

# PACIFIC UNION RECORDER

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

VOL. I

OAKLAND, CAL., AUGUST 29, 1901

No. 3

## THE CHURCH

### MEDICAL MISSIONARY WORK

We have been instructed by the Lord that the medical missionary work is to be to the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to prepare the way for the reception of the truth for this time. A body without hands is crippled and inefficient. In giving honor to the body, honor should also be given to the helping hands, which are agencies of such great importance. The body which treats indifferently the right hand, refusing it aid, will accomplish but little.

In Australia we found that the medical missionary work opened the way for the truth to go with power. I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work.

All through California, as well as in other parts of America, work must be done that has not yet been accomplished. The medical missionary work must be recognized. Those who go forth as ministers of the gospel should be intelligent upon this subject. Those ministers who, after many years' experience, have no true appreciation of the medical missionary work, should not be appointed to preside

over our churches; for they are not walking in the light of the truth for this time. Ministers who have not heeded the light God has given upon health reform should not be placed in charge of workers who love the truth and appreciate health and temperance reform in all its bearings; for what help can such be to the church or to workers?

In new fields no work is so successful as medical missionary work. It is the pioneer work. It is the gospel practised, the compassion of Christ revealed. God grant that the importance of this work shall be understood, and that new fields may immediately be entered. Then will the work of the ministry be after the Lord's order. The sick will be healed, and poor, suffering humanity will be blessed.

Let each worker put into practise what he knows regarding the treatment of disease. Thus suffering may be relieved, and opportunities will be found to break the bread of life to starving souls.

Read the Scriptures carefully, and you will find that Christ spent the larger part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ, the restorer; and in our work as His colaborers we shall have success if we work in practical lines. Ministers, do not confine your work merely to sermonizing. Do practical work. Seek to restore the sick to health. This is true ministry. Let Christ's work be your example. Like Him, be "found going about doing good."

Mrs. E. G. White.

### THE CHURCH

AS A LIGHT; HER RULERS.

"Ye are the light of the world. A city that is set on a hill can not be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

The professed followers of Christ should be examples of "the meekness and gentleness of Christ." The apostle Peter says of such, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people ["a purchased people," margin]; that ye should show forth the praises ["virtues," margin] of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

The apostle Paul exhorts such to have "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel ["complaint," margin] against any; even as Christ forgave you, so also do ye." Col. 3:12, 13. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:3-5. "If it be

possible, as much as lieth in you, live peaceably with all men." Rom. 12:18.

There must be other and better food for thought in our minds than the supposed failings of our brethren and sisters if we fulfil the foregoing injunctions, so the apostle said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

In harmony with this we read in the Testimonies of the Spirit of God: "To be a Christian means culture after the divine character. That mind which was in Christ Jesus can not be correctly represented by untrained powers, which result in an unfurnished mind. . . . Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the moulding and finishing hand of Satan is upon him, making him a vessel that will dishonor God."

"All heaven is waiting to cooperate with those who will be subordinate to the ways and will of God. God gives grace, and He expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All His biddings are enablings."—Review and Herald, Nov. 9, 1897.

#### RULERS.

The apostle Paul said to the church, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13:17. The rulers here mentioned are not civil rulers, but officers in the church. Of these we read: "Remember them which have the rule over you, who have spoken unto you the Word of God; whose

faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and forever." Verses 7, 8. When writing to Timothy, he gives the character of a ruler in the church in these words, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25.

David bore this testimony concerning the proper ruling of the Lord's people: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:3, 4. Concerning proper ruling in the church we read: "Often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and, turning from the course justice marks out, are guided by some one's hearsay of another's action and character. . . . Are we to take reports, hearsay, as if it were verity and truth? Are we not to rebuke the tale-bearer who would make a condemned brother's course appear as bad as possible? No one can do the work of reproof and counseling in the way Christ would have it done whose heart is not filled with peace and love."—Review and Herald, Oct. 24, 1893.

"Those who lead out for others to follow must be sure that they are not leading the people to a low standard, by their own want of the power of true godliness. Jesus will not excuse, in those who should be patterns of piety, a cold, loveless religion. He wants you to cultivate a great deal more love and humility. Pray much, and believe much, and frame your conversation so that you will lead the minds of others to devotion, to spirituality, away from criticism, away from severity, and to love and respect one another, to true courtesy. Express affection. Express sympathy, and draw close to the bleed-

ing side of Jesus."—Unpublished Testimony of July 6, 1886.

J. N. Loughborough.

#### SHORT VERSUS LONG SERMONS

Long sermons are endured, short sermons are enjoyed. Long sermons are an affliction upon the people which they bear, and they give a sigh of relief when they are over. Short sermons are appreciated by the people, and they are glad, and in a receptive mood, when they expect one. Long sermons and long prayers in public meetings are a grief to the people, and especially to the children.

"Some pray too long and too loud, which greatly exhausts their feeble strength and needlessly expends their vitality; others frequently make their discourses one-third or one-half longer than they should. In so doing they become excessively weary, the interest of the people decreases before the discourse closes, and much is lost to them, for they can not retain it. One-half that was said would have been better than more."—Testimonies, vol. 2, p. 117.

"Some of our preachers are killing themselves by long, tedious praying and loud speaking, when a lower tone would make a better impression and save their own strength. . . . Many of you waste time and strength in long preliminaries and excuses as you commence to speak. Instead of apologizing because you are about to address the people, you should commence your labor as though God had something for you to say to them. Some use up nearly half an hour in making apologies; thus the time is frittered away, and when they get to their subject, where they desire to fasten the points of truth, the people are wearied out and can not see their force or be impressed with them."—Testimonies, vol. 2, p. 616.

"Many make a mistake in their preaching in not stopping while the interest is up. They go on specifying until the interest that had risen in the minds of the hearers dies out, and the people are really wearied with words of no special weight or interest. Stop before you get there. Stop when

you have nothing of special importance to say. Mere prosy talk is insufficient for this time."—Testimonies, vol. 3, p. 419.

"Long discourses and tedious prayers are positively injurious to a religious interest, and fail to carry conviction to the consciences of the people. This propensity for speech-making frequently dampens a religious interest that might have produced great results."—Testimonies, vol. 4, p. 261.

"Present the truth to the people in its true importance and sacredness, and be careful not to give them too large a portion in one discourse. It will be lost upon them if you do. Lengthy speeches detract from the efficiency of your labors."—Special Testimony, No. 7, p. 6.

"Speak short. . . . When a discourse is too long, the last part of the preaching detracts from the force and interest of that which preceded it. Do not wander, but come right to the point."—Id., p. 44.

These are good and true words, and ought to be heeded. Our ministers have a desire to do so, and perhaps most of them try, and think they do, except on special occasions, when the importance of the theme and the attendance cause them to feel justified in extending their remarks beyond forty or fifty minutes. These occasions are very rare, and if we examine this matter carefully and test the pulse of the people, as every wide-awake and successful minister should and will do, we will find that when we preach long sermons, it is because we become more interested in them than the people do, and we fail to discover it in time to save us from the reputation of not knowing when to stop.

It is a fact that, with very rare exceptions, those who inflict long, tedious sermons upon the people are so deeply interested in what they are saying, and are so anxious to present certain ideas, that they are almost oblivious to the passing of time, and do not observe the uneasiness of the people. And it is always the last fifteen or twenty minutes of a long discourse that weary the audience and are generally the least interesting, and, what is worse, injure the influence of

what has gone before. From every point of view it is an affliction in the end, that injures both the speaker and his hearers.

This, my brethren, is a far more practical and serious matter than some of us realize. I have studied the question for many years, and observed the effect upon the people, and I am confident that the minister who is in the habit of preaching long sermons greatly injures his influence for good. Let us study brevity, and practise brevity, and thus shorten our sermons, and prolong and promote our usefulness.

M. H. Brown.

### DOES YOUR ANCHOR HOLD?

What a time this is, tripping and stumbling, sometimes up, but frequently down! To-day we are in the path that leads to the "haven of rest," but to-morrow out in the broad way that leads to death. What chances we run and dangers we face just for the sake of having our own way! As I think of this critical condition, the solemn words of Priscilla J. Owens come to my mind:—

"Will your anchor hold in the storms of life,

When the clouds unfold their wings of strife?

When the strong tides lift, and the cables strain,

Will your anchor drift, or firm remain?"

I believe the time is fully come when every soul who claims to be a Seventh-day Adventist should be able through his daily experience to sing:—

"We have an anchor that keeps the soul Steadfast and sure while the billows roll,

Fastened to the Rock which can not move,

Grounded firm and deep in the Saviour's love."

Years ago we used to talk about the "sifting time;" it was future then, but now we are in the very midst of it. Scarcely do we become acquainted with one condition before we are confronted with another, till we are brought in our rapid movements to resemble objects tossed about on the screen of the fanning mill.

As I go over the state visiting the churches, I find words of encouragement are timely everywhere. There is not a church that does not have its trials. The scattering power of the enemy is in our midst, and now is the time when every one of us should reach higher and take stronger hold of the promises of God, for, brethren, they will never, never fail. Look at a few of them: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9. This is God's guarantee to every soul who will obey Him. Read the eighth verse; "This book [Bible] of the law shall not depart out of thy mouth; but thou shalt meditate therein DAY AND NIGHT, that thou mayest observe to do according to all that is written therein; for THEN thou shalt make thy way prosperous, and then thou shalt have good success." Link with the above another guarantee that is for us: "Fear thou not; for I am with thee [Is that so? Do you believe it?]; be not dismayed [filled with terror]; for I am THY God; I will STRENGTHEN THEE; yea, I will HELP thee; yea, I will uphold [support] thee with the right hand of My righteousness." Isa. 41:10.

When I find a person discouraged, almost invariably I discover that he has neglected to daily read the Bible, or pray, or discarded the light on health reform, for to neglect either is to open the door and invite Satan in.

There are two distinct births, a physical and spiritual. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John 3:6. The flesh requires certain elements of food, while the spirit calls for another. Jesus manifested this when in the presence of the tempter, for He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Here are the two kinds of food recognized for the spiritual and physical man. Whenever we fail to partake of food daily for the body, the physical man grows perceptibly weak; the same thing takes place when we neglect to supply the spiritual man with his

proper food, the Word of God. "Neither have I gone back from the commandment of His lips; I have esteemed the WORDS OF HIS MOUTH MORE THAN MY NECESSARY FOOD." Job 23: 12. Let us eat more of the WORD OF GOD, then thank Him for it in our daily prayer, and we will find strength that will enable us to stand in every storm the enemy will bring before us.

Have we neglected any light on health reform? I quote from Testimony 34, vol. 6, pages 370, 371: "The subject of health reform has been presented in the churches; but the light has NOT been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God.

"If the churches expect strength, they must live the truth God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy."

"Let all examine their own practices to see if they are not indulging in that which is a positive injury to them. Let them dispense with every unhealthful gratification in eating and drinking.

"Brethren, we are far behind. Many of the things which the church should do in order to be a living church are not done. Through the indulgence of perverted appetite many place themselves in such a condition of health that there is a constant warring against the soul's highest interest."

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

B. F. Richards.

"He giveth wisdom unto the wise, and knowledge to them that know understanding." Dan. 2: 21.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." Prov. 2: 10, 11.

## THE FIELD

### SOUTHERN CALIFORNIA CONFERENCE AND CAMP-MEETING

The brethren in the southern portion of California held their annual camp-meeting in Los Angeles from August 8 to 18. The camp was about four miles from the business portion of the town, but was of easy access, two electric lines running within two or three blocks of the grounds. This was probably the largest meeting of our people ever held in southern California, and was greatly enjoyed by all in attendance. The instruction was of that character that would be helpful in Christian living and the experiences of every day. There was at no time any undue excitement manifested, but the deep movings of the Spirit of God were felt at many of the meetings. The last Sabbath of the meeting was a memorable occasion; fully 150 responded to an invitation to seek the Lord, and of this number a goodly portion were giving themselves to the Lord for the first time. Forty-one were baptized, a number of other cases being deferred until the ordinance can be administered in their home churches.

The attendance from the city was quite encouraging, and not a few were greatly interested in the truths presented, some regularly attending even the early morning meetings. Probably this good interest was largely due to the tent meetings and house-to-house work that had preceded the camp-meeting. In addition to the regular laborers of this field there were present Mrs. E. G. White, Elders M. C. Wilcox, N. C. McClure, and the writer. Brother S. C. Osborne and Sister Carrie King were also present in the interest of the canvassing and Sabbath-school work respectively.

The preliminary steps taken at the Oakland camp-meeting for a separate conference for southern California were carried forward to completion. The conference was organized, with the following officers: For president, Clarence Santee; secretary, C. A. Pedicord; treasurer, Belle P. Baker; execu-

tive committee, Clarence Santee, W. M. Healey, R. S. Owen, F. B. Moran, T. S. Whitelock, M. C. Morgan, and Truman Sterling.

The conference has a membership of about 1,000. Its territory consists of the seven counties of California lying south of the summit of the Tehachapi and Santa Ynez Mountains. Careful consideration was given to the sanitarium work, and it was decided to take immediate steps to secure suitable facilities for this very promising sanitarium field, the present quarters being altogether inadequate.

Donations to the amount of \$160 for the southern field and \$90 for a camp-meeting fund were received. The office of the conference has been established at 516 South Hill Street, Los Angeles, a very pleasant and accessible part of the city.

Credentials were granted to Elders Clarence Santee, W. M. Healey, R. S. Owen, G. Rauleder; ministerial licenses to R. Miller, J. L. McElhaney, C. E. Knight, S. T. Hare; missionary licenses to Sisters L. A. Parsons, M. E. Hoyt, and Deborah Knight.

We trust that this conference, which has been organized under such auspicious circumstances, may be most bountifully blessed in the proclamation of the everlasting gospel and in all lines of work that may be inaugurated for this purpose.

W. T. Knox.

### EUREKA, CAL., CAMP-MEETING

The local camp-meeting held at Eureka from August 1 to 12 was a marked success. The people seemed to have come to it for the purpose of making it so, and so it was. A good spirit was manifested from the first. Prayer was heard, the Lord was sought, the blessing came.

Cards were printed inviting the people of the city to the meetings.

The place was districted off, and willing hands distributed them from house to house.

Five or six meetings were held each day, 5:30 A. M., 9:00 A. M., 10:30 A. M., 2:30 P. M., 5 P. M., 7:45 P. M., and notwithstanding the number of these, the attendance was all that could be asked.

Every phase of the work was

taken up,—gospel, finance, education, periodicals, canvassing. The workers from outside the county were Elders Gardner, Corliss, Thurston; state agent, Albrecht; in behalf of the publishing interests, S. C. Osborne; representing the educational work, J. A. L. Derby.

Every call for means met a liberal response, and every call for consecration and dedication, a genuine step forward in spiritual things.

From the first the outside interest was good. From night to night the attendance steadily increased, until, on the last night of the general camp-meeting, the 55x72 pavilion would not hold the crowd. If as many would take hold of the truth, or, rather, let it take hold of them, as expressed themselves convinced, a big church would need to be constructed at Eureka.

We have not the exact number of those baptized, but a goodly number, we believe a score or more, old and young, went forward with the Master "thus to fulfil all righteousness." Elder Gardner will report on this later.

The daily papers, especially the "Standard," printed all the matter we sent them, sometimes amounting not only to a complete outline of the evening discourse, but even of a full day's work, that is, of the sermons.

It has been decided to send additional help to Brother Gardner, who remains in that field. Pray for this field. J. A. L. Derby.

#### TULARE, CAL.

The writer, in company with Brother Milton St. John, returned after camp-meeting to finish work begun at Capay, where we had been laboring for several weeks, twelve acknowledging the truth of the third angel's message by obeying.

All seemed glad to have us return and study further into the deep things of God; and as we did, the Lord blessed by giving three more souls, making fifteen in all.

Our intention was to organize if possible, but the heat grew so oppressive that it drove most of the company to the mountains. We therefore concluded to return later.

Nine desired baptism; one of these paid \$11.25 tithes.

When I arrived at Tulare, Elder Bagby and Brother Lingle had commenced meetings already.

Elder Bagby in a few days was called to another field, leaving us feeling quite alone, as we missed his good counsel.

We have had good attendance, considering the few people left in town.

Our efforts have not been futile, as several are now commandment-keepers.

About three weeks ago a sister's husband disturbed our meeting by forcibly ejecting her, as he did not wish her to attend; for this the authorities arrested him. We have since gained his good will to the extent of studying with him. The Lord has converted his heart, and now he is keeping the Sabbath with his wife.

To the Lord be the praise.

F. DeWitt Gauterau.

August 21.

#### HEALDSBURG, CAL.

The Lord has again visited the church at Healdsburg, and a good work has been wrought by His Spirit. Through the instrumentality of the Testimonies, which were given to the church both in a public and private way, sins have been pointed out and put away. The spirit to be honest with God and loyal to one another has come in to a marked degree, and "anger and covetousness," which have been the roots of all past difficulties, are being torn out by confession and restitution. Much back tithes will come in as the result of the work done, and many who have not been paying the Lord His own will henceforth be counted among the faithful.

With the desire to be perfectly pure in heart, that God may dwell within, there has come, also, the purpose to repair and beautify the house of God. To carry out this purpose, the brethren and sisters, at a meeting held very recently, quietly and without any urging whatever, raised the sum of five hundred dollars. Even the children gave their mites, one little boy alone pledging the sum of five dollars.

But while much has been done in

this, one of the oldest churches and most important centers of the work in the California Conference, the crisis is not yet past. Satan will make every attack possible to overthrow and destroy, but victory full and complete must and will come to the work here. God has set His hand to place the work upon the basis of unity and brotherly love, and I believe that His people will co-operate with Him to the end.

With a full corps of officers, and the work so organized that all will be given places to fill, there is no reason why the cause of God at Healdsburg shall not know the success which God is so anxious to give. But I most earnestly ask that, for the sake of the important interests which center in Healdsburg, the people of the Lord in this conference pray for the Healdsburg church just now.

In harmony with the action of the conference committee and California M. M. and B. Board, I now go to labor for a time at the Sanitarium at St. Helena. But by the advice of Sister White and others, I will visit Healdsburg once each month, to help in whatever way I am able.

C. L. Taylor.

#### MONTEREY, CAL.

In company with Elder D. T. Fero, the writer visited Monterey August 17 and 18, and held eight meetings with the church there. Some differences had arisen between the members, which had caused much perplexity and threatened to destroy the peace and prosperity of the church; but the Lord greatly blessed the preaching of the Word, and complete harmony was restored.

We had no church trial, no long, tedious recital of grievances, but from first to last our labors were devoted to presenting the great gospel principles of love, unity, and Christian work, the duty of all being true witnesses for Christ. The Lord greatly blessed the effort put forth, and there was a hearty response to the plain testimony.

Sunday afternoon the work culminated in a remarkable outpouring of the Spirit of God, and the scene was one which will never be forgotten by those who were pres-

ent. Songs of praise and shouts of victory went up from glad hearts, and all rejoiced together.

The outside interest was encouraging, and Elder Fero will soon commence a series of meetings in that section to gather in those who desire to know the way of the Lord.  
M. H. Brown.

---

#### GLENNVILLE, CAL.

About the time I was called to take Elder Martin's place, at Vallejo, Cal., there seemed to be good reasons why I should remain in this vicinity for a time, to follow up the interest here. Three have gone forward in baptism and united with the Glennville church.

As a result of the work of Sister Mina Mann and the writer, others are much interested, and calls are being made for meetings and Bible work in near-by districts.

Two sisters are keeping the Sabbath, and are with us on all points of faith, but are prevented from uniting with the church on account of strong home influences. It is hard for some to learn that "the head of every man is Christ."

We are in harmony with the watchword, "The gospel of the kingdom to the world in this generation," and shall move out as rapidly as opening providence seems to indicate.

A. S. Kellogg.

August 13, 1901.

---

#### GUERNEVILLE, CAL.

Brother Denton Sees and the writer commenced meetings in a tent, in this place, July 3. The attendance has not been large, but there has been an interest from the first. Friday evening, August 9, seven grown persons publicly made a start to keep God's holy Sabbath and follow all the light that comes from God's holy Word. Four of these had never kept the Sabbath before, and two of them had nominally kept the Sabbath with their parents, but had never made a public profession of religion. One other one, who had entirely backslidden, made a commendable start. We expect soon to be able to report others. Pray for us and the work here.  
H. F. Courter.

Aug. 11, 1901.

#### STANWOOD, WASH.

Brother Wollekar and I began tent work July 25, here in Stanwood (not Glenwood, as was published by mistake in last issue of the "Recorder"). We had intended to labor altogether in the Scandinavian language, but it appears to us that more can be accomplished if we have services in both languages, English and Scandinavian.

We work both in the pulpit and from house to house, thereby giving all a chance to know for themselves the glorious truths of the everlasting gospel.

My health is some better, but I must change from tent work to city work before long if I remain in the work at all.

We request prayer for ourselves and the work with which we are connected.  
J. F. Hansen.

---

#### UTAH CAMP-MEETING

This meeting was held, according to appointment, at Bountiful, a rural village about ten miles north of Salt Lake City, August 18. The location was very desirable, the large apple and locust trees furnishing protection from the intense heat of the sun for both the large and small tents.

About twenty-five families camped on the ground, and a general spirit of brotherly love prevailed. Elder J. N. Loughborough was with us the first part of the meeting, and the Lord greatly blessed his ministry, both for those of our faith and also the outside. Brother H. H. Hall remained with us through the larger part of the meeting, and his assistance was much appreciated, especially since we were most deeply disappointed in the unavoidable absence of our president, Elder W. T. Knox.

The outside interest was good. For five weeks preceding the camp-meeting we had been holding meetings and scattering literature in Bountiful and Centerville, and the entire community was already much stirred when the camp-meeting proper began.

On Sunday evening, August 11, the largest congregation that ever gathered in Utah to hear the third angel's message gathered in the tent and the surrounding space.

All the workers and many of the lay brethren and sisters were organized into a working force, and the village of 2,500 people was restricted, and worked with the leaflets and special number of the "Signs." Some of the brethren became so interested in the work that they were very loath to leave the ground. The children's meetings were well attended by the children of the city, and we trust lasting impressions were made on their young hearts.

The business part of the meeting moved off harmoniously, and there was a general falling in line with the present tangible results of the spirit of reorganization, and we trust that the brethren and sisters have returned to their homes to work as never before for the spread of the glorious message of the coming King.

W. A. Alway, Supt.

Bountiful, August 19.

---

#### DOUGLAS CITY, ALASKA

We are now quite comfortably settled in our new field of labor, and the experience is new with the field. The wants of missionary workers in this northern clime are many. One of the first lessons to learn is economy. Quite often our minds wander back to the fruit fields of California; but when we step up to an Alaskan fruit-stand and inquire the prices of fruit, the answer we receive quite forcibly reminds us that we are far removed from the home of vine, peach, and apricot. Yet, after all, this is a goodly land, and the blessings of the Lord are many. We are learning to love our new home and its people. With the pleasing thought that God has many souls even here, we are pressing on with good courage.

This is a gold-seeking country, and our hearts are made sad when we note with what zeal the masses are searching for that wealth that perisheth, little heeding the promises of "an inheritance incorruptible and undefiled, and that fadeth not away." We ask your prayers, dear fellow-workers, in behalf of this part of the great harvest-field.

The natives of Alaska are inclined to be industrious, and many of them are anxious to learn, and it does seem that a work must be

done for them. A practical school, with an introduction of natural industries, would certainly prove a blessing to them. As we become better acquainted and the work advances, I will write more fully. In the meantime, let us study into, pray over, and live out the admonition found in Testimony No. 6, pages 28, 29. Our little company all join in sending greeting.

T. H. Watson.

August 4, 1901.

**ARIZONA**

Our field of labor was reached August 2. Since that time we have canvassed the towns of Kingman, Chloride, and Ash Fork. About twenty-five hours have been spent in canvassing, during which time orders have been taken to the amount of \$114.75. We believe the angel of the Lord is going before us, to prepare the hearts of the people to receive the truths which these silent messengers contain. Our courage is good. We trust the Lord for success.

J. Ernest Bond,  
F. S. Bond.

Williams, August 11.

**SABBATH-SCHOOL DEPARTMENT**

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

**REPORT OF OUR SABBATH-SCHOOLS**

The following is a summary of the reports which have been sent in from the schools in this conference:—

	No. Schools..	Present Membership.....	Average Attendance.....	Donations to Missions.....	Donations to Orphans.....
Cal.....	149	3480	2781	\$424 78	\$142 14
N. Pac..	82	1920	1582	467 16	59 14
Up. Col.	32	780	617	129 32	19 96
Mont....	24	383	258	71 61	34 29
Utah.....	4	175	182	3 10	.....
Arizona	3	119	97	11 82	.....
Hawaii..	1	18	13	4 56	.....
<b>Total....</b>	<b>296</b>	<b>6881</b>	<b>5486</b>	<b>\$1112 35</b>	<b>\$255 53</b>

We greatly regret that some of the schools have failed to report. This makes our totals much smaller than they ought to be. If all local secretaries will be prompt in send-

ing in their reports, we shall all be encouraged by seeing that our work is growing, both in membership and in financial standing. Secretaries, please let us hear from you promptly at the end of each quarter. We should not dare to do the work of the Lord negligently. Read Jer. 48:10, margin. C. R. K.

**AN APPEAL TO OUR YOUNG MEN AND YOUNG WOMEN. NO. 2**

It is our own condition that determines our happiness. I believe God is giving each one of us just as much of heaven here to-day as we are prepared to enjoy, and it is our privilege to be just as happy to-day, to have just as much peace, to have just as much joy here on earth, to-day, as we would have if we were in heaven, having the same characters that we have to-day. Are we not told that Christ came and lived and died here, that our joy might be full? Then, if my joy is full, I want to know how much more it could hold? If I were with the angels to-day, in heaven, singing with them, could I have any more than fulness of joy?—Certainly not; all this I have the privilege of having down here. Then, to make it possible for me to get more of heaven by being there than I can experience here, it would be necessary to increase my capacity, so that fulness there would mean more than fulness here.

Now we have fulness of joy; and we may have the fulness of the Spirit. And we might go on point after point, scripture after scripture, showing that heaven has made provision for our having everything here on earth. we are prepared to receive and enjoy. So let us not sing so much about this "vale of tears." As another has said, "Let us cease to march toward the eternal city like a crippled band of mourners." Let us begin to look up; for our redemption draweth nigh. Why should Christian young men and young women be like those who go about all bowed down like a bulrush? Have we not something to be happy and thankful for? When we get hold of the real personal relationship with the Lord Jesus Christ, so that in all our afflictions,

trials, and troubles we can look up and say we know that our Redeemer liveth, realizing that He liveth on earth, as well as in heaven, that He lives and reigns within our hearts, then we can go on our way resigned, contented, and peaceful, even in the midst of our trials and difficulties. And until we reach that point where we can at all times be reconciled to the providence of God, recognizing that God is managing things, and not man; until we reach that point, how shall we expect to be able to help disheartened, doubting men and women who are in darkness and despair? We must first be helped before we can help others. We must first have God take us by one hand before we can help sinners with the other hand. We must first be clothed with power before we can expect to teach sinful men and women, and bring them to a knowledge of a better life. Heaven begins within the soul; and if it has never begun in our experience before, let it begin to-day. Let this be the hour, let this be the time when all that is contrary to Jesus shall be laid down, when everything in your experience, every power of mind, body, and faculty shall be surrendered; let the soul be consecrated fully, completely, and finally to the service of the Lord Jesus Christ.

Consecration to work is the ideal consecration,—doing something for the Master, who has done so much for us. How shall we do something for Him? He tells us, in the last great day, "Ye visited Me in prison," etc. What is the standard of test in that day? Is it soundness of theology, or practical benevolence? "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." It is the cup of cold water. It is visiting them in prison; putting forth an effort to help some poor soul, even physically, when, perhaps, you saw no gateway to the soul. You could administer to the physical man when you did not recognize an opportunity to administer to the spiritual man, and this practical benevolence is the great test in the last day. Have we, or have we not, done these things,—the giving of the cup of cold water, the visiting in prison, etc.? We should not cast aside the evidences

of sound doctrine; it is necessary to have them, but at the same time, while attending to these things, we must not leave the other undone. "This ought ye to have done, and not to have left the other undone." So that when the Christian comes to the place where day by day, and hour by hour, there is bubbling over in his soul the fulness of divine joy, happiness, and satisfaction, then there will go forth from his life a sweet influence, which will have drawing power—transforming power—converting power, over the men and women he comes in contact with. We may preach with the tongues of angels; we may preach doctrines that have never been heard before; but until we can back up our preaching with a life that shows earnestness and sincerity, our preaching is going to fall dead. But when our youth can live the real Christ-life, although our tongues may be timid and unlearned in worldly wisdom, there will go forth from our lives a saving influence—a power that will lead souls to the "Lamb of God which taketh away the sin of the world." W. S. Sadler.

1219 Buchanan St.,  
San Francisco, Cal.

### WANTED—STENOGRAPHERS

Thousands of young people are learning shorthand. Most of them, doubtless, hope to use their knowledge of the art as a means of livelihood. But, possibly, a much higher motive is in the hearts of many of these students,—these wrestlers with hooks and circles, dots and dashes. Not every young person desiring to work for God can become a doctor, a minister, a Bible-worker, or a nurse; but there are other fields of usefulness which are not yet crowded, and never will be so crowded as to leave no room for the really proficient. The field of stenography is prominent among these remaining areas of possibility of usefulness. There is plenty of room yet for earnest, devoted workers, anxious to serve God by using their gift of manual and mental dexterity in the cause we all love. To-day there is a loud, urgent, and far-reaching call for consecrated stenographers who can write from one hundred to a hundred and fifty words a minute, to help those need-

ing their assistance. Boys and girls, has God planted in you a really intense longing to be workers in His vineyard? If so, consecrate all your energies and talents toward the perfection of yourselves in the use of the winged art and the typewriter. Resolve to fit yourselves for more and more responsible positions. To those who have not taken up the study of shorthand and its sister art, typewriting, this call should be an incentive to gird up their minds and prepare for usefulness in this direction, if they are adapted to it. It is a noble thing to be a consecrated, competent stenographer. There are a large number of incompetents, mechanical stenographers, who are only capable of doing just what they are told to do; but there are comparatively few who can take a full and accurate report of a sermon, and transcribe it without hesitation, and yet with accuracy. Think what a grand thing it is to have the privilege of helping to spread principles of life-giving and life-saving truth. We may not be preachers, perhaps, but if we can assist in spreading that which others have preached, we are instruments in God's hands as much as are the preachers. To be a medium through which a knowledge of the Lord Jesus Christ, the Saviour of mankind, may be taken to a dying world, is a privilege that should be appreciated and sought after. May God grant that these few humble lines shall arouse an ambition in some young person's mind that will lead to a whole-souled consecration of talent to His service. Henry Wm. Rose.

1219 Buchanan St.,  
San Francisco.

### REASONS WHY WE SHOULD JOIN THE MISSIONARY READING CIRCLE

1. How should the Bible be studied?

"The Word of God should be thoroughly studied. All other reading is inferior to this."—Gospel Workers.

2. By whom should it be studied?

"We must study the truth for ourselves. No man should be relied upon to think for us, no mat-

ter who he is, or in what position he may be placed."—Gospel Workers.

3. Why should all study it?

"We should all know what is being taught among us; for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are under obligations to God to understand what He sends us."—Gospel Workers.

4. Why is it so necessary that all should know for themselves?

"Those who have not been in the habit of searching the Bible for themselves, or weighing the evidence, have confidence in the leading men and accept the decisions they make, and thus many will reject the very message God sends to His people, if these leading brethren do not accept it."—Gospel Workers.

5. Can simply reading the Bible establish us in the truth?

"It is hard study, hard toil, persevering diligence that will obtain the victories. Waste no hours; waste no moments. Those who wish for strong minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking."—Appeal for Missions.

6. What study is best for intellectual culture?

"The perusal of works on our faith, the reading of arguments from the pen of others, while an excellent and important practise, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture."—Gospel Workers.

7. What should take the place of popular books?

"The study of God's Word is to take the place of the study of books that have led minds away from the truth."—Gospel Workers.

8. What is greatly needed just at this time?

"A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the Word of God. As this is done, a mighty work will be wrought."—Gospel Workers.

9. When we awake to our privileges, to whom may we be compared?