials of one of the largest banks in Oakland. Many of these books were sold by simply allowing the book to do its own talking. Excellent use is made of the little leaflet containing the testimonials from prominent California pastors, a copy of the same being slipped into each copy handed out to friends for examination.

In a letter just received from Sacramento, Sister Addie J. Morrison says: "A sister here who will soon unite with us is trusting God to work in her, and has sold ten books. She is quite timid; but she does not study anything but the book, and then tells the Lord to do the work. And He is doing it. I have sold thirteen books, but have not put in one day canvassing. I have home duties and Bible-reading appointments which I must fill. I was invited to speak to the men at the railroad shops Tuesdays at 12 M. When I went this week, there were about sixty men

ready to hear the Word. I talked with them about what we must do to be saved. They pay my car fare and want me to come every Tuesday. It is wonderful how the field enlarges, and how much there is to do. I want to rest and let Jesus do the work."

Shall we all together improve every opportunity of speaking a good word for "Christ's Object Lessons," and thus make this a part of our regular missionary work?  
A. J. Bourdeau.

### A Model Missionary Meeting

Last night I attended the missionary services of the Montavilla, Oregon, church. The leader opened by a short study of "Work for Church-members," from the Testimonies. He then threw the meeting open for relating experiences. About twenty-five minutes were spent in this way, then the order was changed, and, as the vicinity had been districted for the circulation of the special tracts, leaders were called upon to volunteer to see that these districts were thoroughly worked. These leaders were at once found, and a large portion of the congregation volunteered to assist them. Various suggestions were made as to how this work should be carried on, but the consensus of opinion seemed to be that by first approaching the people with the tract, then following them up with other tracts and periodicals in a systematic way, an acquaintance might be developed that would result favorably for the truth. Experiences were related showing that this system of following up every effort put forth was the only successful way of reaching people. I was indeed glad to see the businesslike way with which the brethren and sisters arranged for their work. Certainly the Lord will bless such systematic, thorough planning for the furtherance of His saving truth.

H. H. Hall.

Small things are the best revelators of character and the determiners of success or failure in the world.—Central Presbyterian.

**Are You Posted**

The average man will find it impossible to purchase or even read all the reading-matter which it would be necessary for him to digest in order to find out just what is being done in the United States and other countries to abridge the rights of consciences, and abolish religious liberty. But in the "Sentinel of Christian Liberty," he will find all this information boiled down for him.

You can not afford to be without the "Sentinel." Have you seen the magazine since it became a weekly? The price is still only one dollar a year, or seventy cents when taken in clubs of five or more copies to one address. Do not fail to subscribe. Some of our churches in California are taking from forty to sixty-five copies each, to use in missionary work. A sample copy of the new "Sentinel" will be mailed to your address free of charge upon receipt of a postal card. Write us to-day.

The California Tract Society is now sending the "Sentinel" to 120 members of the Legislature and to Gov. George C. Pardee, who has read and appreciated the magazine for years.

Address all orders to the California Tract Society, 301 San Pablo Avenue, Oakland, Cal.

**A Bargain in Tracts**

**SPECIAL OFFER TO THE CALIFORNIA CONFERENCE**

The California Tract Society has a supply of three excellent tracts, which will be disposed of at a bargain. The tracts are "Rome's Challenge, or Why Do Protestants Keep Sunday?" an excellent treatise of 36 pages; "Our Answer: Why Do Seventh-day Adventists Suffer Imprisonment Rather than Keep Sunday?"; and "America's Crisis," by Uriah Smith, editor of the "Review and Herald," 32 pages, illustrated. Several years ago these tracts sold at five, one and a half, and four cents each respectively. We are now offering "Rome's Challenge" in lots of one hundred at the rate

of \$1.50, plus 50 cents postage, or \$2.00 post-paid; "Our Answer" for only 56 cents per hundred, plus 17 cents postage, or 62 cents per hundred, post-paid; and "America's Crisis" for only \$1.20 per hundred, plus 36 cents for postage, or \$1.56 per hundred, post-paid. Who will be the first to send for one hundred each, or more, of these excellent tracts? Elder Thurston, of Fresno, has just ordered one thousand copies of "Our Answer," to use in that vicinity; and if you desire a tract which will completely destroy all claims whatsoever of the Protestants to Sunday as *their* day or as God's day, you can find nothing better than "Rome's Challenge."

Address California Tract Society, 301 San Pablo Avenue, Oakland, Cal.

**What These Pastors Say**

We are in receipt of two excellent testimonials in behalf of "Christ's Object Lessons," which read as follows:—

"I think 'Christ's Object Lessons' is calculated to do good. I sincerely hope that it will find its way into many homes, in which it may be a blessing. I take pleasure in recommending it.

"W. F. Reagor,

"Pastor Christian Church.

"Sacramento, Cal."

"An exceptionally good book, and worthy of a place in every home. I personally value such a book, for it is in sympathy with this desire of my own heart:—

"More about Jesus let me learn;  
More of His holy will discern;  
Spirit of God, my teacher be,  
Showing the things of Christ to me."

"Charles E. Chase.

"Reno, Nevada."

"Abraham believed God; . . . and he was called the friend of God." James 2:23.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

"The Lord is my light and my salvation; whom shall I fear? Ps. 27:1.

**SPECIAL NOTICES**

**Notice**

The first annual session of the Arizona Conference will convene at Phoenix, Arizona, April 16 to 21, 1903, for the transaction of such business as may need attention.

E. W. Webster,  
President.

**Notice of Annual Meeting**

The first annual meeting of the Sanitarium Food Company, for the purpose of electing directors and transacting any other business that may properly come before the meeting, will be held at the company's office, Sanitarium, Napa County, Cal., on Thursday, March 12, 1903, at 12 o'clock M.

A. Boeker, President,  
G. H. Heald, Secretary.

**Annual Meeting**

The thirty-second annual meeting of the California Conference of Seventh-day Adventists, and the seventh annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will convene at 2:30 P. M., April 13, 1903, at the Seventh-day Adventist Church, corner Twelfth and Brush Streets, Oakland, Cal., for the purpose of electing the officers of the conference, a board of seven directors of the California Conference Association of the Seventh-day Adventists, and the transacting of such business as may properly come before the meeting. Each organized church will be entitled to one delegate, and an additional delegate for every twenty members.

A. T. Jones,  
Pres. Cal. S. D. A. Conf.  
C. H. Jones,  
Pres. Cal. Conf. Asso. S. D. A.  
M. H. Brown,  
Secretary.

"God loveth a cheerful giver." 2 Cor. 9:7.

# PACIFIC UNION RECORDER

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Editorial Committee

J. J. IRELAND M. H. BROWN CARRIE R. KING

Entered as Second-class Matter at Oakland, Cal.

A barbers' Sunday closing bill is before the Arizona Legislature.

Elder A. M. Dart will begin to work towards the interior of Alaska shortly. His first point will be White Horse.

Elder G. A. Irwin, Elder and Mrs. A. T. Robinson, Dr. M. G. Kellogg, wife, and child, and Miss Edith Graham, are among the recent arrivals from Australia.

Put on the armor of the Lord, and go forth from day to day to rescue your brother from the paths of destruction. The arrows from a scornful eye, a wagging tongue may fly, but be not afraid, for the armor will protect you from injury.

Word from Washington, D. C., informs us that a sister in St. Louis has given \$1,000 in behalf of the Second Seventh-day Adventist Church building of Washington. Further particulars concerning this work will be found in another column.

The April number of the "Life Boat" will be the annual prisoners' number, and the publishers are planning to print an edition of 125,000 copies. Our missionary workers can obtain extra copies at two cents each by addressing the "Life Boat," No. 28 Thirty-third Place, Chicago.

Since many of the brethren in California are planning to attend the General Conference, the executive committee of the Califor-

nia Conference have decided to hold the next annual conference in Oakland, immediately after the close of the General Conference. It is not expected that this meeting will continue more than two or three days. Full particulars will be given later.

In our missionary department will be found a jubilee song which Elder F. M. Burg has composed, to be sung on the completion of the "Object Lessons" work in the Western Oregon Conference. Some of the churches in that field have completed their work, and are planning to sing this song; and we are pleased to print it, as there may be others who have completed their work, and are ready to sing this song.

## Quotations from the "Love of Power and the Power of Love" Number of the "Sentinel of Christian Liberty," to be Published March 12, 1903

The spirit of self-sacrifice . . . is powerful, for it is the spirit which has produced all things that are good. . . .

The sway over others of the spirit of self-sacrifice is the noblest of which the mind can conceive. Its power is a spiritual force; a quickening, invigorating, creative influence, that elevates the mind and nourishes and expands the soul. . . .

The supreme manifestation of the spirit of self-sacrifice . . . is seen in Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many."

The spirit of self-exaltation craves . . . above all things else . . . that which appears to be power, authority, rule, supremacy for itself over others. . . .

The sway over others by the spirit of self-exaltation is the most ignoble . . . of which the mind can conceive. It is . . . the domination of might, regardless of right. . . .

The supreme manifestation of the spirit of self-exaltation . . . the world has seen in the Papacy, —the system which claims to be the representative . . . of Jesus Christ on earth, and which at the same time is the . . . successor of what was the most furious and crushing political despotism that the world has known.

What are you doing to give this number a wide circulation? Each church should purchase a quantity for general distribution.

Prices on less than 100 copies, 7 cents for each 5; 100 copies, \$1.25; 1,000 copies, \$12. Send orders at once to your conference tract society, or to the Pacific Press Publishing Co., 11 West Twentieth Street, New York City.

## Notice

There will be an opportunity for a number of young men and women to attend the General Conference in Oakland, and obtain their board, by assisting in the Vegetarian Cafe that will be conducted for the convenience of the delegates and visitors.

All who are interested in this proposition should write immediately to E. G. Fulton, 755 Market Street, San Francisco, Cal.

For rent, near the St. Helena Sanitarium, two suites of furnished rooms, suitable for small families without children.

Address Mrs. W. C. White, Sanitarium, Cal.

## Wanted

Twenty consecrated young men and women are wanted, to enter the Medical Missionary Training-school at the St. Helena Sanitarium. The class will open the first of June. Those desiring to enter the class should write at once.

Address superintendent of the Training-school, Sanitarium, Cal.

## Notice

The next session of the Montana State Conference will be held in Helena, Montana, March 12-21, at which time officers will be elected for the ensuing year, and all necessary business transacted.

W. B. White.

## Obituary

On Monday, February 16, we laid our brother, Wm. Bitner, away among the silent dead. He had almost reached the age of sixty-nine years, and was not strong, when pneumonia took his life quickly away. He had been a devoted believer in the third angel's message for over thirty years, and had given liberally of his means for its advancement. Some reverses in finances a few years ago left him with only a small and humble home. He leaves a wife and five children.

H. G. Thurston.