

# PACIFIC UNION RECORDER

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

VOL. 4

OAKLAND, CAL., OCTOBER 13, 1904

NO. 11

## THE CHURCH

### The Unprofitable Servant

In a napkin smooth and white,  
Hidden from all mortal sight,  
My one talent lies to-night.

Mine to hoard, or mine to use,  
Mine to keep, or mine to lose—  
May I not do what I choose?

Ah! the gift was only lent,  
With the Giver's known intent,  
That it should be wisely spent.

And I know He will demand  
Every farthing at my hand,  
When I in His presence stand.

What will be my grief and shame  
When I hear my humble name,  
And can not repay His claim!

One poor talent—nothing more!  
All the years that are gone o'er  
Have not added to the store.

Some will double what they hold,  
Others add to it tenfold,  
And pay back the shining gold.

Would that I had toiled like them!  
All my sloth I now condemn;  
Guilty fears my soul o'erwhelm.

Lord, O, teach me what to do!  
Make me faithful, make me true,  
And the sacred trust renew.

Help me, ere too late it be,  
Something yet to do for Thee,  
Thou who hast done all for me!  
—Selected.

"Holy Book, divinest treasure,  
Given me by which to measure  
Every act, and word, and pleasure,  
Every thought, and breath of censure,  
Every new and untried way  
That leadeth not to endless day."

### Offerings

God asks not only the tithe, but says we are to come to Him with tithes and offerings. Some will say that this was one of the rigorous laws binding upon the Hebrews. But it was not a burden to the willing heart that loved God. It is only when the selfish nature is made stronger by withholding that which God has given us that we might bless others, that we value earthly treasures above souls, above the blessings that are for the unselfish.

There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel, for there is a great and important work to be accomplished in a very short time. God designed that the spirit of sacrifice should broaden and deepen for the closing work.

As followers of Christ, we do not realize our true position. We do not have correct views of our responsibilities. We are stewards of our Lord, and the interests and prosperity of His cause should receive our first and best attention. In the balances of the sanctuary our gifts are not estimated according to the amount given, but according to the self-denial, prompted by love for Christ, that the gift has cost.

God would not have a forced benevolence, but one that is purely voluntary. "The Lord loveth a cheerful giver." The very best proof of our love for our dear Redeemer is to make offerings of our time, strength, and means to bring other souls to Him. We are to

love God with all our soul, heart, mind, and strength, and our neighbor as ourselves.

Many have felt that the lot of the Israel of God was hard, because they were required to give the tithe and also make liberal offerings. An all-wise God knew what was best when He gave to His people the plan of systematic offerings. They found that when they tried to increase their possessions by withholding from God their tithes and offerings, the effort was sure to be a failure.

When we humbly use what God has given us for the honor of the Giver, we may feel at all times the peace and assurance that God's hand is over us for good; for the treasure which is used to advance the cause of God, and which is given to the needy in Christ's name, is given to Christ, and He lays it up for us in heaven. Then we grow rich. There is no danger of loss or poverty when one has everlasting riches in heaven's bank. Covetousness is idolatry; and it was to aid us in keeping the commandments that God originated the plan for tithes and offerings.

Free-will offerings of self-denial, made in faith and love to the Redeemer, will bring back blessings. Every act of liberality on the part of His saints is recorded in the books of heaven. We are to become like Christ. He gave all to save us.

In God's system of offerings He would impress upon the minds of His people that the Lord is the great Proprietor. He must have the first place in their minds. He

would have them know their dependence on Him. David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold, their time and strength, are the Lord's, and should be used to promote His glory, not grudgingly retained to gratify self.

God knows, and all who have had the experience know, that there is an elevated and permanent happiness in giving willingly and freely to bless others, which those who spend all on self-gratification, or hoard for greed of gain, can never experience. It is to bless us, to make us happy and rich, that God asks us to adopt His plan of giving. The spirit of liberality is the spirit of heaven. Selfishness is the spirit of Satan.

Can Christians of to-day feel God would have them give less than He asked of the Hebrews? Can those living right in the close of time be satisfied with their offerings; when not half so large as were those of the Jews? Christ's sacrificing love is revealed upon the cross. He gave all He had, even giving Himself, that man might be saved. The principle here illustrated is to give, give.

God in His wise plan has made the advancement of His cause dependent upon the personal efforts and free-will offerings of the people. By giving man the opportunity of becoming a co-partner in the great plan of redemption, the Lord has placed a signal honor upon him, greater than has been conferred upon the angels. They would gladly do the work that God, in His love, has made it possible for man to do.

Some say: "We are tired of giving. It is the old cry, 'Give, give.'" If we are tired of giving, we should be tired of receiving; for this is why God gives to us, that we may be channels through which His gifts may reach others, and we have the reward. As soon as we wish in our hearts that there would be no more calls to give, we virtually desire that the cause of God shall make no further progress, and that the Gospel of the kingdom shall not be preached in all the

world for a witness unto all nations, that the end may come.

As we near the end, the Gospel will go with greater and yet greater rapidity. And opportunities will be given us to give more and more of the means of which the Lord has made us His stewards. In this God would have us act as His co-laborers. What a blessing to be a worker and heir with the world's Redeemer! If we suffer with Him, the promise is, we shall also reign with Him. As we hear the calls and demands being more and more urgently made for means to enter the many doors that are opening, we may know that the Lord's coming is nearing. Who would delay it by withholding for selfish gratification the means God has placed in our hands for this very work?

Ellen G. White.

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### How I Study the Sabbath-school Lesson

Some one has said, "There must be silence in the soul before we can hear the still small voice of God speaking to us." The Sabbath-school lesson is God speaking to me as an individual. By direct appointment, a definite message from the Lord is given to me week by week, that I may learn to know Him, whom to know is life eternal.

He speaks to me, yet how hard it is, sometimes, to hear and understand what He says. What is the trouble?—O, there must be silence in my soul before I can hear His still small voice.

How often I have set myself to study the Sabbath-school lesson, and, a few minutes later, wake up to the fact that my mind has been back East, down South, has gone over some financial matter, dwelt on some pleasure of the past, or anticipated some joy or duty of the morrow. In fact, while my mind has been unusually active on a hundred or less topics, not one single idea have I gotten on the Sabbath-school lesson I started to study. This will never do; so I commence on the lesson again, reading a line or two, and the next thing I know I have spent a few more precious moments in thoughts like these: "I don't see anything

in this lesson. I'm sure I ought not to be a teacher; some one else could do a great deal better than I. I wonder if they could not find someone to take my place?" And so on.

What excellent progress I have made in my study! Fifteen minutes or more have gone by, and not one intelligent thought on that lesson has entered my head. Worse yet, the thoughts that are running wild through my mind are not beneficial to me or any one else.

Something must be done to stop this riot. How shall it be controlled, that no more time be wasted? I remember the promise, "Consider what I say, and the Lord will give thee understanding." I have been trying to consider, but I can not hold my mind to it. I remember that help has been laid for me upon One that is mighty. Just now is my time of need, so to Him I turn with the prayer: that He will quiet the rioting thoughts, that there may be silence in my soul, that I may hear His voice as He speaks to me. Does Christ fail to hear and answer? Did He fail to hear the cry of the disciples when about to be engulfed by the raging waves of Galilee? The quiet and silence which fills my soul is like the great calm which followed His command to the tossing waves, "Peace, be still."

Now once more I commence the lesson, thinking of the meaning of each word as I read. Questions, one after another, are suggested as fast as I can answer them. Sentence after sentence unfolds its beauty to my mind. Things new and old are suggested by this word and that word. The lesson becomes so full of jewels of truth, so full of revelations of God's love and goodness, that my heart burns within me. I know I am in the presence of God. I know that the Holy Spirit is taking the things of God and showing them unto me. It is as though there were but two beings in existence, God, the Creator, myself, the creature, and the words of the lesson are given to me that I might learn from Him, and of Him. This heart-to-heart communion fills me with exultation

and joy unspeakable. Needless to say that such a season of lesson-study as this passes all too quickly, and, even though the common duties of life demand a certain amount of attention, my mind keeps returning to the words of this feast.

Sometimes, as I go about my work, a very pointed question on some part of the lesson will flash into my mind. It may be something new to me, and may lead into a field of thought which I have never entered before. It may take me all week to get a clear answer to some of these questions.

I will remember a lesson of some six months ago. As I studied, the whole lesson seemed like so much Greek. To be sure, I could answer the questions on the lesson, but it was like something committed to memory, and I as an individual had no part in it. Thursday morning came, and I was still very much dissatisfied with my knowledge of that lesson. I wanted it to take hold of me somewhere or somehow.

While I was eating breakfast, a question came into my mind, and the only answer I could give was, "I don't know." However, the question kept ringing in my ear, so I finally made up my mind to find the answer, if it took all that day. Three hours I spent in looking up references and studying the expressions before I had a clear, well-defined idea of the matter; then the whole lesson lay before my vision, and touched me as an individual on all sides.

When the words of the lesson do not seem to convey any definite or clear ideas to my mind, I find an unabridged dictionary a most wonderful help. In our every-day talk we use many words in a very narrow, limited way, and so we have lost sight of the breadth and purity of our language. God's words are pure words. God's words are tried. So, in order that we may obtain right ideas from the words of the Scriptures, it is necessary that we lay aside our own narrow conceptions, and search for the ideas of God as expressed in human language. By referring to the dictionary for the root word, and the full definitions of even

common words, new ideas are often obtained which throw considerable light on the lesson. Just for one example: In one Sabbath's lesson we had the word "fruit." What is the foundation idea of this word "fruit"? Four individuals expressed themselves about as follows: Two of them said, "The main idea in fruit is something to be eaten." The other two said, "Fruit is the product of growth." Both of these are true in a limited sense, but the foundation idea was not mentioned. Webster tells us that the word "fruit" comes from a Latin word meaning enjoyment. Then the best definition of the word is given as "whatever is produced for the enjoyment of man or animals by the processes of vegetable growth." Thus we see that enjoyment is the foundation in the word "fruit." Then, reading the line, "The earth is filled with the fruit of Thy works," and bearing in mind that that fruit is laden with enjoyment, what a new glimpse we catch of the Father's glory, as we see Him working that joy might greet us at every turn. The earth is filled with the fruit of His works that we may find occasions on every hand to serve Him with joyfulness and gladness all the days of our lives.

Studying my lesson in this way, I find that it contains an inexhaustible supply of thought-food which is delightful, rich, and very nutritious. \* \* \*—Convention paper.

#### Each Moment

If we may commit the days to our Lord, why not the hours, and why not the moments? We do not realize the importance of moments. Look back through the history of the church in all ages, and mark how often a great work grew out of a mere moment in the life of one of God's servants. The moment may have been spent in uttering fine words, but they have fed five thousand, or even five hundred thousand. It is not so often a whole sermon as a single sentence in it that wings God's arrows to the heart. Again, in our own quiet waiting upon God, have we not found that He can so irradiate one

passing moment with His light that its rays never die away? Are not such proved to have been kept for Him? And if some, why not all? O, how much we have missed by not placing them at His disposal! What might He not have done with the moments freighted with self, or loaded with emptiness, which we may have carelessly let drift by? O, what might have been if they had all been kept for Jesus! How He might have filled them with His life and light, enriching our lives that have been impoverished by the waste, and using them in far-spreading blessing and power! We see something of God's greatness and wisdom when we fix our dazzled gaze on infinite space; but when we turn to the marvels of the microscope we gain a clearer view of these attributes by gazing on the perfection of His infinitesimal handiworks. Just so, while we can not realize the infinite love which fills eternity, we see that love magnified in the microscope of the moments, and revealing its unspeakable perfection of detail to our wondering sight.—F. R. Havergal.

Did it ever occur to you how much the world is dominated by the idea that religion is only for the days of darkness and doubt? When the clouds gather quickly, almost everybody has a prayer to say. People are then like the little child who honestly confessed that he said his prayers only at night, "because in the daytime he could look out for himself," or like another, who saw no need of asking the Lord's protection even at night, "because he slept in the middle." We are ready enough to feel that men and women who are drifting out of life, beyond the care and help of human hands, need the hand of the great Father to lead them through the unknown valley; and yet the awful crying need is Christ's guiding hand for those who are trying to live in this life, where they are making not only their own destinies but the destiny of others also, for both time and eternity.—Selected.

# THE FIELD

## WESTERN OREGON

Conference Receipts for the Month  
Ending Sept. 30, 1904.

### TITHES

Ashland, \$22.61; Beaverton, \$8.67; Chitwood, \$36.86; Dilley, \$3.00; Eugene, \$23.52; Grant's Pass, \$15.85; Hopewell, \$5.00; Jacksonville, \$3.95; Falls City, \$23.65; Jewell, \$4.80; Mt. Tabor, \$14.25; Molalla, \$5.00; Monitor, \$9.30; Montavilla, \$5.00; Newberg, \$2.25; Oregon City, \$4.35; Portland, \$100.65; Roseburg, \$122.70; Salem, \$5.60; St. Johns, \$53; Tillamook, \$1.50; The Dalles, \$33.40; Woodburn, \$0.16; Miscellaneous, \$23.20, total, \$528.27.

### TRUST FUNDS

Haskell Home, \$0.50; Hundred Thousand Dollar Fund, \$1.00; Missionary Acre, \$0.15; Mission Board, \$10.31; Southern Field, \$4.90; Sabbath-school Donations, \$47.74; Weekly Offerings, \$15.30; Intermediate School, \$159.61; Second Tithe, \$20.18.

W. C. Raley,  
Treasurer.

### Items

Brother H. H. Hall stopped at the office on his way home from the General Conference council. We appreciated Brother Hall's counsel and encouraging report of the conference.

The Southern Oregon camp-meeting, held at Ashland, Ore., has just closed. Although the attendance was not large, the meeting was a good one, and at its close nine precious souls went forward in baptism, and four others will take the step later.

Elder R. D. Benham has returned to his home near Portland, where he will spend a few days.

The summer tent effort conducted by Elders R. D. Benham and J. M. Cole resulted in quite a number embracing the truth.

The first church school this year in the Western Oregon Conference opened at Montavilla, September 26, with an enrolment of twenty-four pupils. Miss Anna Whitley, of Eugene, Ore., is the teacher. Two other schools opened Monday, October 3, one in Roseburg, Ore., with Elder J. J. Westrup as teacher, and the other at Ashland, Ore., with Brother C. L. Butterfield as teacher.

Elders Burg and C. J. Cole, with the writer, have been working on the intermediate school at Gaston, Ore., during the past three weeks. Elder Reaser spent three days with us. W. C. Raley is on the grounds this week, and will try his hand at manual labor. We are all enjoying the work and the pleasant association with a number of our brethren from different places that are donating labor on the buildings. Brother Wildman, of Chitwood, is doing efficient work as foreman on the building. If the rainy season holds off for a few more days, the building will be enclosed. October 27 has been set as the time to open the school. We hope soon to have this off our hands, and then devote our energies to a missionary campaign with our people.

Brother F. E. Fairchild, our state canvassing agent, has been having some excellent experiences in actual canvassing work during the past two or three weeks. On account of the hop season, which greatly interferes with the canvassers' work, and owing to the fact that three or four of our canvassers are to be in school this winter, there are only a few in the field at present. We hope after this particularly busy season that takes so many people from their homes, to see a new corps of canvassers in the field engaged in the sale of our larger books. Brother Fairchild is of good courage, and doing a good work for the Western Oregon Conference.

G. W. Pettit.

"In the morning sow thy seed, and in the evening withhold not thine hand."

## WESTERN WASHINGTON

### Mount Vernon

Although the building for the Forest Home Industrial Academy was far from complete, September 25 was the date chosen for the dedication. Preceding the dedication a series of evening meetings were held, in which all were interested, and during the day every one joined in the work on the building. When the day came for the dedication, the inside work was nearly finished, and the rooms were cleared of debris and everything put in order for the service.

Two meetings, besides Sabbath-school, were held on the Sabbath; and on Sunday the regular dedicatory exercises were conducted in two sessions. A program, consisting of music selected for the occasion and short addresses by several of the workers present had been arranged.

Brother J. E. Van De Mark, business manager and builder of the school, chose for his subject the name of the school, "Forest Home Industrial Academy," and gave a brief account of the way in which the Lord has led in locating, planning and building the school, of the many difficulties overcome in the past, and dangers to be avoided in the future.

Elder Stewart, president of the conference, spoke on the subject of "Religious Training," importance of such training for our young people, and the responsibility of both parents and teachers in this respect.

E. L. MacLafferty, educational secretary, compared Prov. 9:10 with Prov. 30:2, 3, and spoke of some of the errors taught at the present time.

L. I. Stiles, principal of the academy, spoke of the "Importance of Mental Growth," the one object in view being the building up of a Christian character.

Elder W. W. Sharpe gave a brief account of the rapid growth of our schools, and the many changes and improvements that have been introduced in order to perfect the system.

Elder W. F. Martin assisted in the evening meetings, and Dr. N.

C. MacLafferty, who had just returned from Battle Creek, was present, and joined with the young people of the school in rendering the music. Meetings were well attended, and all were deeply interested.

Monday the school opened with twenty-six pupils enrolled, and we are receiving letters almost daily from others who are planning to attend this year.

Last Wednesday evening we attended the first prayer meeting held in the chapel of the academy, and of the twenty-four present were all the young people of the school, and every one present took part in the testimony meeting. It was truly a grand opening to witness the good spirit manifested in this meeting. We all feel assured that the school is to be a great success. If you know of children who should be in this school, let us hear from you at once.

E. L. MacLafferty.  
Seattle, Wash.  
309 Second Avenue N.

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**ARIZONA**

**The Arizona Work**

I left here the first of September to attend the Southern California camp-meeting, and spent some days at Escondido with my family. While there I felt convinced of my duty to be with them, hence I resigned my place as president of the Arizona Conference. The available members of the Union Conference committee present chose Elder C. E. Knight to take the place made vacant. I was asked to return for a few days to aid Elder Knight in becoming acquainted with the work of the conference.

The work for the past three months of the hot season has not accomplished much for Arizona in spiritual lines. Means being short, most of our force have turned their time to other lines of work for their support; but, beginning with October, we hope to have much seed sown in this field.

There are many openings, more than can possibly be filled by our present force of laborers. This is truly a great mission field for our

sister conferences to send a supported laborer into during the winter. There is no better climate for winter work.

Brother Thuemler has accepted a call to connect with the Western Oregon Conference, to labor among the German people. His place here should be filled by some energetic, canvasser.

My address for the present is Escondido, Cal.

A. J. Howard.  
Phoenix, October 5.

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**CALIFORNIA**

**Tithe Receipts for Aug., 1904**

Alameda, \$71.50; Berkeley, \$94.71; Buckeye, \$5.90; Burrough, \$7.00; Chico, \$66.60; Hughson, \$62.73; Lemoore, \$39.85; Monterey, \$6.05; Oakland, \$682.35; Paso Robles, \$7.50; Pepperwood, \$45.90; Personal, \$56.15; Reno, \$7.70; Sacramento, \$20.55; San Francisco, \$203.85; Sanitarium, \$19.75; San Jose, \$246.10; St. Helena, \$5.40; Susanville, \$41.50; Vacaville, \$50; Vallejo, \$12.35; Smith River, \$2.30; total, \$1,755.74.

**TRUST FUNDS**

Foreign Missions, \$98.01; Midsummer Offering, \$30.88; Southern Mission Society, \$5.00; Sabbath-school Offerings, \$19.70; Students' Fund, \$4.16; One Hundred Thousand, \$21.45; total, \$179.20.

J. S. Osborne,  
Secretary.

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**Barry Dock, Wales**

The work at Swansea has been brought to a close. A number of new Sabbath-keepers have joined our ranks, and a leader of the company has been appointed. They have secured a nice hall, in which to hold their meetings.

Our camp-meeting was held here in Barry Dock, and closed a few weeks ago. It was preceded by a tent meeting, lasting six weeks, conducted by Brethren Meredith and Rodd. Besides the laborers in this mission field being present at the camp-meeting, Elders O. A. Olsen, E. E. Andross, and W. A.

Spicer were present from abroad, and furnished us with much precious instruction from the Lord.

Since camp-meeting the writer has been connected with the work in this place, and the Lord is blessing the efforts put forth. Eight souls have decided to obey the Lord, and many others are deeply interested. A shop has been converted into a mission hall, which gives us a comfortable meeting place, centrally located. In order to strengthen the work here, we have decided to hold meetings in the suburbs of Barry and Cadoxton.

Elder A. F. Ballenger, who has been in charge of the work in this field for several years, has been called to look after the work in Ireland. Elder W. H. Meredith takes the superintendency of this field.

At our camp-meeting a resolution was passed, thanking the California Conference for their generosity in sending and in supporting one of their laborers in this needy field.

May we have your earnest prayers, for Wales has been found to be an especially hard field in which to plant the truth.

Walter Halliday.  
September 22.

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Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in His light and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the center of all mercy, loving-kindness and joy.—John Henry Newman.

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Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—C. H. Spurgeon.

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“Have you spoken a saving word to anybody to-day?”

## MISSIONARY WORK

### THE BOOK WORK

#### Upper Columbia Conference

Report for Two Weeks Ending Sept.  
17, 1904.

GREAT CONTROVERSY			
	Hrs.	Ord.	Value
L. B. Ragsdale.....	87	14	\$39 15
Edwin Sargeant ....	86	7	18 75
HEALTH BOOKS			
A. D. Guthrie.....	82	50	\$250 50
Miscellaneous			
T. G. Johnson.....	5	3	16 50
Total.....	260	74	\$324 90
Miscellaneous Sales.....			192 45

#### Western Oregon Conference

Report for Week Ending Sept. 23,  
1904.

HERALDS OF THE MORNING			
			Value.
F. E. Fairchild .....			\$30 25
Ford Dodds.....			12 10
Total			\$42 35

#### No Word from Home

A pathetic story is told of a Russian state prisoner who, for fourteen years, had been kept at hard labor in a mine in Siberia, without learning a word from his family and home. His political offense had been great, and unusual rigor was exercised in his confinement. He was ignorant whether the cause for which he suffered had been stamped out, or was making its way in Russia; he was ignorant, too, whether his wife and children and his old mother were dead or alive.

At last his brother, after great risk and suffering, succeeded in making his way into the mine. The prisoner recognized him, but such was his terror of discovery that he feared to speak to him except as a stranger.

The two men were alone together for half an hour, but, with longing eyes fixed on each other, talked only of their work, or trifling things about them, fearing lest the guard should overhear even a whisper. The brother was discovered, and dragged away for punishment. He finally made his escape, but the prisoner died in the mines, still uncheered by a word from home.

One reads the story almost with indignation at their cowardice. Why did they not speak? What comfort his brother might have given the prisoner in that half-hour; what loving messages from home; what high, helpful thoughts for the lonely years to follow!

Yet are we not all in somewhat the same position as these men? Exiles from a higher country, hourly needing help from it, remembrances and proofs of its love, its comfort—of the fact that, after all, it is our home. We meet each other day by day, our hearts full of these things, of sympathy, of comfort, of noble longing, but we rarely speak a word of them to each other. We talk instead of the weather, the news, the trifles which pass and die with the day.

It is not wise, if indeed it is not wicked, to keep our hearts and minds too closely shut against each other.

An open window has often thrown a beam out into an otherwise unlighted night, and guided some hopeless traveler back to safety and peace.—Selected.

#### The History of Two Tracts

While laboring in Morro, we loaned and gave away a great many tracts and papers. Recently we have received a letter from a lady to whom was given two tracts one evening after meeting, namely, "The Seal of God and Mark of the Beast," and "Who Changed the Sabbath?" She did not have a chance to read them before she returned home from her camping trip, for she was not a resident of Morro. The first Sabbath after reaching home she read them aloud to the family and three friends who were visiting her. They listened with much interest, which resulted in a long and searching Bible study. They then asked for other copies, that they might send them to their relatives in the East. Since then they are sending their daughter to the church school. They wish her to go to a school where she can study the Bible. The lady before mentioned also sent her tracts home to her people, and is now awaiting the result, hoping that

they may be led to study God's Word and find the truth.

Again, I went one afternoon to visit a lady who seemed interested. I put a few tracts in the basket on my wheel, but on the way the wind blew a tract out and it fell in the path. I did not stop to pick it up, but on reaching her home I found she was not in. A few days afterwards I met her, and she said: "I have decided to keep the Sabbath. I found a little tract in the path from up town, and am convinced that the seventh day is the Sabbath. So it is once in a while God gives us encouraging glimpses of the good. His little silent messengers are doing. The Spirit of prophecy tells us that our tracts and papers should be scattered like autumn leaves, and this is a work that even the least experienced of us can do. I have been in Adventists' homes where papers and tracts were allowed to accumulate until they were yellow with age. Why keep them until they are out of date, when, with only a few cents and a little thought, paper wrappers can be kept on hand, and the papers mailed regularly. Even the children would be delighted to wrap them and send them away. But if parents have no interest in spreading the message, how can we expect the children to grow up in the love of the truth. When will we love the Third Angel's Message above every earthly thing? "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

O, may we awake and realize in a practical way the value of our literature!

Minnie E. Miller.

#### The Staff of Life

"Bread is the staff of life material; prayer is the staff of life spiritual. Men often say that they can not take time to partake of soul food, but we do not hear them say they can not take time to partake of physical food. They must have their meals regularly, no matter what else must be neglected. They would not think of going a single day without nutriment for their bodies, but they

think nothing of going years without nutriment for their souls. Yet the spirit is infinitely more important than the body."

"Looking backward is one of the most dangerous and debilitating sins. Men sometimes say, 'O, for the days of Whitefield! O, for the days of Wesley! O, for the days of Luther! O, for the days of the apostles!' What we ought to say is, 'O, for the belief that the same Jesus who ascended into the heavens has the same power for us to-day, if we but comply with the conditions for receiving His Holy Spirit!'"

### The Beauty of Spirit

The people who win their way into the innermost recesses of other's hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency.

And if it came to a time of real stress, when we felt that we needed the support of real friendship, we should choose above all to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—The Watchman.

"Do right and leave results with God."

### Brief Thoughts

#### MISSIONARY UNBELIEF

"Go ye and make disciples of all the nations."

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's prayer. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the church of God is ready? "If thou canst believe, all things are possible to him that believeth."

#### MISSIONARY LOGIC

The Premise.—There is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon Him.

The Promise.—"Whosoever shall call upon the name of the Lord shall be saved."

The Irresistible Sequence.—"How then shall they call on Him in whom they have not believed?"

"How shall they believe in Him of whom they have not heard?"

"How shall they hear without a preacher?"

"How shall they preach, except they be sent?"

#### MISSIONARY SUCCESS

It is fixed; "I will declare the decree."

It is definite; "I will give thee the heathen for thine inheritance."

It is to be universal; go and disciple "all the nations."

It is irresistible; "All power is given unto Me in heaven and on earth. Go ye, therefore."

It is with Christ's presence; "Lo, I am with you all the days."

It is inspiring; when Duty's brow is sunlit with hope, the feet and heart take wings.

It is to the glory of God; "That unto principalities and powers in

heavenly places may be known by the church the manifold wisdom of God."—Selected.

### The Other Side of the Question

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I can not come here any longer."

"But why not?" he asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has any one said a pleasant word to me before or after service, and I can not stand it any longer; I am going."

"I am sorry," the minister answered gravely. "It should not have been so; I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I!" she exclaimed; "I never spoke to anybody; it wasn't my place to. I never thought of such a thing."

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow-worshippers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created for herself. It might all have been very different if only, seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone; the world has too much need of him.—Selected.

"If aught good thou canst not say  
Of thy brother, foe, or friend,  
Take thou, then, the silent way,  
Lest in word thou shouldst offend."



# PACIFIC UNION RECORDER

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Entered as Second-class Matter June 1, 1904, at  
the Post-office at Oakland, Cal., under the Act of  
Congress of March 3, 1879.

On account of sickness in his family, Elder W. B. White has been detained a short time in Battle Creek, Mich.

Brother T. G. Johnson, the state agent of the Upper Columbia Conference, says: "Nearly all the agents are delivering their orders, and some of them will return to school. The prospect is good for a number of canvassers in the field."

Elder Marcial Serna, our Spanish worker in Arizona, writes from Phoenix: "After hard work for seven months among the Spanish people, four souls were baptized. There are many who know the truth, but do not obey."

That many are hungering after the message for the present age is evidenced by the large number of converts that have been gathered in this year as a result of tent meetings held in various parts of the field. These results are not restricted to any one conference, but all of our conferences have been blessed in their labors in this direction. Truly, brethren and sisters, we should rejoice and take courage, doing all in our power to build up the work in the home field by regular and continuous missionary labor, that the ministry may be free to preach the word in those fields where there is no constituency to do house-to-house visiting. It is a great opportunity the Lord gives us to co-operate with Him in carrying forward the everlasting

Gospel to every kindred, tongue, and people, and every privilege should be entered upon heartily. We sincerely trust that all who have not yet gained an experience in this line of personal labor will seek to take an active interest in the great missionary campaign that is to begin November 1.

A recent communication from Elder J. A. Burden, business manager of the Los Angeles Medical Missionary and Benevolent Association, says that they are laboring to have the Glendale Sanitarium ready for the reception of guests about November 15.

## Success in Canvassing

The following is from a personal letter I have just received from an old friend, who left a good position as tailor in Hutchinson, Kan., and went into the canvassing work more than twelve years ago. He says:—

"I have been canvassing straight along without a break now for twelve years, and I aim to stick to it until the Lord says it is enough. We moved to Texas two years ago. I did not owe a cent when we left, so you see a canvasser can make a living for a family all right. We have a home of our own here, and are making a good living. I have a buggy, two ponies, and a cow, all paid for.

"[Signed] A. J. Jensen."

Brother Jensen has been what we usually term a resident canvasser. He has worked the counties in which he has lived over a number of times, and has made a constantly increasing number of friends each visit.

We believe his experience is worthy of being passed along, and we are doing so.

H. H. Hall.

## Ministers, Attention!

Charts of every description made to order, on cloth. Work done in neat and artistic manner in colors. Prices reasonable. Address H. H. Dexter, Jenning, La.

## Healdsburg College Special Notice

1. Will all those who have decided to come to Healdsburg College this year send in their names and addresses immediately to the undersigned?

2. Please indicate also what studies and what trade you desire to take.

3. No students whose parents or guardians live elsewhere than in Healdsburg should arrange to live outside the Students' Home without first obtaining permission from the college board. Please state whether you will be inside or outside the Home.

4. Be sure to notify us when to expect you.

5. Will all those who desire to enter the college this year, but who have insufficient money to carry them through, please write us at once, telling exactly how much they can pay in cash? We may be able to help them.

W. E. Howell,  
President.

## "Life and Health"

The October number of "Life and Health" is now ready. This issue in all respects is the best number published. Some of its interesting matter will be found in Dr. J. R. Leadworth's discussion of the great increase of suicide and the most potent means of combating the evil. Eustace H. Miles, M. A., a noted athlete, who is no less famous in literary and educational lines, has succeeded, by careful observation and experiment in the matter of diet, in greatly increasing his health and efficiency. His story is told in the October issue, and will be interesting and profitable. The series of articles beginning with the October issue, entitled "My Experience with Water Treatments," written by one who had no teacher except good judgment, will be of practical value to all. The specially interesting "Household Department" will be of great value.

Price to agents, \$3.00 per hundred. Regular subscription price, 50 cents per year.