

# PACIFIC UNION RECORDER

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

VOL. I

OAKLAND, CAL., NOVEMBER 7, 1901

No. 8

## THE CHURCH

### NOT IN TOUCH WITH THE LORD

Only a word, yes, only a word,  
That the Spirit's small voice  
Whispered, "Speak;"  
But the worker passed onward  
Unblessed and weak,  
Whom you were meant to have stirred  
To courage, devotion, and love anew;  
Because when the message came to you  
You were out of touch with your Lord.

Only a note, yes, only a note  
To a friend in a distant land;  
The Spirit said, "Write," but then you  
had planned  
Some different work, and you thought,  
"It matters little."  
You did not know 'twould have saved  
a soul from sin and woe.  
You were out of touch with your Lord.

Only a song, yes, only a song,  
That the Spirit said, "Sing to-night;"  
Thy voice is the Master's by purchased  
right;  
But your thoughts said, "'Tis a motley  
thrang;  
"I care not to sing of the city of gold."  
And the hearts that your words  
Might have reached grew cold.  
You were out of touch with your Lord.

Only a day, yes, only a day,  
But, oh! can you guess, my friends,  
Where the influence reached, and  
Where it will end,  
Of the hours that you frittered away?  
The Master's command is,  
"Abide in Me;"  
And fruitless and vain  
Will your service be  
If out of touch with your Lord.  
—Selected.

"Trust ye in the Lord forever;  
for in the Lord Jehovah is ever-  
lasting strength." Isa. 26:4.

### SUGGESTIONS TO WORKERS

God calls for human instrumentalities through which to work out His divine purpose. Every man should know his post of duty. The Lord desires him to be His co-laborer, and has given him instruction, simple, clear, and easy to be understood. No one is excusable for remaining in ignorance. Each should stand in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God.

The Lord has a work for each one of us to do. From Him we are to find out what and where it is. We are not to grope along in darkness and uncertainty. Christ says: "I am the light of the world. He that followeth Me shall not walk in darkness."

Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should do so at once. Every day we should realize that God has given us a part in His great work, and that He expects us to act intelligently. We are not to try to get up something new and singular, in order to create a sensation. We are to be content to give the instruction that Christ has given. Christ, not man, is to be our Pattern and Confidant. In our simplicity lies our power and safety.

In order that no one need make a mistake in his life-work, God has placed before us the perfect example of Christ. Those who minister in His stead are to be united in the bonds of sympathy and kindness,

ever manifesting tender compassion for those who need help. They must show that they have the love of Jesus for those who are out of the way. They must put far from them every selfish consideration. As they study the life of Christ, they will learn lessons that will give hope, strength, comfort, and encouragement.

Let every soul endeavor to speak words that will be a strength and an inspiration to those who hear. We profess to be following Christ. We claim to be Christians. Does the love of God continually flow from us to others? Do we in word and action confess our Redeemer? We are altogether too indifferent in regard to one another. We forget to give words of hope and cheer, words that will rest the weary and strengthen the weak.

Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. "There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief." The rest here spoken of is the rest of grace, obtained by following the prescription, "Labor diligently."

Those who learn of Jesus, His meekness and lowliness, find rest in practising His lessons. It is not in indolence and selfish ease that rest is obtained. Only from earnest labor come peace and joy in the Holy Spirit, happiness on earth and glory hereafter.

We should labor for those who are loitering away their lives, accomplishing only half of what they

might. We must strive to arouse them to a sense of their responsibility. We should pray for and exhort one another, and so much the more as we see the day approaching, to be earnest and active in good works. Let the voice of the faithful sentinel be heard, "Not slothful in business, fervent in spirit, serving the Lord." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The present is our time for work. Let the Lord's servants, in whatever work for the Master they may be engaged, put all diligence into their efforts. Pray for grace to overcome shiftlessness in both temporal and spiritual matters. Rise above indolence. True faith in God and love for souls gives a genuine motive for faithfulness in work and a cure for selfishness, love of ease.

Let every child of God make Him their Counselor, and firmly believe that He is at their right hand to help them, trusting the promise, "I will guide thee with Mine eye." So many mistakes would not be made if all would make God their dependence, believing that He who never makes a mistake will prepare their way before them. We must believe in Christ as a personal, sympathizing Saviour, who doeth all things well. Our path, however rugged it may be, is marked out for us by the Lord; but He will walk with us, for we are to be colaborers with Him, guided by the Holy Spirit. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and to the left."

Mrs. E. G. White.

### THE CHURCH

#### DEVELOPMENT OF ORDER

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Eph. 4: 14, 15.

We will now notice the introduc-

tion of the "order and system" which have aided in the successful rise of the third angel's message. In "Christian Education," published about the year 1894, Mrs. E. G. White says: "I am sure that the Lord has wrought in the organization that has been perfected. . . . Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization."—Page 135.

In the "General Conference Bulletin" of 1892, she says: "It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know of the difficulties that had to be met, the evils it was designed to correct; and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered."—Bulletin of Jan. 29, 1892.

It can readily be seen that a people who had been thrust out from organized bodies and placed where each had to think and act for himself, and who had become accustomed to a sort of independence in thought and action, would be in danger of confusion in labors under the third angel's message unless some system was established for the promotion of harmony of action. This was the object that was first presented, and which has been kept in view as the different phases of the work have been developed. It is not a plan calculated to prevent people from searching for truth, from seeking divine guidance for themselves; but it is an arrangement in which should appear unity among a multitude of thinkers.

The very first thing wanting in establishing order among the Seventh-day Adventists was some regulation by which the flock might know who were approved ministers. In "Supplement to Experience and Views," 1853, this testimony was given: "The church should feel their responsibility, and should look carefully and attentively at the lives, qualifications, and general course of those who profess to be

teachers. If unmistakable evidence is not given that God has called them, and that the 'woe' is upon them if they heed not the call, it is the duty of the church to act, and let it be known that they are not acknowledged by the church."—Page 13.

From that time the plan adopted was that of giving the ministers who had proved their gift, and were evidently approved of the Lord, and in harmony with all the work, a card recommending them to the fellowship of the Lord's people everywhere, simply stating that they were approved in the work of the gospel ministry. These cards were dated and signed by two of the leading ministers, known by the people to be leaders in the work. The one given to the writer in January, 1853, was signed, "In behalf of the church—

"James White,

"Joseph Bates,

"Leading ministers."

The effect upon the cause by one year's working under this plan, which we will denominate, point in order number one, is well expressed by Elder James White in the "Review and Herald" of December 26, 1854, "There never has been such strong union as seems to exist with the remnant at the present time, and there seems to be a general waking up to the work of God." With this unity came also increased zeal to bear the truth to others. At the same time there was, on the part of the people, an increased desire to hear the truth. This increased interest in the message called for ministers who could devote their whole time to the gospel work. This they could not do without some means of support besides their own hand labor. The zeal of our people in sustaining the work was for a time abundant. In the years 1856, 1857, there was, however, such a falling off in contributions that even many in the ministry were being driven to hard labor for their own support.

At this point a testimony was given, directing us to search the Scriptures, for therein is given for the support of the work a plan which our people should adopt. Of this it was said, "The least that has been required of Christians in the past days is to possess a spirit of

liberality, and to consecrate to the Lord a portion of all their increase. Every true Christian has considered this a privilege. But some who have borne the name only, have considered this a tax; the grace and love of God had never wrought in them the good work, or they would gladly have advanced the cause of their Redeemer.

"I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of His Holy Spirit, and that by the gift of prophecy He counseled His people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things."—Testimonies for the Church, vol. 1, pp. 170, 190.

In the month of April, 1858, a Bible class was conducted by Elder J. N. Andrews, in Battle Creek, Mich. Its object was to learn what the Scriptures teach concerning the support of the gospel ministry, and resulted in developing the "plan of systematic benevolence, on the tithing principle."

Of this the Lord spake to us the next year as follows:—

"God is leading His people in the plan of systematic benevolence, and this is one of the very points to which God is bringing up His people which will cut the closest with some. With them this cuts off the right arm, and plucks out the right eye, while to others it is a great relief."—Id, p. 191.

J. N. Loughborough.

### HOW TO EDIFY THE MINISTER

Not long ago I heard a minister advising a congregation about how they could edify those who labor among them. He said that Paul gave instruction upon this point when he wrote to the church at Galatia. He, in chapter 6, verse 6, says, "Let him that is taught in the Word communicate unto him that teacheth in all good things." Of course, the people are taught by the minister, and the minister is the teacher. The advice to those who are taught is that, in communicating to the minister, nothing but that which is good should be given. Applying this to the talk

engaged in as the people communicate with the minister, they are only to talk about the things that are good. This advice followed would prevent one from speaking to the minister about the evil things which he may think are going on in the church.

The church expects the preacher who visits them to talk about good things; and Paul advises the church-members to do the same thing in turn as they communicate with the preacher.

I can assure all readers of the "Reporter" that every minister of Christ dreads to hear any brother or sister relate evil things about the members of the church where he is visiting. On my part, I have a horror of such things. I can not see how it is possible for any one who loves Christ or His people to enjoy communicating evil reports about others. It is one of the most deadly things which Satan has invented.

Talk about things which are lovely, and those things of good report. Tell of the good points in the sermon. Speak of the good things which the brethren and sisters are doing; and in this way keep people dwelling on that which will build up. Edification is needed. Even the minister enjoys hearing of the things which are lovely. If he is compelled to hear of evil things all the while, it is doing him an unkindness. Yes, it is positively cruel.

As for myself, I would rather cross the ocean and labor for the heathen than to be afflicted with evil reports about my brethren and sisters in Christ.

The minister seldom visits a church for the purpose of listening to evil things.

It is a great injury to the one who relates an evil story, and it is quite often a wicked thing done to the one concerning whom it is related.

The only safe way to do with an unrighteous matter is to follow the Saviour's advice in the case. See Matt. 18:15-20.—Wm. Covert, in Wisconsin Reporter.

"If God be for us, who can be against us?" Rom. 8:31.

### CONTROL YOUR THOUGHTS

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say, "Keep thy heart with all diligence, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its prompting; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will envelop itself in the impurity to which it gives vent.

If you habitually permit evil things to have the right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts and evil things.—Selected.

### CHRISTIAN ARITHMETIC

Some one has compiled the following rules for Christian arithmetic, from God's Word, that are worthy of consideration and remembrance by every reader:—

Notation: "I will put My laws into their minds, and write them in their hearts."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace, and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."—Selected.

## THE FIELD

### UPPER COLUMBIA CONFERENCE

#### THE WEISER, IDAHO, CAMP-MEETING

The camp-meeting at Weiser, Idaho, was held Sept. 19-29, as had been appointed earlier in the season. There was not the attendance we had hoped to see, one special reason being the earnest efforts made to attend the spring meeting in order to meet Sister White. Another reason was, many of the children were in school, and parents did not feel free to take them from school to attend the camp-meeting. Those who were present enjoyed much of the rich blessing of the Lord.

Elders Knox and Loughborough were present and did much of the work of the meeting. Elder Loughborough gave one talk each day on the rise and progress of the work and the early experiences of the pioneers in the work of the third angel's message.

There is the same desire among the brethren in Idaho to see the work go forward as in other places we have visited, and when the work of the school and the sale of "Christ's Object Lessons" was presented, they responded as freely, according to their means, as any other field we know of.

A part of the time the weather was so cold and wet that but few people from town attended, consequently but little interest was manifested. Elders Martin and Sharpe staid a few days after the camp-meeting closed, but no special interest being manifested, the tents were taken down and public services closed.

The state of Idaho is fast being settled by a fine class of people, and many of our brethren from the east are among them and are calling for help. These calls will be looked after and help sent to open up the work as fast as possible. Successful meetings have been held in several places in the state, during the past year, which have resulted in awakening a deep interest among the people. Quite a number have

already embraced the truth; others are interested. If the laborers upon whom the burdens of preaching the gospel is placed, will walk in the opening providence of God, and let the true spirit of the last message of mercy to mortals take possession of every nerve and fiber of their being, and will consecrate themselves anew each day to the work, God will greatly bless their efforts, and it will not be long before the work will be done. May the Lord hasten the day is my prayer.

Brother Osborne was present during a few days of the meeting. With his help and that of Brother Hill, the state agent, the canvassing work received its share of attention. We look forward to the time when there will be many more in the field placing our publications in the homes of the people. We hope the college will be instrumental in educating many who will begin the work by canvassing, and in this way be instrumental in bringing many to a saving knowledge of the truth. If all could only realize the shortness of time, and the importance of the work, more would be in the field in some capacity.

There is much territory in the conference that has never been worked, and we are looking forward to the opening of the next season to see many who will want territory to canvass in this new field, and really be pioneers in introducing the truth among the people.

The canvassing work is as much a part of the work of the message as any work we have to do, and many will, through this means, hear the truth that would not otherwise be impressed with it; therefore, let many of our young men and young women give themselves to the work, and be ready to go wherever an opening presents itself. Those who have considered it a call from the Lord to work have been successful, and a letter just received from one who has been canvassing since camp-meeting, is full of courage and confidence for success. May the Lord of the harvest send more laborers into His harvest, and when the work is finished, may all hear the glad words, "Well done."

A. J. Breed.

### NORTHERN CALIFORNIA CONFERENCE

#### CALIFORNIA

As others have spoken of the Weiser camp-meeting, it is not needful that I say much here. Though not a large meeting, it was one calculated to give permanence to the work in that part of the field.

En route to California it was my privilege to spend an evening at the Portland Sanitarium, speaking to the family in the evening. I was glad to learn of the growing interest in health reform through the influence of that sanitarium and its health food department.

From October 3 to 13 I was at the camp-meeting in Red Bluff. There was not a large gathering of our people. The drought of the summer made a shortage of means with those not blessed with much of this world's goods. The Sabbath-school, children and all, the second Sabbath of the meeting numbered about ninety. Beside Brethren Martin, Israel, and Hickox, other laborers of the conference were with me part of the meeting, namely, Brethren A. T. Jones, E. S. Ballenger, H. S. Thurston, and Brother Osborne, the district canvassing agent.

It was my privilege to labor in Red Bluff in 1871. At that time a company was raised up and a church organized. Removals and death so reduced that company that but one now remains there—Sister Sarah Healy.

Through labors put forth during the last three years by Brother Martin and others, another church has been raised up in Red Bluff. They now have a meeting-house, a school-room, and a nice church-school. The Red Bluff camp-meeting was a source of strength to the work in that part of the field. There was so good an attendance evenings of the townpeople that Brethren Martin, Israel, and Hickox continued meetings in the tent after the close of the camp-meeting.

Sabbath and first-day, October 19 and 20, I was at Guerneville and Forestville. At the former place, in company with Brother Courter, I organized a church of twelve members, and attended the ordinances of

the Lord's house. Most of this company were brought out in the tent effort of Brethren Courter and Gees the past summer.

On Sunday evening, the 20th, I spoke to a full house in the Christian Church in Forestville. Here in this "green valley," Jan. 1, 1870, Brother Bourdeau and myself first introduced advent preaching. Brother Courter now has his tent erected one-half mile from where the old "Red Wood" schoolhouse stood, in which we then held forth.

I am thankful that at the close of six camp-meetings, attended in ten weeks, I came out in even better health than when I started in to attend them. It is now decided that I put in the winter laboring in the Pacific Union Conference. May the Lord guide us to just where the labors shall be put forth.

J. N. Loughborough.

#### NAPA VALLEY, CAL.

There are four organized churches in Napa Valley, located in Napa, St. Helena, Calistoga, and Sanitarium, respectively. There is also one company at Vallejo.

For several months past Elders H. A. St. John, W. C. White, Dr. A. J. Sanderson, and the writer have visited among the churches as regularly as other duties would permit, seeking to place before them those truths which are especially important just at this time. And while there have been many things tending to discourage and distract, the brethren and sisters have shown a spirit to receive the messages of admonition, and are taking hold nobly to cooperate in carrying out the Lord's plans.

At the Sanitarium Elder A. T. Jones, president of the conference, is laboring earnestly to raise the standard of the work both in theory and practise. For three weeks there has been made a special study of those principles which are to govern in our health work.

It has been made very clear that the principles and character of the institution are but the principles and character of the workers, and that the institution can be conducted properly only when the workers, one and all, are right in

heart and life. The standard of discipline is to be maintained by each one disciplining himself, by making his practise to conform to the law of God. No one is to be forced in any way, for to do so were but to make conditions worse; but if he chooses not to be in harmony, not to adopt right principles, then only one thing remains, and that is to separate from the Sanitarium work.

The studies have been held with both helpers and patients. They will probably be carried on for nearly a month longer. We are looking for large and beneficial results.

Perhaps it may be of interest to our young people to state that earnest effort will be put forth to elevate the character of the work of our nurses' class, that hereafter more may be accomplished than has been in the past. It is hoped that many of our best young men and women will therefore avail themselves of the privilege of becoming members of the class, which will begin its work in January, 1902. Any who desire to know more about the opportunities offered may write T. A. Kilgore, Sanitarium, Napa Co., Cal.

The brethren at Calistoga have organized for an aggressive campaign in canvassing for "Object Lessons." At a meeting held with them recently, a goodly number volunteered for service, and a leader was chosen for carrying on the study of the book. The Calistoga church work is upward.

At Napa there is a strong desire to get into working order. The writer expects, if the Lord wills, to meet regularly with the church at that place for a few weeks, in order to place the work upon a better basis.

At Vallejo Brother and Sister Shaeffer are laboring to carry on the work begun by the tent effort earlier in the year. They will probably report progress from time to time.

We hope to see the work in this valley enjoy a large measure of success, for certainly the time has come for this gospel of the kingdom to go to the people. It is time just now for the members of the church of Christ to make a complete consecration of their life, and see to it

that every day they do directly something for God. May the Lord bless His people with a rich experience. To all my brethren I would say, "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." C. L. Taylor.

#### PEACHLAND, CAL.

Dear "Recorder": Yesterday we went to Guerneville and assisted Elder J. N. Loughborough in organizing a church of twelve members. There are two others who who are keeping the Sabbath whom we expect will soon unite with us. The writer was chosen to fill the office of elder until the first of the year. The other officers were elected to fill out the term until Jan. 1, 1902. After organization the ordinance of humility and the Lord's supper were celebrated. The Lord blessed the little company.

At this place, Peachland, near Sebastopol, no visible results are seen. We expect to move from here to Forestville to-morrow, the Lord willing. Nothing preventing, our meetings will commence there Wednesday evening, October 23.

H. F. Courter.

Oct. 20, 1901.

#### SAN FRANCISCO

We came to this field in June. Many of the laborers were new, having been sent here from camp-meeting. In permanently locating, we secured a flat on Buchanan Street large enough to take in eight or ten workers, or those who might desire to connect with the work for training; and thus a home or center was established, the conference assuming no financial responsibility for the running of the home, each of the workers paying a proportionate part of the expenses. The board is conducted on the community plan, each worker paying his share of the actual cost.

Our family at present numbers ten, viz., W. S. Sadler, Mrs. Sadler, C. G. Marchus, Milton St. John, Nina Case, Belle Hickox, Marie

Barber, Mabel Howell, Hannah Mott, and H. W. Rose. Classes, studies, and recitations are held each morning at seven o'clock; while two or three hours are devoted on Friday evenings to counseling together, giving Bible-readings, and talking over the cases of those who are specially interested, and others who have been met during the week.

A large city is a difficult field to get started in, but the new workers are getting fairly well under way with their work. Of the old workers, Sister Bainbridge was obliged to drop out temporarily, owing to the sickness of her daughter. Sister Parlin was compelled to leave the work for a number of weeks, during which time she submitted to a severe surgical operation on her ear, which had been troubling her for some time; but she is now able to resume a part of her work. Brother and Sister Shaeffer were recently called to look after the work at Vallejo, and so are able to spend but little time in San Francisco. Some of the newer workers canvass a portion of the day for the "Signs." The church workers are conducting a large number of cottage meetings, and many are interested in present truth. In the last two months three have been baptized and others are keeping the Sabbath, and will undoubtedly soon unite with the church. There has been a growing interest in the Sunday-evening meetings and a large outside attendance.

Regular training classes for workers were begun some time ago, meeting two evenings each week. On Monday evenings Elder Corliss comes over from Oakland and has been conducting a very interesting series of studies. On Thursday evenings Doctors Buchanan and Macdonald, of the Branch Sanitarium, are conducting studies, often taking the class down to the Sanitarium, where practical instruction in the use of water, etc., is given.

San Francisco has been passing through some troublous times, and the great strike, while it in some ways interfered with some phases of the work, gave opportunity to more forcibly present others. Our band of workers are all of good courage, and all are putting forth great effort

to set every available member of the church to work for his neighbors. We ask our brethren throughout the state to remember in their prayers the work in San Francisco.

W. S. Sadler.

### FRESNO AND HANFORD

There will be a general meeting at Fresno, Nov. 29 to Dec. 7, 1901, and at Hanford, Dec. 7 to 14, 1901. Elder A. T. Jones, and probably J. O. Corliss, will be in attendance, and a general rally of all our people in central California is expected at these meetings. They will be important gatherings.

### VISIT TO LAKE COUNTY, CAL.

Friday, October 5, my wife and I left home for a trip into Lake County. Spent the first Sabbath and Sunday with the church at Calistoga. This was quarterly-meeting occasion and the ordinances of the Lord's house were celebrated. We enjoyed the services and visits among the people, and trust that they were profited by the same.

Monday, October 7, at 11:30 A. M., we took the stage for Lakeport, nearly sixty miles distant. Reached our destination about 9:30 P. M. We remained in this section of the country two weeks, visiting all the Sabbath-keepers that we could hear of, and held Sabbath-school and meeting each Sabbath. On the last Sunday we spoke at 11:30 A. M. in the private home of Sister Hurlbert. Sister Hurlbert is building and arranging to care for a large number of homeless children, and may the Lord richly bless her and guide her in the noble enterprise.

H. A. St. John.

### THE INSTITUTE IN SAN FRANCISCO

The institute which will begin in San Francisco about the middle of December will continue for about one month. It will be an excellent opportunity for those who desire to become successful workers to receive instruction and training in the Lord's work.

Instruction will be given to aid our younger ministers, licentiates,

and Bible workers in becoming more efficient laborers in the cause, and also to prepare them to teach other workers how to succeed. The canvassing work will also receive special attention. All who have been engaged in that work in former years, and all others who desire to enter it, will be given free board and lodging during the institute, and such other help will be given as is necessary to encourage faithful, devoted, sacrificing persons to take hold of the work and remain in it.

Only such as give evidence of having these qualifications, and who give promise of a fair degree of success in the canvassing work, will be advised or encouraged to take up that line of work. The experiences of the workers during the institute will enable those who are conducting it to ascertain who should be advised to take up and continue in that work.

Free board and lodging is promised with the understanding and on condition that the workers shall perform all the labor connected with the running of the institute, such as preparing the food, caring for the rooms, etc.

Those who desire to attend should address the writer, at 301 San Pablo Avenue, Oakland, Cal., without delay. Any one desiring further information in regard to the institute should write as above directed.

M. H. Brown.

### RECEIPTS FOR OCTOBER, 1901

Healdsburg College . . .	\$ 31 22
Orphans' Home (sustenance fund) . . . . .	208 92
Orphans' Home (building fund) . . . . .	20 50
Joseph Leininger building fund . . . . .	152 51
Material fund "Christ's Object Lessons" for relief of schools . . . . .	18 00
Sabbath-school donations . . . . .	159 37
Work in the South . . . . .	15 00
Southern Publishing Co. . . . .	9 00
Foreign missions . . . . .	244 05
India (solicited by Miss Burrus) . . . . .	236 64

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

**TITHE RECEIPTS FOR OCTOBER**

Alameda, \$179.95; Arcata, \$17; Arroyo Grande, \$42.20; Bakersfield, \$12.20; Bishop, \$14.90; Blue Lake, \$23.05; Burrough, \$29.50; Calistoga, \$46.55; Chico, \$32.40; Concow, \$10.50; Crows Landing, \$39.10; Crystal Springs, \$35; Dows Prairie, \$15.60; Eureka, \$122.30; Ferndale, \$68; Fresno, \$536.34; Glennville, \$87.10; Grangeville, \$79.25; Grass Valley, \$97.15; Hanford, \$90.50; Healdsburg, \$644.25; Lakeside, \$12; Lemoore, \$81.41; Morganhill, \$58.90; Napa, \$102.18; North San Juan, \$2.25; Oakland, \$1,069.70; Paso Robles, \$15; Petaluma, \$153.35; Placerville, \$6.60; Red Bluff, \$77.67; Redding, \$20.50; Reno, \$97.75; Sacramento, \$165.86; San Francisco, \$647.25; San Jose, \$328.89; San Luis Obispo, \$42.65; Santa Cruz, \$39.33; Santa Rosa, \$173; Sebastopol, \$50.34; Selma, \$60.95; Soquel, \$27.88; St. Clair, \$79.55; St. Helena, \$100; Stockton, \$603.45; Susanville, \$19.15; Tulare, \$33.70; Ukiah, \$50.70; Vacaville, \$96.29; Valencia Street, San Francisco, \$94.10; Watsonville, \$190; Woodland, \$33; personal, \$113.06; total, \$6,874.30.

**UTAH**

A farewell meeting was held at the home of Brother S. J. Whitney, Salt Lake City, on the evening of October 15, in view of the departure of quite a company of our workers. There were Brother and Sister L. F. Hansen, who came to this field a few years ago as medical missionary nurses; Sister Caron, a sister of Mrs. Hansen, who has taught a little church-school the past year; Sister Whitney's aunt and Elder A. J. Osborne and wife. Elder Osborne and wife will visit the St. Helena Sanitarium on account of Sister Osborne's health. Sister Whitney's aunt goes to Tennessee to make her home with her son. Brother and Sister Hansen have accepted a call from the mission board to go to India, and Sister Caron returns to her home in Illinois, and may possibly accompany her sister's family to India.

While it is quite an undertaking for Brother and Sister Hansen to go to India with their little family, yet

they were willing to go if the Lord would have them there for the advancement of His cause.

The program for the evening was in charge of Brother Whitney, and consisted of prayer, by Brother Boeker, of the Sanitarium Health Food Company; music, recitations, a short address by Elder Alway, and remarks by the departing workers. The evening was an enjoyable one, though the brethren and sisters regret having to part with workers, and sincerely desire that their places may be filled by others.

A. J. Osborne.

**HONOLULU**

Since our last report we have canvassed one plantation, part of a second, a small settlement, and spent five days working in Kalihi, a residence suburb of Honolulu.

I have felt sure ever since getting acquainted with this field that the way to carry the truth outside of Honolulu and Hilo was by missionary canvassing. We have made an earnest plea many times for such a worker, but have failed to get him, so we decided to do the work ourselves. The manner in which God has signally blessed the work from the first moment we began is truly encouraging. We have not only been successful in selling books to Portuguese, Japanese, Hawaiians, and Anglo-Saxons, but the blessing of the Holy Spirit has rested upon us as we have preached the precious message of truth for this time from house to house.

We carry from three to six different books, and by the time we have outlined the truth in each the person has something to think of if he does not buy. On the plantations, however, the houses where we do not leave at least one book are the exception. Mrs. Howe has been with me in all the plantation work, but in the work near town I have been alone. One day's work will, perhaps, furnish a little pleasure and satisfaction to some of my California friends.

I started out in the morning with a full supply of courage, but for some reason a feeling of dread rested upon me that I could not shake off. On the way to the field I prayed earnestly, and the Lord

brought to my mind a meeting at the Oakland camp-ground. Those who were present will remember that, at a meeting when the canvassing work was under consideration, one brother spoke about encouraging the canvassers. While speaking to the same question, I took the position that, first of all, we must all get our courage direct from above. When this came to my mind, I said, "All right, Lord; I will take my courage from no one but You."

I went to the work with a light heart, and preached the love of God from the "Parables of Jesus," and the coming of Christ from "Heralds of the Morning," in fifteen families before I took an order. Then the Lord gave me two bona-fide orders and two conditional ones, and I came home happy.

The next morning I went out and took eight orders in a few hours. There is really no other work that we can engage in until our tent comes. I never was more thankful for the truth in the printed form than I am now, and truly the Lord does send His angels with those who go out to preach it to the people.

We are all glad to welcome Brother Behrens to our island, and trust that God will greatly bless his labors.

B. L. Howe.

**ITEMS.**

It is expected that a series of meetings will be held at Yuma, Arizona, between now and spring.

P. R. Albrecht, the state agent for northern California, will visit the Sacramento and San Joaquin Valleys during the next few weeks.

Elder E. W. Webster, superintendent of the Arizona mission field, who has been laboring at Flagstaff during the summer months, has moved to Phoenix, Arizona, to inaugurate a winter campaign.

Brother James Creamer, of St. Helena, Cal., has decided to go to Flagstaff, Arizona, where there is an opening for him to work at his trade as shoemaker, besides being of much assistance to the new church that has recently been organized.



## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

### A LESSON FOR TEACHERS

[The following, from the "Union Gospel News," should be carefully read by every teacher. Can you not find in these suggestions a remedy for the discouraging features in your work?—C. R. K.]

A rap at the door of the parson's study, and one of the Sunday-school teachers of his church followed the invitation to come in.

"Pastor, I want to talk with you a little about my Sunday-school class."

"All right," said the pastor, "I shall be most happy to talk with you."

"I have come this morning because I feel utterly discouraged about my class."

"How long have you had the class?"

"Five years."

"What seems to be your particular trouble?"

"I really do not know, and that is why I come to you. I have had the class so long, yet none of them are Christians, and it seems as though something must be wrong somewhere."

"Have you ever talked with them personally about accepting Christ?"

"No, not personally, but I have several times talked with them all together, urging them to be Christians."

"Did you give them an opportunity, at such times, to show whether they wanted to accept Christ?"

"No, I never thought of that."

"Do you really think you care for the souls in your class?"

"I thought I did, and yet I never gave them a chance to accept Christ. When talking with them together in the class, I can see now that I might have given them some opportunity of making some sign. But then I really have no time to talk with them personally. I only see them Sundays, and then only during the Sunday-school hour."

"How much time do you spend during the week praying for your class?"

"Well, I am ashamed to say it, but some weeks I never pray for them at all."

"About the personal work—have you no time at all?"

"Not a moment, as far as I can see."

"Did you ever pray for time to talk to each scholar personally?"

"No, I never thought of praying for time."

"How about writing to them? Could you not write to at least one every week, if only a few lines?"

"Oh, yes; I could do that!"

"When any of your scholars are absent, do you go to their homes to see why?"

"No, I have no time for that, either."

"How about sending them a postal-card, telling them that you are sorry that they were away, and that you will be glad to see them in the class the next Sunday?"

"I really begin to feel as though I had not been doing anything."

"Is there no time Sunday that you could see them, besides the Sunday-school hour?"

"I do not see where there is a minute to spare. You see there are regular church services to attend, the young people's prayer-menting, sometimes the missionary service, and then oftentimes an anniversary in another church that I want to attend."

"I am glad you feel so loyal about attending the church services, and are anxious to know what is going on in other churches, but I would very much prefer that you leave out one of your church services entirely, spending the time in calling on and talking personally with the members of your Sunday-school class. For what more important business can we have on our hands than leading the children of the Sunday-school into the kingdom of God?"

"I also believe that if you will make this matter a subject of earnest prayer, you will find many times in the week when some effort, however slight, may be made that will help your scholars."

"First, there must be a willingness on your part to sacrifice for the young souls intrusted to your care. It is certainly a matter of vital importance that every Sunday-school teacher should be in the

closest touch with her scholars, not tiring them with the subject of their salvation, but constantly keeping before them this great question in a tender, gentle, loving way."

### THE INGATHERING SERVICE IN HONOLULU

Sabbath, October 12, was set apart for our first ingathering service in Honolulu. Dame Nature was kind, showing her approval by giving us a beautiful day, clear and sunshiny, yet cool and breezy.

As the service had been contemplated for several weeks, everything was in readiness. A few of the sisters met the day before and decorated the chapel, and truly the effect did credit to their labor. Palms, ferns, boughs from many beautiful trees and shrubs, with flowers in profusion, almost covered the walls, while the organ, pulpit, and platform were ornamented with bouquets and vines, all attesting the goodness, power, and love of their Creator.

About thirty baskets filled with California oranges, grapes, plums, and apples, interspersed with Hawaiian bananas and coconuts, were arranged on the round kindergarten table in front of the pulpit.

The exercises of the day were in charge of Pastor B. L. Howe, while the song service was under the direction of Professor Howell. "We're Coming, We're Coming," nicely rendered by the children, opened the program. This was followed by prayer and a praise service, conducted by Dr. Cleveland. Several psalms, especially appropriate for the occasion, were read, and verses or testimonies of praise from almost all present ascended to the bountiful Giver of every good and perfect gift.

Several of the children spoke short selections or recited Bible verses, and the Chinese boys from the school sang, "Tell It Again."

A thank-offering amounting to over twelve dollars was voted to the Haskell Home.

A large number of children from poor families were present, and, after the literary part of the program, the baskets of fruit were presented to these and to the children of the Sabbath-school by Mrs. Kerr, the



superintendent, to whose interest and energy the success of the day's exercises was largely due. A number of baskets were sent to the poor or sick and were greatly appreciated. Services closed with a short prayer. May all who were present on that day be present at the great ingathering service in the kingdom of God.

Lena E. Howe.

“FEED MY SHEEP”

In the thirty-fourth chapter of Ezekiel the Lord says to the prophet, “I will give you a prophecy against the shepherds of Israel, because they have been specially appointed to feed the flock, but are specially occupied with feeding themselves.” The shepherds feed themselves, but do not feed the flock. We have been appointed shepherds, to feed the flock. The question is, Are we simply feeding ourselves? Are we reaching out to get all the truth we can, or are we feeding the flock?

Arbitrary exercise of the position as shepherds has been made, but they have not tended the sick, the broken-hearted, etc. Christ, in speaking about His sheep, says, “Other sheep have I, not of this fold.” He has them scattered all over the world. We are to go after them and bring them into the one fold.

The burden of the prophecy in Ezekiel is that the people who have truth have fed themselves, but have not fed the flock. Every soul we have had an opportunity to feed will have to be accounted for. That soul will be required of us, as it were. If we cease to feed the flock, we shall soon cease to feed ourselves. We get truth from God only for the purpose of giving, and when we quit giving, we shall cease getting. So the man who gives most truth to-day will get the most and have the most to-morrow, and every soul that gives less to-day will get less to-morrow. The fulness with which we shall be fed depends upon our earnestness in feeding others. This is a blessed promise for the flock. The Lord says, “You may have unfaithful shepherds, but I will look after you. I will see about you, for I am come to seek and to

save that which was lost.” There may be a large number of well-fed people, physically and spiritually, at the last day who have not fed others with physical or spiritual truth; these will be fed with judgment. We can not judge by appearances.

To these shepherds the Lord says: “Is it a matter of small importance to you that you have fed your souls with truth from heaven; that you have come in contact with life-giving principles, and then by your lives, your compromises, and indifference, trampled them underfoot, so that the flock will not want them? Have you come to the waters, as it were, of a beautiful stream, quenched your thirst there, and then muddied the stream with your feet, that others must see that the water is polluted? It is a grievous and terrible thing to Me.”

The Lord does not make an arbitrary difference between the shepherds. Every man who has light and truth enough to give another has the responsibility of a shepherd; the Lord has appointed him to be a shepherd, and as such he must do his duty. We should realize the solemn obligation that goes with truth. We should never forget the obligation of truth.

We ought to feel as Paul felt when he preached. Speaking of his ministry, he does not write, Woe to the heathen if I do not preach the gospel, but, rather, “Woe is me if I preach not the gospel.”

The great danger in the last days, before Christ comes in the clouds of heaven, is that which threatens the shepherds who feed themselves, but not the flock; those who have drunk at the fountain of truth to their full, and then have, by their compromise and indifference, fouled the waters thereof with their polluted feet.

W. S. Sadler.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Phil. 2:3.

He “is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” Eph. 3:20.

A NOTE OF ENCOURAGEMENT

A good work is being done by the Junior Christian Volunteers of Oakland, Cal., in visiting and carrying flowers to the sick and afflicted ones.

I have been much cheered and encouraged by the interest and sympathy manifested by the members of this society and especially of the following: Little Eleanor and sisters, Irene, Gertrude, and Alson.

It does one's heart good to see the children taking an interest in missionary work, and letting their little lights shine. This work will have its sure reward in the upbuilding of a good and noble character here, and a home in heaven.

There is also a missionary, Miss —, who comes and reads to me and also conducts some of my correspondence. This is quite a comfort and convenience to me and I appreciate it very much.

There is a crown of glory for those who are found in the way of righteousness.

Mrs. L. C. Bernier.

1529 West Street, Oakland, Cal.

[The foregoing communication was written by one who has received some benefit from our young people's work. It shows that even a flower given to a person who is unable to help herself is very thankfully received. We trust these few words will be the means of encouraging our junior young people to seek opportunities where some good deeds can be performed. A sorrowful heart can be cheered by the presentation of some of nature's beautiful blossoms and the thought that some one cares for her.—Ed.]

TOO SHORT

Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain-tops.—Phillips Brooks.

THINKING AND ACTING

Right thinking produces right acting.—Christian Instructor.

“The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.” Rom. 13:12.

**MEDICAL  
MISSIONARY**

**WHAT SHALL WE EAT? NO. 2**

The question of eating and drinking is of vital importance in this day and age of the world. The curse is resting heavily upon mother earth. Disease is fastening itself upon the animal kingdom. In order for one to be free from the different maladies, it will be necessary to abstain from flesh foods. Therefore, at the present time we have a vital question at issue. It is not safe for us to do now as others have done in the past, but we should consider the times in which we are living and God's message for today. We are standing on the borders of the eternal world. Already this old earth is receiving a taste of the seven last plagues. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" Read Joel 1:15-20. We see famine on every side; old earth refuses to yield her increase. Also we see the meat of animals cut off by disease, whole herds being annihilated by tuberculosis. "How do the beasts groan." Joel 1:18. It is a sad sight to see the dumb brutes suffering as a result of man's transgression, and hear their painful moans as disease fastens itself upon them.

Hosea, speaking of this time, says: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." Hosea 4:1-3. This language applies to the day of the Lord, or the time when the Lord has a controversy

with the nations. We find in Jer. 25:31-33 that this controversy is just before the time when the wicked are slain at the coming of the Lord. 2 Thess. 1:7-9. Therefore, we are now in the time of the controversy with the nations, and also in the time when flesh meats will be cut off by disease, even the fish of the sea.

The Spirit of the Lord has spoken directly on this subject: "I present the Word of the Lord God of Israel, because of transgression the curse of God has come upon the earth itself, upon the cattle, and upon all flesh. Human beings are suffering the results of their own course of action in departing from the commandments of God. The beasts also suffer under the curse. Disease in cattle is making meat-eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish, and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market-places, and disease among men is the sure result. The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. There is no safety in eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation."—Unpublished Testimony, July 26, 1898.

Scientists tell us that meat eating is dangerous. The Bible tells us the same thing, and the Spirit of the Lord brings us at this time additional warnings along the same line. What more can the Lord do? We are soon to witness the outpouring of the seven last plagues. Are we ready to enter the awful scenes? God has done His part in giving us ample warning in regard to disease and the proper care of our bodies. It is our place to conform to the will of God, and thus be transformed into the image of our blessed Saviour, and be ready for the last great struggle.

F. S. Whitelock, M. D.

**NATIONAL DRINK BILLS**

It is estimated that slightly more than \$1,000,000,000 was spent in the United States in alcoholic beverages in 1900, and the amount of beer and spirits consumed was 1,334,176,033 gallons, or 17.68 gallons per capita. This is somewhat below the highest rate of consumption, but it is above the average. In 1893 the people of the United States consumed 18.2 gallons of beer and spirits per capita, and since that year they have never reached so high a convivial point. In the mere quantity consumed we drink a little more beer and spirits than coffee.

In the United Kingdom, where the population is 41,000,000, the annual drink bill is about \$804,000,000, and the cost per capita is \$19.62, or nearly \$100 for a family of five persons. England spends more per capita for drink.

**WHY SLUM SALOONS PROSPER**

Workers in the slums report that frequently, where the daily wage is only \$1.25 a day, 35 cents will be spent for beer, leaving 90 cents for the support of a family of five children.

**CANVASSING AND  
MISSIONARY WORK**

**NORTH PACIFIC CONFERENCE**

REPORT FOR TWO WEEKS ENDING  
OCTOBER 25, 1901.

**HEALTH BOOKS.**

	Hours.	Orders.	Value.
Anna E. Krumm, O'Brien, Wash.....	36	8	\$22 50

**HERALDS OF THE MORNING.**

G. B. Collett, Salem, Or...	18	6	8 50
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**MISCELLANEOUS.**

T. J. Shaw, Auburn, Wash..	35	66	59 75
B. G. Booth, Linn Co., Or..	79	31	38 25
Ira E. Johnson, Fremont, Wash.....	31	15	29 75
D. Richards, Columbia Co., Or.....		6	16 25
Total.....		132	\$175 00
Miscellaneous sales.....			\$15 85

**MONTANA CONFERENCE**

REPORT FOR TWO WEEKS ENDING  
OCTOBER 26, 1901.

HOME HANDBOOK.

	Hours.	Orders.	Value.
L. A. Gibson, Gt. Falls...	59	10	\$45 00
D. E. Robinson, Missoula	49	8	36 00
T. G. Johnson, Helena ...	30	3	15 50

LADIES' GUIDE.

Mrs. M. E. Brewer, Chinook	7	26	75
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HERALDS OF THE MORNING.

T. S. Quinn, Billings.....	112	26	33 00
Total.....	54		\$156 25
Miscellaneous sales.....		110	25
Books delivered, T. G. Johnson, 30			\$65.75.

**CALIFORNIA CONFERENCE**

CANVASSERS' REPORT FOR TWO WEEKS  
ENDING OCTOBER 25, 1901.

HERALDS OF THE MORNING.

	Hours.	Orders.	Value.
Geo. Cary, San Jose.....	11		\$15 75

OBJECT LESSONS.

Mrs. C. H. Goodwin, San Jose.....	2	2	50
Mrs. V. Hardy, S. F.....	2	2	50
Homer A. Rue, Woodland..	18	11	75

HOUSE WE LIVE IN.

Mrs. C. H. Goodwin, San Jose.....	17	12	75
Effie Virgin, Pacific Grove	24	18	00
Ella M. White, Sanitarium..	50	72	54 00

HOME HANDBOOK.

Horace Munn, Oroville....	71	13	60 50
Mrs. A. E. Munn, Oroville..	23	4	18 00

LADIES' GUIDE.

Miss Minnie Embree, St. Helena.....	67	1	3 00
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STEPS TO CHRIST.

Mrs. R. C. Embree, St. Helena.....	67	27	14 65
Miscellaneous sales.....			69 90
Total.....	296	184	\$284 30

**SOUTHERN CALIFORNIA**

REPORT FOR TWO WEEKS ENDING  
OCTOBER 25.

HOME HANDBOOK.

	Hours.	Orders.	Value.
Mina B. Mace .....	83	17	\$79 50
Mrs. L. A. Strader .....	18	4	18 50

MARVEL OF NATIONS.

A. McDowell .....	70	20	27 50
T. A. Fleck.....	10	6	8 50

MISCELLANEOUS.

Mrs. J. D. Kelsey .....	15	41	30 00
T. A. Fleck .....	2	2	1 50
A. McDowell .....	61	61	45 00
Total.....	196	51	\$210 50

**SUCCESS AND FAILURE**

What the world defines as success is not always to be considered a positive good, such as faith, hope, and health. Many men who now are looked upon as prominently successful will be finally revealed as stupendous failures; and many, who in the eyes of the world are a complete failure, will receive the eternal sanction, "Well done, good and faithful servant." True success is not a natural endowment. A man may have the faculty to acquire wealth, to "make" a million or two "on the street" without any service to mankind, and be considered by his fellow-men as preeminently successful, and yet he may lack the real qualities essential for true success. It is a sad truth that mankind has so far lost sight of true success that financial gain has been set up as its goal.

And not the world only has this perverted idea of success. It may be found even among God's professed people. Many apparently think that the success of an enterprise can be determined only by its financial returns. Especially has this been true, and still is, to a degree, in reference to the work of the canvasser. The man who has sold \$50 and \$100 worth of books per week has been called a "successful agent," whereas he who has sold but \$10 to \$20 worth has been considered almost a failure.

The only remedy for this state of affairs is the adoption of the true idea in this work. Our main object in it must be to be useful. We must not engage in it for the sake of financial gain, but labor to accomplish the true object of the work. We must not for one moment lose sight of the truth that "the canvassing work, properly conducted, is a missionary work of the highest order." The clergyman who preaches for mere salary soon loses his power and influence, and may we not expect that the canvasser who overlooks his real mission will not be able to retain his influence for good? Men and women are wanted in this work now who possess moral stamina sufficient to carry them through every difficulty connected with it, who engage in it for the good they may do and not for financial gain.

Many good qualities go to the insuring of genuine success in the canvassing work,—consecration, a strong, hopeful heart, cheerfulness, kindness, industry, patience, perseverance, tenacity of purpose, a largeness of aim, power to control the tongue, swift percision of mental sight, the submission of the body to the will, and that prime factor, the continual presence of the Spirit of God, which is the combination of many good qualities in nice proportion and which will serve as "ballast." It will teach us to know ourselves, our position, and the amount of power needed for the work to be done.

True success is not governed altogether by circumstances, although it may to some extent be influenced by our environments. It is the privilege of every soul to make advancement. From the great Source of good all may draw the qualities essential for true success. "The canvasser should not rest satisfied unless he is constantly improving." The highest form of success is within his reach if he will but strive for it. Not until he has passed by the desire for gain can he enter upon the pathway that leads to the highest pinnacle of eternal success. The business world has become so onesided in its preoccupation with mere questions of gain that its highest ideal to-day is to get something for nothing. The primary object of the Christian business man (for such the canvasser is) is to give to the world that which can never be repaid by gold. When the canvasser possesses the qualities above mentioned, letting each one have its full sway, he will be eminently successful, even though mankind may consider him a failure.

Something also is to be said for failure. Because one does not succeed in a work at first trial is no evidence that he will never become efficient in it. It has been truthfully said that as long as we have the power to fail we retain the capacity of success, and we may finally sail past the wreck of our failure to a pleasant and happy haven. That many have not succeeded in the canvassing work is proof, not of their inability to do so finally, but that there is something wrong in their methods, or

perhaps in their judgment. It would be far better if hundreds would engage in this work and make some false steps in their beginnings, rather than to consider themselves incapable and shirk the efforts. It is a great mistake to lose heart and drop out because of one or two failures. The weaver does not consider a piece of cloth ruined because one thread breaks, but he joins it and goes forward. Even so may we go forward, in His strength, to ultimate success, though we break the thread of our intent, not only once, but many times.

Many fail in the canvassing work for lack of "staying power." They can make a bold dash and get along splendidly as long as everything goes along smoothly, but they lack "grit." When they come to the "hard places" their enthusiasm is gone and they leave the field discomfited.

Another reason for failure is a lack of thoroughness, a dislike for details. As long as a canvasser is thorough in his work, attending to all its minutest details, he will have no occasion to complain of failure. But the moment he becomes careless and neglects the little things, he has entered upon the road that inevitably leads to failure and discouragement.

Perhaps the cause of failure to the largest proportion of canvassers may be found in the neglect of close application to their work. Untiring diligence and long hours are indispensable to the achievement of true success in this as well as in all other kinds of business. Many overlook this fact, and when they fail to get full remuneration for half service rendered, they give up because they "can not make a living at it." It is the aggressive canvasser that wins. He who opens closed doors, who goes through obstacles, not over or around them, can not be daunted. We want men and women in this work who carry victory in their very gait, who walk with positive certainty, men and women who do not waver nor doubt, who will not turn to the left or right of their aim, though a paradise tempt them. Such will never fail, but will carry true success with them into the eternal world.

P. R. Albrecht.

**MISSIONARY WORK BY CORRESPONDENCE**

**HOW TO WORK**

Work in faith, believing. Matt. 28:19,20. To the eye of faith, doors are opened that lead to blessed service, and plans laid bare that reach the secret places in needy hearts.

Keep filled with the spirit and the message for to-day. God will guide to the places or persons who are willing to receive light.

Missionary work by correspondence is just as much a definite, individual work as personal visiting and Bible-reading. God's nearness and His readiness to bless are the same whether we can see the person we are laboring for, face to face, or if we can write to them and pray as we write.

How do you get your names? Begin at Eccl. 9:10 and ask the Lord who of those nearest you by ties of blood or marriage He would have you take as your readers, then among friends, former associates, schoolmates, neighbors of other days. These may keep you busy a year or more. Then some evening in social meeting tell the dear household of God of the blessings you are receiving in your work, and ask them if they have any friends or relatives that you can add to your list. Perhaps some of the brethren or sisters have been canvassing in some rural district or large city, and they will give you names and addresses of purchasers of the books they carried, or you may send directly to any canvasser or canvassing agent for names to use.

Having secured your names, let your heart and your hands work in harmony with God for the salvation of these persons. As you pray, remember that God wants to save them; and in looking for an instrument which He can use, He has found you. Then stand ready to be moulded for the proper service to fit each case.

Perhaps five names would be as many as you could begin with, and as you pray for light, let each name in full keep its place in your prayers.

Your record books will prevent confusion, and can be arranged so as to show a month's work under

each name, giving number and date of each letter, tract, and paper sent to each person.

Be very careful to spell each name correctly, and have the exact address. Much time and trouble will be saved by being particular in the little things.

SAMPLE RECORD BOOK

Oct.	Mr. G. A. Robinson, Clyde, Cook Co., Ill.	Extra. Signs. No.	Signs. No.	A. of G. No.
14	.....Sentinel	8	22	49
21	.....P. H. J.	36	23	367
28	.....Ins.	29	24	16
	.....Little Pr.			
	Mrs. Amelia Johnson, 416 Maple Ave., Marshall, Colo.			
7	.....P. H. J.	5	21	110
14	.....M. Mag.	8	22	49
21	.....Sent.	11	23	367
28	.....True Ed.	3	24	16

Will explain further next week.  
Mrs. A. C. Bainbridge.

**READ THE BIBLE SLOWLY**

Slow reading is essential for the mastery of books.

Harriet Martineau says of herself, "I am the slowest of readers, sometimes a page an hour." But then, what she read she made her own. We must read slowly, with deep thought, earnest prayer, and the help of the Holy Spirit, in order to get the treasures of divine truth which are incorporated even in the shortest and seemingly simplest sentences of the Word of God. We must put away even good books which stand in the way of reading the best book of all,—God's Book. A college professor used to startle his class by saying, "Young gentlemen, do not waste

your time over good books." Of course, the boys would ask, "How can there be such a waste?" But deeper thought would show them that if any one gives time even to good books at the cost of neglecting the best, there is deplorable waste.—Gateways to the Bible.

### HOME MISSIONARY WORK

The fact is impressed upon me more each day that the great work of preaching this gospel of the kingdom to all the world can never be done by the elders, Bible-workers, and missionaries. The Lord's coming would continually be delayed if it all rested with them. But it must be, as Mr. — once said it was, that every Adventist—man, woman, and child—is a missionary.

I think we are looking now, as never before, at the canvassing work. Much hope is felt for the results of this line of labor, and we are all rejoicing to see new life infused into it. The Lord said to Israel of old, "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests and an holy nation."

Is not Israel of to-day to be a kingdom of priests? a nation of teachers of God's truth? Where is the true follower of Christ that is willing to be left out of this work? Can not each one of us minister the truth unto some? Many in their homes are writing letters, distributing tracts and papers, and loaning books. A good work is being done by each faithful minister of God's Word in this way. But the work is so urgent. The King's message demands haste. Can we not do more?

The work in India calls for means to carry it forward. The work in the south is sadly in need of help, and the whole world calls loudly for help, that the warning message may go to all parts of the earth speedily. Now is the time of the great financial harvest of the year with nearly all shop-keepers, the time that they are filling full their stores with holiday goods for Christmas. Can not our sisters, and our aged brethren who have been spared beyond the days of active labor, and many of

the children, find a few spare hours each week from now till Christmas to present to friends, acquaintances, and strangers some of our small books? Those that are illustrated and have pretty covers make beautiful Christmas gifts, and will carry a blessing with them, and often prepare the way for the Christian canvasser with his larger doctrinal work. We will find that our friends prefer to buy from us to purchasing from strangers. People desire good books for their children for Christmas.

"Christ Our Saviour" and "Easy Steps in the Bible Story" are excellent for this purpose, while "Mount of Blessings" and "Steps to Christ" are helpful to adults. All four of these books are very salable. It saves time to order a few books to commence with and deliver as you sell where people are prepared to take them.

We can find many opportunities to carry forward this line of work if we will earnestly ask God to give us wisdom to see the doors that He opens before us.

In commencing this work I first offered the books to the ones with whom we were having a Bible-reading, then called at the adjoining houses. After supper I called at two more houses before time for our evening Bible study. Although so busy that it often seems impossible to find time to write a letter, I was enabled by this extra work in the odd moments to drop \$7.00 into the envelope for the Orphans' Home, and how many may be helped by the books placed in their hands God alone knows.

Let those of us that are not able to do great things be faithful in little things. Much may be accomplished in this way if each one that can will do their little. First, the distributing of thousands of books; second, the bringing of gifts and offerings into the treasury of the Lord, that the loud cry may be hastened and we do our part.

Even an invalid, one of the "shut-ins," may engage in this labor of love, and constantly keep on hand a few books to sell to friends and callers. When it is known, through sympathetic friends, of their desire to do good in the world, they will often dispose of the books without any effort; the books will be asked for.

I called on a sick friend. I did not think it best to offer her a book, but I had a few left on my arm. In the course of our conversation I told her of my day's work. She asked to see my books and took one. Then she called her nurse in and she took one also. Another lady handed me a dollar for the seventy-five-cent book, and said, "Keep the change for the work."

This surely is work in which all may help, even those of us who have little time, gift, or talent. It may be the stepping-stone to more extended labor and usefulness for many, and may develop some good workers in the canvassing department.

Let us be sure that we are not of those who hide their talent in the earth, but let us be faithful, whether we possess one talent or five, that we may enter into the joy of our Lord at His soon coming.

Mrs. Lena E. Williams.

Bisbee, Arizona.

### INDIVIDUAL WORK

What are we doing individually for those around us? The great commission, which says, "Go out quickly into the street, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," does not refer alone to the minister, but to each one of God's commandment-keeping people. God expects every one to do his part at this time, and to do it quickly. We can not afford to neglect this work, for by it the coming of our Lord is hastened. There must be no sleepy movements on our part. The times in which we are living demand the most earnest consecration and work. Souls all around us are dying without the bread of life. Can we sit still in our comfortable homes and see our friends and neighbors in such peril and not lend a helping hand? But, says one, I am so busy. It is the work of Satan to so occupy our time that a moment will not be left for Jesus.

I remember a talented sister who complained bitterly of the lack of time, and she was a most ambitiously busy little body. One day a friend who was interested in mis-

sionary work called to see her, and found her very busy, as usual. The work she was engaged in was a piece of very artistic needlework, which required weeks of patient toil to complete. She showed her visitor the patterns already finished, telling her the time required to do each piece. As she exhibited the last one, she said, "Here is a flower that took me three weeks to work." Her visitor stopped her, and, taking the beautiful needlework, examined it carefully.

"You say this little flower took three weeks of your time?"

"Yes."

"Now, I want to tell you what the Lord has enabled me to do in that length of time. You know the family that lives in the same block you do, on the opposite side."

"Yes, I know them well."

"I have been holding Bible-readings and visiting them, and all have accepted the truth, and I began only three weeks ago."

"Oh, I am so glad they have accepted the Saviour! I have been impressed many times to visit them; in fact, they have invited me to come over and read the Bible with them, but I have been so busy!"

She then took the needlework from her visitor's hand, and looked at it silently for a few moments, then said, "I wonder if this has kept me from doing the work of my Saviour."

Tears gathered in her eyes as she exclaimed: "I never saw the cause of God as I see it now, and by His help no more time will be spent at such work. Satan has kept me busy, while my neighbors, who were calling for light, were left in darkness."

As the two knelt in prayer, confessing their sins, and calling upon God for help, a new light came into that home, which has since been the means of helping many a poor wanderer.

This illustrates how Satan will keep us occupied with nonessentials, and make us believe we are the busiest people on earth, when really we are not accomplishing anything of lasting benefit for ourselves or others.

Oh, let us arouse and behold the fields already white for the harvest! The time to save souls is fast slipping by. Eternity is before us. Whom will we help to spend it with Jesus?

House-to-house work is the most successful way of reaching the people. Every one can have a part in this work. We have literature on every phase of the message, and by visiting and talking with our neighbors, we can get some, at least, interested and willing to investigate. God has done His part. Now will we lay aside all nonessentials and do our part? None need stand without the vineyard and say, "No one has hired me." The Master says, "Go in and work," and the reward is sure.

May God help us in my prayer.  
T. S. Whitelock, M. D.

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#### HINTS AND HELPS

1. When the name of Christ becomes everything to a Christian, it will do everything for him.
2. If any one has a right to always be strong and of good courage, it is the man who knows that Christ has saved him.
3. Whenever we know that God has sent us, we may also know that He has gone before us.
4. Great things may be done by the weakest one who is willing to trust in God and do his best.
5. The devil never loses any time in beginning to stone the Christian whose face has begun to shine.
6. If our enemies are God's enemies, the war will surely bring us good.
7. Whenever the preacher goes into the pulpit, he ought to tell his congregation what God has said about something.
8. God will give plenty of light to those who love it.—Ram's Horn.

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#### WASTED TALENT

The worker, while he should not depend on himself, nor be conceited, should have a proper appreciation of his own abilities, in order that he

may feel an adequate amount of responsibility for their use. Some people are marvelously humble when it comes to doing anything, and this humility is not always put on for the occasion. The devil told them they had no talents, and they believed him. But the devil will not try to help them out when they are called to an account for that wasted talent. We should desire to have a revelation, both of our ability and our opportunities, that we may employ the one and grasp the other.—Our Young Folks.

### ITEMS OF INTEREST

Elder A. T. Jones is devoting considerable time at Sanitarium, California, holding meetings with the employees of the St. Helena Medical and Surgical Sanitarium.

Dr. A. N. Loper, who for many years was the medical superintendent of the sanitarium at College View, Neb., is at present visiting the St. Helena Sanitarium.

On October 22, Elder L. R. Conradi, who is president of the General European Conference, was in Constantinople, having just completed a very successful trip through Russia.

In this Pacific Union Conference many church-schools have been started this year, and they are enjoying a good attendance. The present outlook is that the attendance at the colleges in this district will be the largest chronicled in recent years for these institutions.

We would call special attention to the announcement in another column of an institute for workers, to be held in San Francisco. It will be a splendid opportunity for those who desire to secure a better preparation for the Lord's work. The best instructors in the state will conduct the institute. Begin now to plan for it.

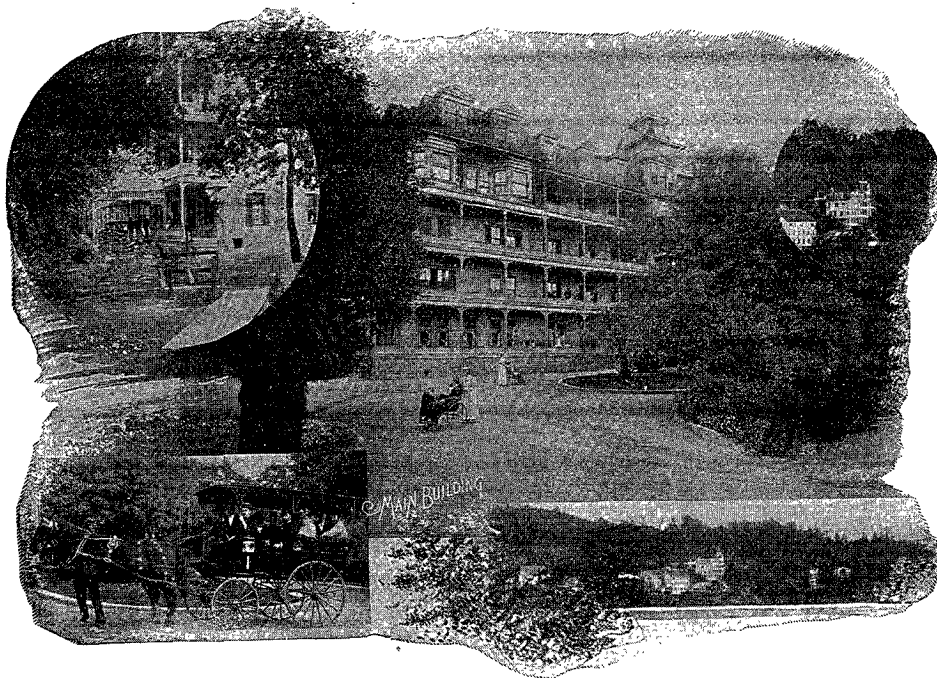
(Continued on page 16.)



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

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Elder W. T. Knox will be on the Pacific Coast again by the time this notice is read.

Mrs. L. Flora Plummer, corresponding secretary of the Sabbath-school Department of the General Conference, made a brief but pleasant call at the "Recorder" office last week.

Elder J. N. Loughborough is planning to spend the month of December with the students at Walla Walla College, conducting a course of studies on the rise and progress of the message.

Mrs. E. G. White, accompanied by her secretary, Miss Sarah McEnterfer, took the train for New York City, November 7. Sister White expects to spend several weeks in public labor in New York, and then visit some other points prior to returning to the coast about the first of the year.

Many of our readers remember Brother George Teasdale, who labored in the California Conference for a time while receiving his education at Healdsburg College, and then returned to his home in New Zealand. Recent advices state that he and his wife have volunteered to labor in Sumatra, assisting Brother and Sister Munson, who opened up the work on that large island.

We trust that all will carefully read the article entitled "Home Missionary Work," in this number, then seek the Lord for wisdom to know what your duty is. We would be glad to have all home workers report to us each month.

You can condense your report and send it on a postal-card if you wish. We shall be glad to give a summary of these reports, either monthly or biweekly, in the "Recorder." The Lord has told us that our only safety is in disseminating the light which we receive. This is not to interfere with your system of reporting to your churches.

At the recent General Conference Council, held in Battle Creek, Mich., it was decided that the canvassing work in England should be strengthened, by selecting four experienced canvassers from the Australian Union Conference and six experienced canvassers from the United States, who are to go to the English field, with the general canvassing agent next spring.

The importance of our denominational literature and its circulation received considerable attention from the brethren in council. We believe that, as a result, we will see this department of our work making more rapid advancement than ever before.

## ONE BY ONE

It is sad to notice that some of our most efficient workers are called to lay aside their work and rest until the Life-giver comes.

This fall, in the space of but a few weeks, Elders H. P. Holser, Dan. T. Jones, and F. L. Mead have passed away.

Elder Holser was for many years the leading worker in the European field, and of late had direct oversight of the field around the Mediterranean Sea. For more than a year he has been struggling against the disease to which he had to yield.

Elder Dan. T. Jones is quite well known by our Pacific Coast readers, as he was the superintendent of this General Conference district for a number of years. When it was decided to start the work in Mexico, Elder Jones was selected to look after it, and in connection with the sanitarium at Guadalajara, Mexico, he has labored faithfully. And now, while he sleeps, the work of his hands will continue to shed forth rays of light to those in darkness.

In the vigor of life our dear Brother Mead has been called to lay aside his burdens. Elder Mead spent many years as general canvassing agent of the General Conference, prior to going to Rhodesia (Matabeleland), Africa, to look after the mission farm and out-stations in that inland and neglected field, and here it was that he was called to give up his life.

Other workers must be called to fill these places which have been vacated. But not only these places are calling for consecrated men, but many other lands, not yet entered, are calling loudly for representatives to come to give the message for this time. As the labors of these brethren, who have fallen at their post, are reviewed, may many be influenced to step forward and take hold and extend this message of salvation to the world. I.

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