

PACIFIC UNION RECORDER

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

VOL. I

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No. 5

THE CHURCH

THE SOUTHERN CALIFORNIA CONFERENCE

During the Los Angeles camp-meeting many important questions came forward for consideration. Some of them were very perplexing. And because similar questions will arise in other young conferences and missions on the Pacific Coast and elsewhere, I will speak of them through the "Recorder."

At the last General Conference the work of organizing union conferences was well begun. This work, carried forward till a thorough and efficient organization is perfected, will prove a great blessing.

At the Oakland camp-meeting it was proposed to divide the large California Conference into two conferences. This is a matter of great importance. In many ways it will be for the advancement of the work. Workers in the southern part of California should not be obliged to wait for the action of committeemen hundreds of miles away before proceeding with conference work which all who are on the ground regard as essential.

And in the management of sanitarium and restaurant work also men of sound judgment should be selected to take the local management, that the work may go forward without unnecessary delay. But the brethren in this new conference should not move forward without taking counsel with their

brethren in the sister conferences on the Pacific Coast. The light given me is that the very best talent should be placed on the general boards, and that the brethren in southern California should ask counsel from these boards when considering the establishment of large interests, such as the starting of a sanitarium, a food factory, or a school. These are interests too large to be left to the decision of a local board of a newly-formed conference. Mistakes or errors of judgment in these undertakings in California will mean more to the cause elsewhere than many suppose.

The question in the minds of some is, Should not the Southern California Conference have the power to act independently? The following is the instruction given me with reference to this question:—

The formation of a conference in southern California does not mean that this conference is to stand alone in its working, isolated from other parts of the union conference. It is not to be a separate entity. Those in that part of the field should not suppose themselves competent to carry forward large enterprises without asking advice and counsel from their brethren. They can not work in a restless and independent spirit and have the approval of God.

If the brethren in the newly-made conference understood what is involved in the establishment and conducting of a sanitarium and a food factory, they would not desire the conference to take this work so fully in its own hands.

This work does not concern merely Los Angeles and the rest of southern California. It concerns all California, and goes beyond California to the conferences around and to the parent sanitarium in Battle Creek. In starting a health-food factory, we should remember that its work will affect the entire health-food work.

The formation of the Southern California Conference was a wise move. The matter now to be proved is, Will the men who have been chosen to direct in this conference carry the work forward wisely? If they show that they think they are able to stand alone, plan alone, and work alone, they give evidence that they do not measure their capabilities as God measures them.

It is not God's design that the Southern California Conference shall carry large and important responsibilities, which affect the whole field, without the counsel of the Union Conference Committee and the aid of most trustworthy business men. The movements made to advance the work on the Pacific Coast must be carefully scrutinized, and the work closely knit together. The Southern California Conference is to harmonize with the other conferences on the Pacific Coast. They may have made mistakes, but from these mistakes the new conference may learn wisdom.

Some conferences have tried to establish sanitariums on an independent basis, entirely separate from all other branches of the medical work, but this experiment has always been a failure. Those who

take up a new work for the Master of the vineyard are to receive help from those who have had an experience in this work both in failure and success. This is to be distinctly understood. The workers in one part of the field are never to think that they can stand as an independent whole.

Those who desire complete independence for the Southern California Conference are seeking for something different from what was intended in the separation of that conference from the northern conference. In all the work done there is to be harmonious action. Those who have charge of the work in southern California are to make solid, intelligent advancement. But they are never to work in a way which says to their brethren: "We want none of your counsel. We are capable of showing what we can do. We will show that we shall prosper if left to ourselves."

My brethren, you are never to look upon the separation of the conference in this light. This is not the way in which God works. The work done in one part of His vineyard is to be done with reference to the work in others parts of His vineyard.

Never attempt to build a sanitarium or a school until you have studied the lesson which Christ gave in regard to building a tower. "Which of you," He says, "intending to build a tower, sitteth not down first, and counteth the cost; whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." The folly of beginning a work without counting the cost is a reproach to God. Let those who are considering the establishment of a sanitarium first sit down and find out what means they can command. Then let them limit their outlay to their means.

Do not rush. This will hinder the work. Before purchasing a site, find out what the wealthy men of the place will do to help the enterprise. If these men are approached wisely, they will be quite willing to help. Do not think that you must give the impression that

you have a full treasury from which to draw. Do not think that strength lies in making a display, so that the world will think us a great and influential people.

From the beginning of the work on the sanitarium,—from the selection of the site and the laying of the corner-stone,—let everything be done with modesty, without boasting or display.

In the erection of the Boulder Sanitarium a great mistake was made in this respect. There were wealthy men in Boulder who would have helped in the erection of the sanitarium had they been asked. But a course was followed which gave the impression that Seventh-day Adventists are a rich people, able to erect costly structures.

The Lord has been greatly dishonored because men have followed the inclination of the natural heart. The work of these men stands to-day as a witness against pride of display. Because of their extravagance the work in new fields has been crippled. Foreign missionary fields have been robbed of that which belonged to them.

How does God wish us to work?—In self-denial and self-sacrifice. Not a thread of selfishness is to be woven into the pattern. As those who have been placed in positions of trust establish new enterprises, they are to remember the poverty-stricken fields needing help. The work in the dark places of the earth is to be established. God is not pleased when the appeals for help made by those who are working in these fields are not answered, when years elapse before His truth is properly represented.

Let us seek counsel from God. It is the Lord's money which the wealthy men of the world have, and we should not hesitate to ask them to impart of the Lord's goods for the establishment of sanitariums, which are a benefit to all classes of people. It is the privilege of God's servants to go to these men and solicit their aid for the advancement of the work. As you in southern California do this, tell those to whom you go of the missionary work being done throughout America. Tell them of the sanitarium in Battle Creek. Do not be afraid to tell them that you need money to establish in Califor-

nia certain lines of missionary work, and that it is in their power to help.

Tell them that Christ gave His life on Calvary's cross to save to the uttermost all who come to Him, and that He has commissioned His disciples to carry on His work, saying: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Preach a crucified and risen Saviour. If your heart is guided by the Holy Spirit, your words will make a deep impression on minds. Hope will be aroused; courage and faith will be awakened. God gave His only-begotten Son to save sinners. Then will He not exercise His mighty power for the advancement of His work?

I beseech you not to allow human wisdom to come in and spoil the work of God. You need all the sanctified wisdom you can possibly obtain from wise and understanding counselors. And besides this, you need wisdom from above. Look beyond human beings to the divine Counselor. Pray, oh, pray, with heart and voice that God will lead, so that mistakes shall not be made!

I urge you again, my brethren in southern California, to remember that we are all parts of one great whole. It is not safe for those who so earnestly desire to work on independent lines to be left alone in the work. If God has ever spoken by me, I tell you that at the beginning of your work in this new conference, you must humble your hearts before the Lord and build on the solid Rock. God calls for unity of purpose and action.

The end is near. Satan is working with an intensity of effort. Let none of us work blindly, making our efforts of none effect by striving with one another. In order to have strength to meet the increasing power of those who are opposed to God, we must drink deeply of the water of life. God desires His people to constantly

gain new power; but we are not all doing this. Christ speaks to us the words He spoke to His disciples, "Watch and pray, lest ye enter into temptation."

Paul writes: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. . . . Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Ellen G. White.

THE CHURCH

UNITY OF CHRIST'S AMBASSADORS

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. Paul requested prayers for himself, "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. 6:19, 20.

An ambassador is a "minister of the highest rank, sent by one government to another, to represent that government." Each soul who has been adopted into the family of Christ is to show forth in his life, by the power of Christ working in him, the character of Christ and the principles of the government of heaven. "He that saith he abideth in Him ought himself also so to

walk, even as He walked." 1 John 2:6.

In representing God's government, we must in all our course have the "meekness and gentleness of Christ." In associating with our brethren, we are told: "If you see that they do not meet the requirements of God's Word, do not condemn; if they provoke, do not retaliate. When things are said that would exasperate, quietly keep your soul from fretting. You see many things which appear wrong in others, and you want to correct these wrongs. You commence in your own strength to work for a reform; but you do not go about it in the right way. You must labor for the erring, with the heart subdued, softened by the Spirit of God, and let the Lord work through you, the agent. Roll your burden on Jesus. You feel that the Lord must take up the case, when Satan is striving for the mastery over some soul; but you are to do what you can in humility and meekness, and put the tangled work, the complicated matters, into the hands of God. Follow the directions of His Word, and leave the outcome of the matter to His wisdom. Having done all you can to save your brother, cease worrying, and go calmly about other pressing duties. It is no longer your matter, but God's." —Testimony for the Church, No. 32, pp. 103, 104.

"If a person is in error, be the more kind to him; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express interest in and sympathy for the souls that are in peril. If you are harsh, denunciatory, and impatient with them, you are doing the work of the enemy. . . . Satan will represent you to them as one who knows not the Lord Jesus. They will think their own way is right, and that they are better than you. How, then, can you win the erring?"—Special Testimonies, No. 1, p. 11.

The unity that should exist among the people of God—His ambassadors—is thus expressed by the apostle: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all

lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3. Again: "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; 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." Phil. 2:1-4. Once more: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6.

Our Saviour's prayer for His people was, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." John 17:20, 21. It seems from this that the greatest evidence of the divine character of Christ's mission is to be found in the unity produced among His followers.

The completeness of this union is illustrated by the apostle in the harmonious action of all the members in the human organism; "for as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." 1 Cor. 12:12.

We are instructed how we may promote this unity, in these words: "Shall one man usurp authority over his brethren, and hurt their souls, because he imagines he has authority, and can do this work?"

"Every arbitrary exaction of man towards his fellow-man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, 'A new commandment I give unto you [that ye tolerate one another?—No], that ye love one another; as I have loved you, that ye also love one another.' 'By this shall all men know that ye are My disciples, if ye

have love one to another.'"—Mrs. E. G. White, in Review and Herald, May 26, 1896.

"Let each who claims to follow Christ esteem himself less, and others more. Press together, press together; in union there are strength and victory; in discord and division there are weakness and defeat. These words have been spoken to me from heaven. As God's ambassador, I speak them to you."—Testimony for the Church, No. 33, p. 16.

J. N. Loughborough.

THE FIELD

CAMP-MEETINGS IN PACIFIC UNION CONFERENCE

It has been my privilege to attend four of the local camp-meetings in this conference. Three of these have already been spoken of by others. The first, in the new field of Utah, at Bountiful, was attended by about sixty-five of our people, and seemed to be a source of encouragement to our work and the workers in that field.

The second, at Bozeman, Montana, reported about ninety in attendance. There was a good outside interest following that meeting. At last report ten or more had already accepted the message since the close of the camp-meeting.

The third meeting, at Missoula, reported 115 in the Sabbath-school. Not only were our people led by this meeting to devote themselves more earnestly to the work, but the outside interest was such that the tent was still kept up for meetings. The night after most of the campers had left the ground, the meeting tent was filled with attentive listeners.

The fourth meeting, of which I wish to speak more fully, closed on the 15th of September, after a continuance of twelve days. This meeting was held in the northwest part of the beautiful city of Seattle, Washington. On the second Sabbath of the meeting there were 250 in attendance at the Sabbath-school. Besides a goodly number of the laborers in the conference

who were present, Brother Knox, the president of the Pacific Union Conference, Brother Martin, of the California Conference, and the writer took part in the preaching. Brother Osborne, the canvassing agent of the district, gave instruction to a force of workers who are to enter the field.

There was during this meeting not only instruction on the special truths for this time, but close, practical teaching for the upbuilding of those already identified with the message. This was supplemented with much personal labor for both old and young. There seemed to be a spirit of revival affecting professors, and several new ones took a stand for the right. Our regret was that more of our people in that section, and even of those living in Seattle, could not have been encamped upon the ground, so as to have had a fuller benefit of all the meetings of the occasion. It seemed to us that the meeting must tell for the advancement of the cause in that part of the conference. The Lord grant that it may so be.

Brother Knox and myself are now in Portland, en route to the Idaho camp-meeting, and Brother Martin also, on his return trip to California.

J. N. Loughborough.

Sept. 17, 1901.

NORTH PACIFIC CONFERENCE

SEATTLE CAMP-MEETING

The last of the local camp-meetings for the season in the North Pacific Conference was held at Seattle, September 5 to 15. We were fortunate in securing good grounds, free of charge, in a thickly-settled part of the city, and near the car line. With the exception of cool evenings and one rainy day, the weather was favorable. The attendance of our people was not as large as we expected at the beginning of the meeting, but it increased toward the close so the turnout was quite satisfactory. We were sorry to observe that the very ones who needed the benefit of the meeting the most were not there. The congregations in the evenings were

quite large, on account of the attendance of the Seattle church. We were led to believe that if the ministerial help at the meeting had been distributed among the churches in the vicinity, and thus come in contact with the needy ones, much more good might have been accomplished.

The help from outside the conference consisted of Elders J. N. Loughborough, W. T. Knox, and C. N. Martin, and Brother S. C. Osborne, who worked along the line of the canvassing interests. Elder Loughborough's talks on last-day tokens and the rise and progress of the message were listened to with marked interest. Revival meetings were held nearly every day, and at all of these there was a response from those who were hungry for deeper experience, from backsliders, or those who were taking the first steps in a Christian life.

The number who came forward at these meetings was from five to fifteen. Often the power of God was manifested in a wonderful manner. On two occasions work with anxious souls was continued till near midnight.

Plans were laid to finish the canvass for "Object Lessons." All of the ministers, licentiates, and Bible-workers will devote three months to this work, beginning October 1.

H. W. Decker.

NOTES

Elder Frank Bunch is engaged in a tent effort in Coos County, and reports an excellent interest.

Elder S. W. Nellis, who has been out of the field as an active laborer for several months, has now so far recovered his health that he will enter the field again.

Elders Hanson and Wallekar are having a remarkable interest in their tent-meeting at Cedar Home, Wash., among the Scandinavians. A number have accepted the truth, and steps are being taken to build a meeting-house.

Elder F. M. Burg, who has been conducting a tent-meeting during the summer at Shelton, Washington, has a meeting-house so far

under way that it will be ready for dedication by the middle of October. Recently, while working on the house, he met with quite a serious accident, cutting his hand with a chisel. He is now spending a few days under the doctor's care at the Seattle treatment rooms.

At a recent meeting of the North Pacific Conference Committee an invitation was extended to Elder Westrup, of California, to make this conference his field of labor, if agreeable to the Northern California Conference Committee. This is on account of the large Scandinavian population in the North Pacific Conference and the lack of laborers among these nationalities.

H. W. Decker.

NORTHERN CALIFORNIA CONFERENCE

PLANS FOR CALIFORNIA LABORERS

It has been apparent for a long time that not all was being accomplished for the cause in California that ought to be. In fact, some were impressed with the thought that it was not morally right to expend in the state so much of the hard-earned tithes for so little real development. So when the Lord spoke decidedly to the same effect, it was thought time to do something to help the situation. From the Lord's instruction it has been clearly seen that the workers need something they do not have. Many of the Bible-workers need instruction as to how to meet the people and to develop their work. Some of the licentiates and ministers need to know how to instruct others how to work. Then, evidently some have mistaken the line of work for which they are adapted.

In view of the situation, and the clear message from the Lord, it has been decided to hold a training-school—yes, even a series of training-schools—through which to meet the needs of the various classes mentioned. A permanent school has therefore been started in San Francisco, in which four lessons each week may be had by all

who desire training for the Lord's work. In these classes there is being taught the principles of Bible faith for this time; the importance of evangelistic work, and how best to carry it on to success; simple diet and its benefits; common diseases and their treatment; how to care for the sick, etc. In fact, all the necessary knowledge for city missionary work will be taught, and opportunity will be given for all to put their lessons in practise day by day.

To these classes are invited devoted young men and women from all parts of the state, those who have positive convictions that the Lord wants them to enter active service for Him. But these must be persons who are determined to make the propagation of the truth for these days their life-work. All such may learn something to their advantage by corresponding at once with the president or secretary of the conference, 301 San Pablo Ave., Oakland, or with Elder W. S. Sadler, 1219 Buchanan Street, San Francisco.

About the middle of October there will also begin a canvassers' institute, to hold until the middle of November, when it will give way to a ministerial institute, in which instruction will be given as to how to train workers. At the first of these the state canvassing agent, Elder A. T. Jones, and other efficient help will be present. To those who desire to take advantage of this opportunity, the conference will provide lodging free. Let such write at once to P. R. Albrecht, 301 San Pablo Ave., Oakland, for information. More will be said later about the instruction to be given those who desire to improve their ministerial gift.

Cal. Conf. Committee.

A NOBLE WORK

Recognizing the position the canvassing work occupies in proclaiming the third angel's message, and realizing the necessity of a deeper and more active interest in it on the part of our people generally, the conference committee at a recent session has recommended that a Sabbath's service in all our churches in northern California be

set apart to consider the importance of this work, to pray for its advancement, and to make a success of it by the cooperation of all, and the personal field labors of many.

Sabbath, October 5, is the day chosen, and we trust that all the brethren will join with us to make the most of this opportunity to get the importance and needs of the canvassing work placed before our people. The Lord in His providence has told us that this is the very work He wants His people to do at this time, and may we not look for a hearty response to our call for volunteers in this noble work?

A letter will be sent to every local church elder, to be read before the church, and we kindly ask the brethren and sisters to spend some time in prayer for the canvassing work. May the Lord grant that this effort may aid materially in bringing about His desire that where now there is one canvasser there will soon be one hundred.

M. H. Brown.

QUARTERLY REPORTS

Blanks for quarterly reports will be sent to all our churches about Sept. 30, 1901. We trust that every church clerk and treasurer will report fully, correctly, and promptly to the secretary of the conference, M. H. Brown, 301 San Pablo Ave., Oakland, Cal.

It is the duty of ministers who visit our churches, and of the elders in our churches, to give church clerks and treasurers all needed instruction, that their work may be done well and at the proper time. The Lord's work should be done faithfully, and should never be neglected. B.

THE WORK FOR THE ORPHANS

The California Conference Committee have requested the Cal. M. M. and B. Association to take up the work for the orphans. This request has been made because the latter is better prepared to carry on this work, and it was one of the objects for which it was organized, being so stated in its articles of incorporation.

We are only caring for children now that do not have parents or guardians responsible for them. This is in order to reduce our expenses, and make the transition stage of transferring the work from the conference to the association as easy and economical as possible.

A committee has been chosen by the association to consider the question of how the transfer can be made most successfully, and to recommend what steps should be taken. An early report will be rendered, and the action of the association will be given in due time.

Our expenses for food, clothing, and care of the children still continue, hence the collection for this work will be taken up in our churches on the first Sabbath in October, the same as heretofore. This matter should not be forgotten.

Board Home of Friendless.

AMONG THE CHURCHES

Since my last report I have been with the churches at Fresno, Hanford, Grangeville, and Lemoore. This is a busy season of the year in this portion of the state, but, notwithstanding the rush from early morning till late at night, our brethren and sisters turned out well to hear what we had to say about the near coming of the Lord. During each day we called at the homes of as many souls who were discouraged and needed help as was possible. The angel of the Lord went before us, and I believe, in every case, those who had been downcast expressed gratitude to God for our visit with them.

When in Fresno, we had a real good visit with Brother Law Keem, M. D., he whom we knew as Charlie Keem, the Chinese brother who graduated at the California Medical College a year ago last May, in San Francisco. Dr. Keem has become associated with our Japanese brother, S. E. Tatsuguchi, and they have started what is known as the Fresno Sanitarium. We were surprised to see the work done in this house. About sixteen patients, all Japanese, were receiving medical attention within, while carpenters and painters were busily engaged preparing rooms for as

many more. The principles of health reform are taught in this new institution, and as soon as we stepped within the door we felt a heavenly influence welcoming us there. Dr. Keem said to me: "We have the blessing of the Lord with us in this work. Every morning and night we call all our help together and worship the Lord, and we never perform an operation but what we first call upon God in the presence of all the helpers for His guiding hand to aid us, and He does help."

The Lord has blessed in this institution from the moment it started. It began paying its way from the very day it opened its door, so that they were able to pay each bill as it came due. They expect to extend their capacity so they can accommodate about sixty patients. They ask the prayers of God's people.

In Hanford we had another treat visiting and praying from house to house, and encouraging every soul that was under a shadow in any way to come out into the sunshine, for God is there. We found four dear souls here willing to walk in the light and keep all the commandments, three of whom expressed a desire to follow the Lord in baptism. From Hanford we went to Grangeville, where we were given a warm welcome. We held three evening meetings, and brought into the church two members by baptism.

Lemoore was our next camping spot, where we had the pleasure of visiting from house to house and praying with the people, telling them also of the approaching storm that is soon to break upon the people. We held three meetings with this church, and there were added to their number six members by baptism.

After the Sabbath-morning services, we drove to the church at Hanford, where we met, by previous arrangement, the two candidates from Grangeville and the three in Hanford. After a short social meeting the entire congregation went over to the Christian Church, to witness the eleven persons follow their Lord in the solemn ordinance of baptism.

Every day my experience teaches me that the more I study and read

the Bible, the brighter grows my friendship and acquaintance with God, and the greater becomes the desire to constantly commune with Him. So I ask my brethren and sisters everywhere to daily study the Bible; for our eternal life depends on how well we know God. See what Jesus says about it: "This is eternal life, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

B. F. Richards.
1123 Ellis St., San Francisco.

LORIN, BERKELEY, CAL.

Shortly after the Oakland camp-meeting Brother Charles Everson came to Lorin to hold a series of meetings. In a short time a store-room was secured on Adeline and Fairview Streets. On July 2 the first meeting was held, with a small attendance, but before the week was past, the attendance had increased to nearly one hundred. This interest continued until the prophecies and the Sabbath subjects had been given, when the number dropped to thirty or forty on an average. The meetings were held every evening until August 5, when they were changed to three times a week. Soon after the change Brother Everson was called to the bedside of his brother in Chicago, who was at the point of death. Since that time the Sunday-evening meetings have been conducted by the different ministerial brethren of Oakland. The other meetings during the week the writer has looked after, besides visiting and holding Bible-readings with the interested ones. Papers and tracts are being circulated also. The good Spirit of the Lord has attended the efforts all along, and people have been convinced that we are living in the most solemn time of this world's history, that is so wonderfully described in God's Word.

One soul has taken a stand for the truth, and several have stated that they know they ought to obey. I trust that they will soon follow these convictions of duty. One precious soul has accepted the truth, and has kept three Sabbaths,

as the result of Bible-readings held by Mrs. Brand.

The meetings will be continued until the territory is carefully worked.

Lorin is the center of a large field, and I can see no reason why there should not be a large church here in time. We are all of good courage, and praise God for the privilege of being workers for Him who has done so much for us.

H. H. Brand.

AMONG THE SCANDINAVIANS

Since the state camp-meeting I have been working in San Francisco, principally among the Scandinavians.

The plan pursued has been that of visiting from house to house, selling papers, tracts, and books, and holding cottage meetings. Quite a number have taken instruction on lines of truth, and some are deeply interested.

Three have taken their stand for the truth during the present month. To the Lord be all the praise.

Andrew Brorsen.

4165 Lusk Street, Oakland.

OPENING OF THE WORKERS' TRAINING-SCHOOL AT SAN FRANCISCO

The idea which has been in contemplation for some time of having classes in this city at which instruction might be given in Bible, elementary physiology, simple treatments, etc., has now materialized. It has assumed tangible shape and is an accomplished fact. On the evening of September 16, at 1219 Buchanan Street, a most auspicious start was made. A large number of workers and others interested assembled, and the first classes were held. Among those present were Elder W. C. White, Dr. R. A. Buchanan, Elder Corliss, and others. To commence the exercises of the evening, "We praise Thee, O God, for the Son of Thy love," was sung, and then Elder W. S. Sadler offered prayer, invoking the divine blessing on the efforts about to be put forth to train workers for the Master's vineyard. An excel-

lent spirit prevailed, and much benefit was received from the study first presented. The subject of the kingdom of God was taken up by Elder Corliss, and much fruitful thought was given. With note-books and pencils the students made a good start in laying the foundation for a really earnest course of study, which is designed to enable them to show themselves approved unto God, workmen that need not to be ashamed. The hours of study will be from 7:30 to 9:00 P. M. on Mondays and Thursdays. The Bible classes will be held on Monday in each week, and Drs. Buchanan and Coolidge will take up the health subjects on Thursdays. Some thirty names have already been enrolled.

H. W. Rose.

1219 Buchanan Street.

BUCKEYE, CAL.

This is a small mountain village in Shasta County, situated about five miles from Redding.

We commenced meetings August 20 in the schoolhouse. The attendance and interest from the first have been encouraging. The people have been very kind to us in every way, and seem glad that we are with them.

Shortly after we commenced the meetings, we noticed some of the people bringing their Bibles, and others were taking down the texts, etc., which indicated that some were searching for truth.

From the beginning we have had a number of miners, who seldom, if ever, attend church. They express themselves as much pleased with what they have heard. We are in hopes that some of them will soon commence mining for that which is richer than gold.

Among those who have been regular in attendance is a man who is well educated and a member of the Presbyterian Church. He is interested in the Sabbath truth, and is now reading the "History of the Sabbath," by Andrews. We are very anxious concerning this case.

Mrs. Sims and Mrs. Dillon hold a children's meeting every Sunday, which is quite well attended, and much interest is shown. They also

are giving Bible-readings to a number of people.

One of the leading papers of the county in a recent issue spoke favorably of our work in this place.

The donations last Sunday evening amounted to \$3.45.

Pray for us.

W. L. Sims,
I. P. Dillon.

September 20.

NOTES

Tents for the Red Bluff camp-meeting should be ordered at once. Prices for rent were given in the last number of the "Recorder."

We especially urge upon all our people in the Sacramento Valley the importance of attending the Red Bluff camp-meeting, Oct. 3-13, 1901.

Henry Scott has gone to Santa Rosa to look after those who have become interested in the truth through the labors of Sister Morrison.

The tent-meetings at Tulare have closed, and the tent has been moved to Layton. Some have embraced the truth at Tulare; but we are not able yet to state the number.

A. T. Jones, J. O. Corliss, C. N. Martin, and other laborers, will attend the camp-meeting at Red Bluff, October 3-13. Come early and stay throughout the entire meeting.

C. N. Martin has returned from the northern conferences, and will assist in the preparations for the Red Bluff camp-meeting, and attend it. He has been away from California since August 1.

The canvass for "Christ's Object Lessons" by our laborers will begin soon. All who are not hindered by important interests are expected to take up this work and push the sale of it.

Please remember the collection for the orphans on the first Sabbath in October. It should be taken up in all our churches and Sabbath-schools in California, and then be sent by the librarians to W. V. Sample, 301 San Pablo Ave., Oakland, Cal. B.

MONTANA CONFERENCE BOZEMAN, MONTANA, CAMP- MEETING

This meeting convened as appointed, in the city of Bozeman, Aug. 13-19, and I am sure it was a spiritual feast to all who attended. There were thirteen family tents pitched upon the ground, and about forty persons were camped in them. Quite a large number, however, attended regularly, living in the city, but not camping with us. The Sabbath-school numbered eighty-five. As the season this year in Montana is a little late, this meeting came right in haying, which kept a few of our people away for the greater part of the time. This was unavoidable, as contracts were made which had to be fulfilled. From the first a good spiritual influence pervaded the little encampment, and union and love seemed to reign. The preaching was of a close, practical nature, which seemed to find a ready response in the hearts of the people. The sermons of Elder Loughborough on the advent faith and the prophetic gift in the church, were greatly appreciated, and were a source of strength to all who listened to them. Our people greatly appreciate the labors of such pioneers in the work, and we trust they may be spared to continue their service of love for years to come. Our brethren were somewhat disappointed in not having the labors of Elder Knox, who was detained in California, but gladly submitted—if his presence and labors were more needed elsewhere.

Elder J. C. Foster and W. A. Gosmer had been holding a tent-meeting in the city, and at the time of this meeting the interest had begun to decline, but the camp-meeting seemed to revive the interest, and each evening our 30x50 tent was well filled with interested listeners. Some ten or more souls here in the city have signified their intention of obeying the truth as the result of the summer's work.

The children's meetings were under the charge of Sisters French and Boardman, and two services were held each day, with an excellent interest. The expenses of the meeting were fully met, and all went to their homes with good

courage to press on in the Christian way. The large tent is still up, and regular services are held by Brethren Foster and Gosmer.

We feel that this camp-meeting was a success, and that God's presence was with us to encourage and strengthen, and we are sure any who came were not sorry of the time and money expended. May the resolutions made for a more consecrated life be carried out in the daily walk, through the coming year, with the strength which Jesus may give. W. B. White.

sides here, but she is away at present. A large part of the population of this county is Mexican, consequently Catholicism is the strongest in numbers, one of the old Franciscan missions being located in Ventura. Nordhoff, however, is an exception to this rule, and the majority are a temperate and religious people. Brethren J. L. McElhany and H. L. Rawson have joined us here in labor.

C. E. Knight,
Deborah Knight.
Nordhoff, Cal., September 20.

SOUTHERN CALIFORNIA CONFERENCE VENTURA COUNTY, CAL.

Since we last reported, our experiences have been varied and not altogether uninteresting. After the Oakland camp-meeting, in June, we came to southern California with others, and were soon engaged with them in a series of tent-meetings in Los Angeles, which were continued until and merged into the camp-meeting. Two months were spent in Los Angeles, and August 28 we left for Ventura County, our field of labor. We thought it best to hold tent-meetings at Oxnard as soon as possible during the "beet campaign" (a large sugar factory being at that place), but, after a desirable location was selected for the tent, the way was not yet clear, as diphtheria had made its presence known, and the school was closed, and a possibility existed of the town being quarantined, so the doctors stated. This, with other reasons, led us to believe it was not the mind of the Lord to start the work there at present, so we removed to Nordhoff September 12.

This is a very pleasant little town of 400 inhabitants, with a very agreeable climate. Our meetings commenced here last evening, with an attentive audience of forty, and we have good reasons to think it will soon be larger. One thing we hear a great deal of in this county is the union of some of the larger denominations. A minister of the Christian Church is laboring to this end. We understand that one Sabbath-keeper, a sister, re-



ENCOURAGING WORDS.

From a personal letter from Prof. E. L. Stewart we take the liberty to quote the following encouraging words: "I see by your plans that you are coming right to the point in Sabbath-school work. Do away with this dependence upon formality. I like that suggestion. I like formality in connection with the work; that is, by formality I mean, of course, system and order, which must be connected with the Sabbath-school work, but it does not mean at all that we are to go through the same identical program week after week.

"Then, the simplification of the work, I can truly say that I am in hearty sympathy with this doing away with so much needless machinery. Let us have more of the Spirit and power of God in our schools, and less dependence upon mere forms. I have just had a good, long talk with Elder —, and he also is in hearty sympathy with this movement. It is high time that we were arousing ourselves to diligent work all along the line." K.

HINTS TO YOUNG TEACHERS

There is a drawer in my desk that I do not often open, because the things that are in it belong to other days, and I have no use for them now. The contents of that drawer are of very slight commer-

cial value, and some men not given to "saving things" would have burned or thrown them away long ago. But I do not think I shall ever burn or give them away. There are both happy and sorrowful associations connected with the things in that desk drawer. I opened the drawer to-day to look for an old letter that I thought was in it, and I came across a small, cheap, worn book, the original cost of which could not have been more than ten cents. On the back of the book was printed "Class Record." I opened the book and saw on the yellow page the names of six boys who have for years been men. But they were mere lads of twelve to fifteen years when I wrote their names in that little book the day I became their Sabbath-school teacher. I remember how the superintendent of the school said when he asked me to take that class: "They are pretty lively boys, and you may not be able to do much with them. Two teachers have already given them up."

And I remember I said I liked lively boys, and they would have to be very bad indeed before I gave them up. I found them to be so lively, and so disposed to "carry on," that it took me most of that first Sabbath to get their names written in the class record book. They gave me fictitious names and addresses, and were manifestly disposed to "guy" me. They were not impertinent or rude, but were overflowing with animal spirits. They had not the remotest interest in the lesson nor in anything pertaining to it. Indeed, I doubt if one of them knew just where the lesson was. They were there for a good time. It was, I confess, a very trying hour for me; but I was fortunate in having a good deal of patience and in also having a natural liking for boys. My own boyhood days did not lie very far behind me then, and the remembrance of this, combined with the fact that I had not been an ideal boy myself, helped me to concede a good deal to the natural tendencies of boys in general, and strengthened my resolve to "get hold" of those boys in some way.

NEAR THE SHOAL OF DISCOURAGEMENT.

It is not the purpose of this arti-

cle to tell just how I did "get hold" of those boys. It was not easy to do, and there were times when I was very near the dangerous shoal of discouragement; but every time I see that little worn class record book, I thank the Father of us all that He gave me strength to hold on, just as He will give you strength to hold on to the class that may at this very moment be trying you sorely. I am sure I owe my final success with that class largely to constant prayer with and for those boys, and to the firm conviction that my prayers would be answered.

THE RECORD AS IT STANDS TO-DAY.

Here is that class record as it stands to-day: The worst boy in the class was a rosy-cheeked, handsome lad. Yesterday there came to me from afar off in the interior of India a travel-worn letter in which he wrote:—

"This is the beginning of the eighth year of my work as a missionary among these poor souls who sit in darkness. I am the only white man within two hundred miles of this missionary station, and my surroundings could not well be more poverty-stricken and depressing than they are. The people are poor almost beyond human belief, and their sufferings wring my heart. But some of them are learning to love and trust our God in the midst of their awful poverty and misery.

"I am in nowise discouraged or depressed, and I thank God for having led me to these people to tell them of Him. I have long ago consecrated my life to His service, and I believe He wants me to be here trying to bring these people to a knowledge of Him. I often think of those long-ago days when I was a harum-scarum of a boy in your class in that little mission school. It was in that class and in that school that I learned to be a child of Christ, and I owe much to your patience and forbearance at a time when I was about as troublesome as a boy could well be."

A SUPERINTENDENT TO-DAY.

I turn to the next name on the book. It is that of one who is to-day superintendent of one of the largest Sabbath-schools in the far west, but who was a very un-

promising boy when I first wrote his name in this record book. He is now a successful business man, and I was entertained in his own beautiful home when I visited the west a few years ago. Nothing could make me any happier than I felt when he said:—

"I feel that I owe much of my prosperity and much of my happiness to the change wrought in my life when I was your Sabbath-school boy. I simply could not put from my mind and heart the things I learned in that school. I have sometimes tried to forget them, and to make myself think they were not true, but I know now that they are true, and I thank God that He would not let me forget them."

A Y. M. C. A. WORKER.

The third name on the list is very active in Y. M. C. A. work, and he is as manly and honest a man as you will find in a day's journey. I see him about once a year, and he never fails to refer to the old days when he was one of my "bad boys" in that mission Sabbath-school.

Another member died before he reached his thirtieth year, but he had been for ten years an earnest Christian, and he sent me a beautiful message full of love and sweet Christian resignation from his death-bed. I heard his testimony when he presented himself for membership in the church, and in reply to the question when he first felt that he would like to be a Christian, he said:—

"When I was a boy in the Tenth Street Sabbath-school. I did not tell my teacher so then, and I tried for some time to make myself think that I really did not want to join the church and come out boldly for Christ."

THE FIFTH BOY.

The fifth boy is a professor in an eastern college, in which his influence for good is more marked than that of any teacher in the institution. He is particularly patient and gentle with erring boys under his care, because, he says, "I was a pretty bad boy myself once, and nothing but loving patience and kindness kept me from developing into a bad man."

I have little knowledge of the sixth member of my class of "bad boys," but I have heard that he is a very useful and respectable man in one of the southern states. When I saw him last he was still in his teens, but he gave promise then of becoming a good man, although there had been a time in his life when it was prophesied that he would certainly "go to the bad."

Do you wonder that I think a good deal of that class record? And I believe there is that in it which ought to be encouraging to the young teachers of other classes of lively boys when they are disheartened. It is a great thing to take a class of so-called bad boys and see them develop into a class of good boys. It is one of the greatest and most joyful victories within the power of the Sabbath-school teacher to achieve. No work that I have been permitted to do for the Master has given me the thrill of joy that I feel when I look at this class record, yellow with age, and know that the names of all those bad boys are written in the book of the Master's remembrance because they have become His children.—Young People's Weekly.

"I see that God sends pain into men's lives as a discipline, but He does not hinder them from finding comfort in many ways. Life is hard enough sometimes, but there is always a 'chink' somewhere through which one can see the mountain-tops and sunlit clouds."

SOMETHING FOR YOUNG PEOPLE

There was a time when it was thought by many that "work for the young people" meant work which was to be done in behalf of our young people. But, happily, we are learning that it is work to be done by them in helping to send "the advent message to the world in this generation."

Our young people are willing to work—yes, they want to work, but they sometimes do not know just what to do, nor how to begin. The work is lying all around us waiting for willing hands, but we have to educate ourselves to see and recognize it as "our work."

As I have been traveling about of late, I have noticed our reading racks in several depots, but in every instance the announcement, "Free Religious Reading," seemed like a mockery, for the rack was empty. I have thought what an excellent work it would be for some of our young people to watch these racks, and keep them filled with clean copies of our numerous and interesting papers. This is a work which even the young boys and girls can do, and if they have read the article entitled "Reading Racks—Some Results," in the third issue of this paper, I believe that they will all want to have a part in a work which brings such results. The Lord has told us that the circulation of our papers is doing a greater work than even the living preacher can do.

Many of our young people think that they can not canvass. But here is a way which is so easy that any one can have a part in it. Take at least one copy of the "Signs" to use each week. Read it carefully, then call upon some family (your acquaintances or strangers, just as you prefer), and show the paper. Call their attention to some of the most interesting articles, and ask them to read them.

Next week do the same, and so continue as long as they have enough interest to read the paper, or till you can get their subscription. Then try some one else, never letting your paper lie idle, but making sure that some one is reading it each week.

If you have a neighbor who has poor eyesight, you may be able to do a great deal of good by reading the Bible, the papers, or our books to him. I once knew a girl of eleven years who spent an hour or two each week reading from "Patriarchs and Prophets" to a poor blind woman. The old lady looked forward to the reading as almost the only bright spots in her dreary weeks. But the one who reaped the greatest benefit was the child herself. She always returned home with her own heart full of warmth and sunshine.

If our young people look for their work close at hand, they will be sure to find it. The Lord says, "Whatsoever thy hand findeth to

do, do it with thy might." But the work is never far away. The Lord places us just where He wants us to work.

I have just been reading of a boy who wished for a million dollars so he could build churches in India and help the heathen. But when his mother asked him to take a basket of peaches to a sick child, he was not willing to go out in the hot sunshine, and wanted some one else to go. He was looking too far away for his work.

Let us be ready to say, every morning, "Here am I, Lord, send me"—not to heathen lands, but to the little, unpleasant, and unpraised tasks of every-day life, to help carry God's message of love to the world.

C. R. K.

AN APPEAL TO OUR YOUNG MEN AND YOUNG WOMEN. NO. 4

If you want to be filled with the Spirit of God, fill your mind and heart with the Word of truth; walk in all the light you have, and then will you be baptized with power from on high to convict and convert the soul of him to whom you are trying to give the truth. If you will walk in all the light you have, and make an effort to give that truth to some one else, the Lord will baptize you with His Holy Spirit.

The Christian ought to be a transfer station between heaven and earth. Getting truth and giving truth is his business all the time. So let us lay hold of all the truth we can get, and let it pass through our characters. We shall find ourselves filled with the Spirit of God in getting it, and baptized with the Spirit in giving it out. Settle it that He into whose hands we have committed all is able to keep it, even to that great day; and when we appreciate that and leave it all in His hands, we shall have no further trouble along this line. Let us begin to appreciate that heaven is blessing us down here to-day, to the full extent that we are able to appreciate; that we are filled with the Spirit of God to the extent that we are filled with the truth of God, recognizing that the Spirit of God can not be gotten

separate and apart from the truth, of the Word and work of God.

The man who has little truth, but is living up to all he has, is filled with the Spirit of God, and is ready to overflow any moment. Fill any man with the Spirit of God (and he will be filled when he lives up to all the light he has received), then give him another truth and let him make a single effort to give that truth to some one else, and he will be baptized with the Spirit with which he was filled, and that will be followed by his experiencing a sweet, refreshing influence that always comes to us when we have done something for somebody else. When you keep praying and working with some soul about having his sins forgiven, and you have seen him, with tears in his eyes, born into the kingdom of God, you never get up and doubt whether your sins are forgiven. It is when you have not seen much of the outpouring of the Spirit of God for some time that you begin to doubt whether He is in your heart or not. The overflowing vessel is one that is always full. Then may heaven grant that ours shall be an overflowing church, with every young man and young woman in it an overflowing member; for then it will be a church filled with the Spirit of God; and the Gentiles will see that we have been with Christ and learned of Him. I pray that our ears may be unstopped, and for a moment let us hear the cry, the sad moan, that is going up from a dying world; and then let us go forth in the name of Jesus, with the healing balm of Gilead. Let us reach down, on the left hand and on the right hand, to rescue the perishing, ere they sink beneath the waves to rise no more. It is not enough to attend Sabbath services, surrounded by our brothers and sisters, and sing, "Rescue the Perishing, Lift up the Fallen." Let us go out and do the thing itself, and let the angels first sing, and then we will join in their chorus, when the soul that was lost has returned to the fold of God. Come, every young man and every young woman, let us enlist under the blood-stained banner of Prince Immanuel, to-day. W. S. Sadler.

1219 Buchanan St.,
San Francisco, Cal.

MISSIONARY READING CIRCLE

We have been anxiously waiting for some definite announcements concerning the reading circle work for the coming winter. These have been late in reaching us, but if all of the churches will take hold of the work promptly, we can all begin the study of the lessons together. The study will begin October 6.

In the General Conference, and in the Pacific Union Conference, this work has been connected with the Sabbath-school department, and there should be some person chosen in each local conference to have special charge of it, if this has not already been done. It would be well to have persons appointed to canvass each church for the "Missionary Magazine," so that all may be ready for the field study, and for the "Review," which will contain the outline for the topical studies.

Do not think that any one is shut out from the study, and from being "a member of the circle," because he can not meet with others. The lessons are designed primarily for home study. "Each family and each person is asked simply to study each lesson as thoroughly as possible during the week assigned for that lesson." But wherever it is practicable to do so, it is both interesting and helpful for small companies to meet together and review the week's lesson. Whether or not this is done, all who take up the study are members of the circle, which should embrace every family in the denomination.

To show you the plan that has been laid before us, I quote as follows from a letter from the corresponding secretary of the General Conference Sabbath-school Department:—

"The committee appointed to plan for this work considered the question quite carefully, deciding finally to combine with the field studies a series of lessons along the line of health principles. The first of these studies will consist of a few lessons on what might very appropriately be called 'Good Samaritan' topics. Those already chosen are as follows: 'Who Is Thy Neighbor?' 'Thy Neighbor as Thyself,' 'Hospitality,' 'The True Motive of Service,' 'Accept-

able Service Illustrated,' 'Feeding the Hungry,' 'God-given Opportunities,' 'Bear ye One Another's Burdens—How?' 'Rewards of Service.' No one text-book will be used in the study of this list of subjects, but the lessons will be published in the form of an article in the 'Review,' with suitable questions upon the article. About the first of the new year regular book study will begin. The text-book is by Dr. Kellogg, and is now in process of preparation. The book will contain a general outline of the main principles of healthful living and rational treatment, taking up the subjects from a Bible standpoint, with numerous Bible foot-notes. Full announcements, giving the title of the book, price, etc., will be given later.

"The first lesson of the regular Berean reading circle course will be on the field, and will be studied during the week of October 6-12, and throughout the year the field studies will be the lesson for the week in each month which ends on the second Sabbath of the month. The text-book for the field studies is the 'Missionary Magazine,' and each family should be provided with this journal, in order to follow the studies.

"The first of the 'Good Samaritan' series will be studied during the week of October 13-19. This lesson will be published in the Reading Circle department of the 'Review,' with suitable questions. The subjects considered in the reading circle will be made the leading thought in the young people's meetings. A series of simple studies on the subjects mentioned above will be prepared and printed in the 'Instructor,' with brief supplementary helps. By thus uniting the studies for the young people's meetings with the home study as carried on by the reading circle, all members of the family will be drawn together and their interests united in this important branch of the Lord's work."

I trust that all will take hold of this work in earnest. The time is so short before the lessons will begin that it will require immediate attention. I do hope that we can induce many new ones to join in the study, as well as to hold all the old circle members. We are told

that the advent message should go to all the world in this generation. This is a great work and requires the cooperation of every Seventh-day Adventist. But the majority are not prepared to do it. The reading-circle studies are educative in their nature, and, from the very first, the movement was planned as a means of preparation to fit the members for active missionary work in carrying this message.

I shall be glad to hear from all those who have this work in charge, that I may know what success you are having. We can ask and expect the help of the Lord, for it is His work.

Any questions concerning this work will receive prompt attention at this office. C. R. K.



SAN FRANCISCO CHURCH-SCHOOL

The first graduation commencement exercises of the San Francisco church-school took place on the evening of August 29 in the church. A large number of parents and friends assembled, and the program was carried out in a most satisfactory manner. The graduating members of the school occupied seats in the rostrum, all dressed in white. The school board was also well represented, and Pastors J. O. Corliss and W. S. Sadler were also present. Prayer was offered by Brother Sadler, and then the following program was carried through:—

Organ Solo George Miller
 Song, "Be a Thinker, Not a Dreamer" . Graduates
 Poem, "With God's Help" (orig.) . Winnie Brown
 Essay, "School History" Rosetta Clack
 Solo, "The Perfect Life;" . Prin., G. E. Johnson
 Oration, "Future of Church-schools" . Ida Williams
 Song, "Workers' March" Graduates
 Valedictory, "True Education" . . Emma Bryant
 Address, "Aim of True Education" . Elder Corliss

Immediately after the address the presentation of diplomas was made, and then a farewell song was rendered by the graduates. The aim of true education, said Elder Corliss, is, in his opinion, the elevation of the mind, with a view to helping and enabling the student to ever have in view the accom-

plishment of the bettering of others. Its object is to lead us to be lights in the world, guiding others to qualify themselves to enter the realms of bliss at last. True education does not omit anything that is necessary to the welfare and happiness of the student. While worldly education aims to make of the student a good citizen of the world, true education, Christian education, seeks to fit students not only to be useful citizens in this life, but also to prepare them for citizenship in the world to come.

After the program had been gone through, the principal, Geo. E. Johnson, spoke briefly and thanked the audience for the support and encouragement he had received during his teachership, and bespoke a continuance of the same for his successor.

The graduates were Winnie Brown, Rosetta Clack, Ida Williams, and Emma Bryant.

H. W. Rose.

WRITE TO HEALDSBURG

Again we urge upon all our young people who expect to attend Healdsburg College this coming year, to send in their names at once. This is absolutely necessary, in order for those in charge of the college to make such arrangements as will not interfere in the beginning work of the school. Those who come should read that portion of the college calendar which speaks of the articles which it is necessary for each student to bring with him. This applies to those who expect to live in the college home. If you do not have the college calendar, one will be sent to you upon application.

M. E. Cady, President.

REVISED EDITION OF BIBLE-NATURE STUDIES

The revised work will soon be on the market, and will be much more helpful to parents and teachers than the first edition. As this is in the time when our church-schools are beginning their work, also our colleges and academies, it is a very opportune time to take up the study of the Bible and nature

together. We expect the book to be completed not later than the middle of October. It will contain a little over three hundred pages, bound in cloth. Price, one dollar. Address Pacific Press Pub. Co., Oakland, Cal., or your state tract society.

WANTED AT HEALDSBURG COLLEGE

Healdsburg College is endeavoring to follow out the light which the Lord has sent with reference to industrial labor, and offers opportunities for young men and women who are proficient in various trades to partially, if not wholly, earn their way, so that they can take up such lines of study as will fit them for future usefulness in the cause of God. Especially are we desirous of securing persons who understand the following lines of work: Blacksmithing, cobbling, glovemaking, tailoring, carpentry, baking, gardening, floral culture, printing, tent-making, and broom-making. Any one who has a knowledge of other trades besides those mentioned above, should write to us at once, letting the college know with reference to their capabilities. We desire those to write who are anxious to use their trade as a means of obtaining further education. Do not delay this matter, for the school will open October 9. Those desiring to learn with reference to the school and its work, will be furnished a college calendar on application.

M. E. Cady.

THE HOME AND CHURCH SCHOOL

A thousand copies of the church-school manual were published last summer, at the close of the teachers' institute. It has been a great means of organizing and giving efficiency to the church-school work. We have about three or four hundred copies of this manual still on hand. Every one interested in Christian education should secure it and become posted with reference to the cause of Christian education and its demands upon us at this time. The price has been reduced from fifteen to ten cents per copy. It contains over one hun-

dred pages. One-half of the book consists of extracts from the Testimonies bearing upon the question of home and church-schools. The other half takes up books, courses of study, and church-school organization. Send for copy before the edition is exhausted. You can secure them from the college, or by addressing the California Tract Society, 301 San Pablo Ave., Oakland, Cal.

MEDICAL MISSIONARY

FREEDOM FROM PHYSICAL AS WELL AS SPIRITUAL BONDAGE

"And God spake all these words, saying: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:1, 2.

"If the Son therefore shall make you free, ye shall be free indeed." There is something about Christianity that tends toward freedom. Of course the devil is all the time trying to pervert what God is trying to do for us, so he sometimes tries to induce us to believe that Christianity is a bondage, and young people say they want to be "free," and to do as they please, and have a good time, and see something of the world. People get the idea that truth, right-doing, and right living are a kind of bondage. The Bible says that "the way of the transgressor is hard."

This text reminds us that the Lord our God has called us up out of Egypt. He has called us out of bondage as much as He ever called the children of Israel. If, then, He is the Lord our God, and has called us out of Egypt, there must to-day be conditions which are fitly compared to Egyptian bondage. Babylon is the place of wrong thought and belief spiritually; it is a moral place of wrong-doing. It is a fallen church. Egypt stands for a wrong way of teaching, eating, living, etc. So the Lord calls His people out of Egypt, that is, out of Egyptian methods of education, of eating, and of physical living, just as much as He calls us out of Babylon, the fallen churches; so in

order to stand on Mount Zion, ready to meet our Lord when He comes, we must not only have come out of Babylon, but out of Egypt too; and so there is an Egypt to-day just as much as there is a Babylon, and the Lord our God is calling us out of Egypt, out of "the house of bondage."

Here is a poor man bound down with the appetite for liquor. The Lord is calling him out of that bondage. He is held by chains of iron. A woman may be held down by her tea or coffee; she thinks she can not get along without it. The children of Israel never got out of Egypt till they crossed the Red Sea and passed over toward Canaan. We must leave our transgressions behind. Some Christians seem to be trying to see how near they can come to being wicked and yet not be lost.

To be called out of Egypt means that we shall be called to higher ground on our principles of education, diet, and physical living. When the children of Israel backslid, they began to long for "the leeks and onions of Egypt." They began to long for the Egyptian flesh-pots. When the Lord called His people out, He appointed Moses to be their leader. Then He appointed priests.

The responsibility of caring for the whole camp of Israel, mentally, morally, and physically, was given to the priests. The Lord did not instruct Moses to take with him a few Egyptian physicians to look after the physical welfare of the people in the wilderness. He taught the children of Israel how to be doctors for themselves. He taught them about leprosy, caring for buildings, personal and public hygiene, etc. He gave them a code of laws for taking care of their health; instructions as to cooking, not to eat the fat, not to seethe the kid in his mother's milk, etc. The Lord intended that the priests in the days of old should be both physical and spiritual ministers to the people, but God's people drifted gradually away from this heaven-born plan, so that the world made greater progress along the lines of caring for the physical man than the children of light; and medical science became a worldly one, until, in recent years, God has been

raising up ministers in the remnant people, who are beginning to recognize the importance and sacredness of properly caring for the physical man. God intends us to be a nation of priests, and to the priest is intrusted the care of the physical as well as the spiritual nature. Each of us is under obligation, not only for ourselves, to know how to take care of our own health, but to learn all we can about the physical man and his welfare, that we may be able to impart this instruction to others.

There are open doors for us all around, where people are glad to know something about their food, dress, etc. The Lord will open doors just as He opens the rosebuds. If you opened the bud you would spoil the whole thing, but if you will let the Lord manage it, He will make a beautiful blossom of it. If we will only take hold of some of these principles and carry them to our neighbors, and spread them out on all sides, the Lord will open up a beautiful opportunity for us. The opportunity will bud and blossom, and bring forth good fruit.

It is a great thing to get hold of a truth in such a way that you can give it to some one else. Missionary opportunities, as a rule, do not "turn up" of themselves. The devil is watching things too closely. You ask God to show you how and where to put your plow into the soil and turn something up. No matter how religious a farmer is, if he folds his arms and waits for the soil to be turned up, before he plants his seed, he will get no crop in harvest-time. He needs to turn the soil up, put the seed in, and then the Lord will make it grow, and he is sure to reap his harvest at the right time. "In due time we shall reap if we faint not."

If you will teach your neighbors to look to you whenever there is anything wrong with their bodies, in time you will be the first they will look to when there is something wrong with their souls. We find that Christ preached a sermon on the mount, and one on the plain, and we have record of a few things said by the wayside; but thirty-five miracles are recorded as being wrought by Him, and almost every one of them was to remove human suffering. In some cases the persons

benefited did not know it was Jesus that had wrought the kind deed. The man born blind stood up before the Pharisees and nobly defended the Doer of the wonderful thing that had been wrought for him, and a few days later, when Jesus met him and asked him, "Believest thou on the Son of man?" he replied, "Who is He, Lord, that I might believe on Him?" By doing something for this man physically, the way opened for Christ to help him spiritually. Physical truth is often the key to moral opportunity. Kind ministrations is a key that will unlock almost every heart. The remnant people of God will each and every one be medical missionaries. They may not, perhaps, be nurses or physicians, but they will be medical missionaries according to their light and opportunity.

W. S. Sadler.

**CANVASSING AND
MISSIONARY WORK**

CALIFORNIA CONFERENCE

REPORT FOR TWO WEEKS ENDING
SEPTEMBER 6, 1901.

CHRIST'S OBJECT LESSONS.

Hours. Orders. Value.

Maybell Hughes, Linden.. 52 \$65 00

STEPS TO CHRIST.

Polydor Novak, Haywards..55 11 8 25

HERALDS OF THE MORNING.

Susie L. Davis, Ferndale.....34 10 13 25

Minnie Lanning, S. F.....14 2 3 30

COMING KING.

Mrs. S. Ellyson, Upper Lake.....40 31 39 50

BIBLE-READINGS.

Mrs. S. Ellyson, Upper Lake..... 3 7 00

HOME HANDBOOK.

Horace Munn, Bangor..... 4 18 00

Total.....143 113 \$154 00

Miscellaneous sales..... \$26 45

The greater portion of the agent's time has been spent in delivering the past two weeks.

UPPER COLUMBIA CONFERENCE

CANVASSING REPORT TO SEPTEMBER
11, 1901.

HEALTH BOOKS.

Hours. Orders. Value.

C. H. Allen.....21 55 \$102 75

DANIEL AND REVELATION.

W. W. Roper.....78 221 60

Total.....99 55 \$324 35

NORTH PACIFIC CONFERENCE

REPORT FOR FOUR WEEKS ENDING
SEPTEMBER 13, 1901.

CHRIST'S OBJECT LESSONS.

Hours. Orders. Value.

A. H. Nicholson,
British Columbia..... 40 \$ 50 00

DANIEL AND REVELATION.

S. W. Walker, Portland,
Oregon.....39 23 56 50

HOME HANDBOOK.

Nora Loop, Whatcom
Co., Oregon.....47 22 107 50

HERALDS OF THE MORNING.

G. B. Collett, Salem,
Oregon..... 7 9 25

MISCELLANEOUS.

D. Richards, Washington
Co. Oregon.....82 23 30 75

W. H. Coffin, Clackamas
Co., Oregon.....77 61 74 75

A. Williams, Skagit, Wn.. 16 17 25

Total.....245 192 \$356 00

Helps.....\$32 55

DOES IT PAY

When a person is thinking of purchasing a farm or some other business enterprise, the question, Does it pay? is generally considered quite fully.

In carrying on the work which God has given us to do, we are at times led to question the methods employed by putting the same question; and, instead of letting God answer it, we, who can not see the end from the beginning, often form a negative conclusion. Many have thought, "Does it pay to circulate our large subscription publications?" Let us see. Some seven or more years ago Brother David McClelland went into San Mateo County, California, and placed a large number of copies of "Great Controversy." In the southern part of the county near the seacoast lived a devoted Catholic lady, to whom a copy of one of these books was loaned not many months ago. She had never read the Bible, because the priests had always said that the "Lives of the Saints" should be the literature that should be studied; and, again, the instruction was that the Bible could not be understood.

As this lady took up "Great Controversy," she noticed that the statement was made that the dead sleep in the grave. Immediately she recognized the statement as contrary to the teachings of her church, so she thought the author of the book did not know what she was talking about. As she noticed that the author gave the Scripture texts to substantiate the statement made, she ventured to look into that closed book, the Bible, and see if it was really so. To her surprise she found that the Bible agreed with "Great Controversy," so the study of the book was continued, and thus God's Word became an open book. Every opportunity was improved to obtain more light.

Some months ago circumstances brought this lady to San Francisco. When she met one of our people, she said, "I believe you have the truth." Since then she has had further instruction, and now asks to be allowed to follow her Master in baptism. Her heart is filled with overflowing with words of praise for the light God has given her, and her ambition is to assist some of her Catholic friends in receiving this light from God's Word. So, brethren, "does it pay" to circulate our literature?

The way of the consecrated canvasser has sometimes seemed hard, but our Saviour said, "In the world ye shall have tribulation." Hence we may expect nothing else from the world while we are in it but trouble and perplexity. God says, however, "Be of good cheer; I have overcome the world." While we are in the Master's service, to the question, "Does it pay?" we can ever say: "Yes, it does pay to circulate our literature, no matter what it may cost in experience here. God sees every page that is scattered, and His sweet Spirit is falling on hearts that will be led to read and consider what is said. And in the glad time of the harvest the author, the compositor, the pressman, the binder, together with the canvasser who carried the books to the people, will share in the reward that our God will give those who have brought many to righteousness."

Let us dwell upon God's great mercy and press forward. I.

COOPERATION

"In union there is strength," is a principle that emanates from heaven. In that great prayer for His followers, Christ said: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:21-23. It is true unity that will give us perfection and cause the world to believe that we are the people of God. True unity consists in being not conformed to this world, but being transformed, by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God. As the motto of this nation,—E Pluribus Unum,—has demonstrated to the world the success that comes through unity in civil affairs, so will true Christian unity give the right impetus to God's work, causing it to advance with firmness and rapidity.

God's work has never been divided, but has always been one, and His people have been exhorted to take an equal interest in all departments. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:5, 6, 8, 9.

It is not God's desire that one department of His work be carried forward and another neglected, but that all shall receive equal attention. The great threefold message, composed of various departments, has been given to this people to carry to all the earth. It is God's work placed in our hands, and we are not to become so deeply interested in one branch as

to forget all others, but it is all our work, and while our immediate efforts may be devoted to one part, we should have an equal interest in it all.

The canvassing work is one of the most important departments of God's work, but has not, in the past, had the interest manifested in it that God desires. We are glad, however, to observe a change in this matter of late. God's people are being stirred regarding this work, and we earnestly pray that it may be lifted up to occupy its proper station among God's agencies, to carry the last warning message to the world. To make the canvassing work a real success, it is necessary that every member of the church, Bible-workers, ministers, and all other workers included, manifest a deep personal interest in it; for it will require the united efforts of all God's people to place the work in its proper position. The writer earnestly prays that, as the services of one Sabbath day have been set apart in this conference to promote the interest of the canvassing work, our dear brethren will be stirred with its importance as never before, and we may see many in the field as a result of this effort.

P. R. Albrecht,
California State Agent.

A FAMILY OF MISSIONARIES

Three children of a family in one of our smaller churches have caught the true missionary spirit, and, as a result, wish to do something to bring the light of the third angel's message to the attention of their neighbors and friends. The envelope plan of loaning tracts, as suggested in the Pacific Press booklet "How to Use Tracts," has presented itself to the minds of the parents as a feasible one, and they have ordered a good supply of the tracts and envelopes; and these children are about to begin their work.

Each proposes to visit about eight new houses every week with their packages, making in all about twenty-five new families visited each week after the plan has been started. Who can estimate the results of such a work, not only among those receiving the litera-

ture, but in the hearts of those children? And, no doubt, we are safe in supposing that the parents will also find a wonderful field of opportunity opening before them, if they faithfully follow up the interest created by their children. Results from such a work by such a family of consecrated workers, can not be calculated. "My Word," He has promised, "shall not return unto Me void, and it shall accomplish that whereunto I send it."

Why can not families of our "Recorder" readers do a similar work by the same Spirit that is working in the hearts of the three children referred to? Let us ask God to show us our duty in the matter, and give us courage and strength to carry it out.

Sec. Cal. Tract Society.

IN WHICH BOOK

What kind of deeds are you doing, dear brother? and where are they written? What acts of sacrifice for Jesus? Those who perform good deeds and are faithful will see their names written in "the Lamb's book of life," and not only that, but their work for God's cause is also recorded in the book of life. Read Rev. 3:5, and on page 43, "Early Writings."

Is it not blessed to think that we may see a record of our kind deeds and sacrificing work which will shine through all eternity? Some day this book will close to all entries, and our work will be finished. Will you then look back to these days of great privilege only to wish you had done more work worthy of a place in this all-important book?

If your work comes from selfish motives, then it has no place there, but may be recorded in the book of death. There are many calls for means and men, and are you doing your best to advance the cause of Christ in the earth to a successful completion? In short, are you working for yourself each day or for our loving Father? May the good Lord save us from ourselves, that His name may be honored by our lives now and throughout eternity. Brother, in which book is your work being recorded? H. G. Thurston.

PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

PACIFIC UNION CONFERENCE OF SEVENTH-
DAY ADVENTISTS

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Subscription-Price, Fifty Cents a Year

Editorial Committee

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

Are you a reader of the "Missionary Magazine"? Price, 50 cents a year.

There are more than 9,000 believers within the borders of the Pacific Union Conference, of which the total population is 3,460,429.

Private correspondence informs us that a new conference has recently been organized in Australia, with Elder Geo. A. Snyder as president.

A Sabbath-school has been organized at Douglas, Alaska, of eleven members. A. M. Dart is superintendent and Rosa Watson secretary.

The church-school at Oakland, Cal., opened Monday morning, September 16, with forty-five pupils present. The school employs two teachers.

Special efforts to extend the circulation of "Christ's Object Lessons" will be made this fall in the Northern California and North Pacific Conferences.

After the close of the Weiser, Idaho, camp-meeting, Elder W. T. Knox will visit Utah, and Elder J. N. Loughborough will go to the Red Bluff camp-meeting.

The date on the address label of the "Pacific Union Recorder" tells when your subscription will expire. By renewing two weeks before that time, you will miss no copies of the paper.

From the Seattle camp-meeting nineteen subscriptions have been received for the "Recorder." The Montana and Upper Columbia Conferences sent in recently fifteen new subscriptions.

Prof. M. E. Cady and Elder A. T. Jones will attend the Southern Teachers' Institute at Santa Ana. Professor Cady will be there from the first, and Brother Jones will come a few days late.

Word from Prof. W. E. Howell, of Honolulu, informs us that the Anglo-Chinese school had a very encouraging opening for good attendance and for effective work this year.

Tuesday evening, September 10, was the time for beginning the first public meeting in Alaska. Brother Watson writes that the Methodist Church was kindly offered to them for one month for this purpose.

Dr. Albert Cary, with his family, reached Oakland on the 24th inst. from Honolulu, where he has labored for a year in connection with the Chinese academy. The voyage on the ocean was made in a sailing vessel, requiring eighteen days.

The work in southern California is moving along encouragingly. The camp-meeting at Los Angeles was followed by tent-meetings, which closed September 8. Several have taken their stand for the truth, and there are more that are interested, for whom labor is being put forth.

Elder A. T. Jones has been holding some special meetings with the employees of the Pacific Press Publishing Company and the members of the Oakland church. The central thought was, "If ye are Christ's, ye are His for service." God blesses us that we may be a blessing to some one else.

Elder B. J. Cady, who has been in charge of the mission in the Society Islands for a number of years, and who has been in America since the General Conference, returned on the steamship Australia, September 19. In his company were some twelve others, including children, who are going to that field to assist in developing the various lines of work that have been started. It takes twelve days to make the voyage by steamship from San Francisco to the island of Tahiti.

WANTED AT ONCE

A young man who is a competent stenographer and bookkeeper, one who is willing to do with his might what his hands find to do. Address M. H. Brown, 301 San Pablo Ave., Oakland, Cal.

NOTICE

From September 16-28 my address will be Santa Ana, Cal. All those desiring any information concerning church-school work may address me at that place. Until further notice, my permanent address will be Healdsburg, Cal.
E. S. Ballenger.

AN OPENING

There is an opening for a good shoemaker, who has some means, to settle in a large town, where he may build up a business and be of assistance in the church now being organized. For further particulars address, J. J. Ireland, 1059 Castro St., Oakland, Cal.

OUR CHURCH PAPER

For nearly half a century the "Review and Herald" has been known as "our church paper." When the denomination numbered but a few hundred members, each issue was filled with encouraging words, which indicated that God was leading this people on to victory. Now that we are known by the thousands, the "Review" is still engaged in pointing out the progress of the message.

Dear reader, if you are not a subscriber to the "Review," you may not be aware how fast the message is going, so be sure to send for it at once, that you may keep pace with the message.

CAMP-MEETINGS

Local camp-meetings will be held this fall as follows:—

UPPER COLUMBIA.

Weiser, Idaho... September 19-29

CALIFORNIA.

Red Bluff... October 3-13