

PACIFIC UNION RECORDER

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

VOL. 1

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No. 12

THE CHURCH

THE CHURCH

DELEGATE CONFERENCES AND
CHURCH ORGANIZATION

"They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Acts 15:2.

Concerning this gathering and its deliberations, we read, in "Spiritual Gifts," vol. 3, page 375, that it "was composed of the founders of the Jewish and Gentile churches. Elders from Jerusalem and Antioch were represented.

"The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree."

In the Testimonies we are counseled to study carefully the experiences of the past which led to the establishment of order among Seventh-day Adventists. In tracing these, in the order of their occurrence, we now come to the fifth and sixth steps, which were conferences composed of duly-elected delegates, and church organization.

We were instructed that it was God's will that order should be established, to avoid confusion. When discordant elements came into our conferences, it led to prayerful study whether action should not be taken to remove this difficulty. We were taught

that "the angel of God" had said that, in order to shut the door against such discord, we must "flee to the Word of God, and become established upon order."

In our assemblies in those early times, when no restraint was upon any one, when one had just as much right to occupy the time in our public meetings as another, we were greatly annoyed by turbulent-spirited men. At one of our gatherings in Battle Creek, Michigan, a minister from another denomination, who had lately begun the observance of the Sabbath, a stranger to us all, actually undertook to open and control the meeting. In the gathering of 1860, when it was finally decided to legally organize, we were much annoyed with advocates of freedom. This all led to a study of what was wanting to promote union and harmony in our yearly state meetings. Taking the Scriptures, and looking at the councils of the Jewish Church, where points of interest were to be settled, the action seemed to be that of elders and rulers selected by the people. So it was also in the Christian Church, as we have seen in their mode of procedure at Jerusalem, on the question of circumcision.

In "Testimonies for the Church," vol. 1, page 652, we read that "the travels of the children of Israel are faithfully described; . . . their perfect organization and special order, their sin in murmuring . . . and rebellions; . . . this faithful picture is hung up before us as a warning, lest we follow their example of disobedience, and fall like them."

The same writer, in speaking of the apostolic church, said, "We should take as special measures as they did to secure the peace, harmony, and union of the flock."—Supplement to Experience and Views, page 16.

In an address delivered by Elder James White before the conference assembled in Battle Creek, in April, 1861, published in the "Review," June 11, 1861, it was stated that a more complete organization of our churches was called for. Those assembled made and adopted the recommendations favoring this, and a committee of nine ministers was selected, who were requested to hold a Bible class and seek light upon this subject, and that the same be published in the "Review." Their report was prepared, which set forth the scriptural testimony on church order and church officers. They also called attention to the propriety of elected delegate representation from the several states in a General Conference, and similar representation of churches in their state conferences. In reality this was where the plan was accepted of having delegates duly elected for the meetings of our general and state associations.

Of the battle in the establishment of organization, we read in "Christian Education," "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; but the victory was gained at last; and now shall the church be disorganized because of indifference, formality, and pride?"

One of the principal claims made by those who warred against organization was that it abridged their liberty and independence; that all should have an equal chance, and that if one stood clear before the Lord, that was all the order and organization that was needed, etc. But in some instances it seemed as though the liberty these men wanted was liberty to take about all the time of the meeting to drive through their own peculiar notion of things, and that without regard to whether others had much of the time.

Of the position of opponents at the time of the contest for church order, we read: "Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. . . . He deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. . . . All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery."—Testimonies for the Church, vol. 1, page 650.

In the "Review" of Aug. 7, 1894, it was said, "The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be."

"While it is necessary that there be counseling together, and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power."

On reading the article, some jumped at the conclusion from this first paragraph that now it was to be every man for himself, and that they would have no more need of conference committees to guide the work. This same spirit had been partially manifest still earlier, and seemed to have been met in a communication, dated Jan. 14, 1894, which reads: "Why not keep steadily at work in the

lines that God has given us? Why not walk in the clear lines He has revealed; and, in place of tearing to pieces that which God has built up, work on the side of Jesus Christ?"

"We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time."

J. N. Loughborough.

OFFICIAL LIST OF LABORERS

The following is a list of laborers in the employ of the Northern California Conference:—

*Albrecht, P. R., Oakland, Cal.
 Bagby, J. W., Armona, Cal.
 *Bond, W. G., Hanford, Cal.
 Brorsen, A., Oakland, Cal.
 Brown, M. H., Oakland, Cal.
 Cady, M. E., Healdsburg, Cal.
 *Case, Nina M., San Francisco, Cal.
 *Castberg, C., Oakland, Cal.
 Corliss, J. O., Fruitvale, Cal.
 Courter, H. F., Guerneville, Cal.
 Derby, J. A. L., Healdsburg, Cal.
 *Dillon, I. P., Anderson, Cal.
 *Dillon, Mrs. I. P., Anderson, Cal.
 Douglass, G. B., San Francisco, Cal.
 Everson, C. T., Lorin, Cal.
 *Ferguson, Mary E., Santa Rosa, Cal.
 Fero, D. T., San Jose, Cal.
 Gardner, C. M., Eureka, Cal.
 Gauterau, F. D., Laton, Cal.
 *Halliday, Walter, Oakland, Cal.
 Hansen, J. F., Oakland, Cal.
 Harmon, J. S., Healdsburg, Cal.
 Hibbard, E. J., Healdsburg, Cal.
 Hickox, A. S., Red Bluff, Cal.
 *Hickox, Belle, San Francisco, Cal.
 Israel, M. C., Red Bluff, Cal.
 Jones, A. T., Oakland, Cal.
 Kellogg, A. S., Healdsburg, Cal.
 Leland, C. E., Oakland, Cal.
 *Marchus, Amos S., Eureka, Cal.
 *Marchus, C. G., San Francisco, Cal.
 Martin, C. N., John Adams, Cal.
 McClure, N. C., Healdsburg, Cal.
 *Mendenhall, Florence, Santa Rosa, Cal.
 Miller, C. N., Tres Pinos, Cal.
 *Miller, Mrs. C. N., Tres Pinos, Cal.
 Morrison, Isaac, Sacramento, Cal.

*Morrison, Addie J., Sacramento, Cal.
 Morton, A. J., Watsonville, Cal.
 *Parlin, Mrs. E. E., San Francisco, Cal.
 *Parsons, D. A., Oakland, Cal.
 *Parsons, Mrs. D. A., Oakland, Cal.
 Rine, G. W., Healdsburg, Cal.
 Richards, B. F., San Francisco, Cal.
 Sadler, W. S., San Francisco, Cal.
 *Sadler, Mrs. W. S., San Francisco, Cal.
 *Sample, W. V., Oakland, Cal.
 Scott, Henry, Healdsburg, Cal.
 *Scott, L. A., Los Angeles, Cal.
 Shaeffer, F. R., San Francisco, Cal.
 *Shaeffer, Ella, San Francisco, Cal.
 Sims, W. L., Redding, Cal.
 *Sims, Mrs. W. L., Redding, Cal.
 *Steele, Helen M., Guinda, Cal.
 St. John, H. A., Sanitarium, Cal.
 St. John, M. H., San Francisco, Cal.
 Tait, A. O., Oakland, Cal.
 Taylor, C. L., Sanitarium, Cal.
 *Thorn, Mrs. M. B., San Jose, Cal.
 Thurston, H. G., Fresno, Cal.
 *Wahlberg, Sophie, Oakland, Cal.
 White, W. C., Sanitarium, Cal.
 Wilcox, M. C., Oakland, Cal.

Those whose names are preceded by an asterisk are missionaries. The others are ministers.
 M. H. Brown.

JUST HOBBLING ABOUT

There are a great many church-members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in this nineteenth century. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves, they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them.—D. L. Moody.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Ps. 34:15.

"The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate." Ps. 34:22.

THE FIELD

HONOLULU, TERRITORY OF HAWAII

About July 1 of the year just ending, word reached us at Lewiston, Montana, to consider the request of the Pacific Union Conference to make the Hawaiian Islands our field of labor. After seeking the wisdom God has promised, we felt free to accept the call; and after the tent effort at that place had been carried along far enough so we felt free to leave the work, we started, by way of wagon, for Great Falls. Making arrangements for transportation of our goods, we left via the Great Northern Railway for Vancouver, September 16, and took the steamer for Honolulu September 20, arriving at our destination September 29. The voyage was somewhat stormy, but our trust and peace in God cheered us, and the study of His Word was precious.

We found kind friends waiting for us at the wharf, and were impressed that, although strangers to all in one sense, yet the truth of God unites us into one great family of children. Everything in the way of temporary provision had been arranged for us, and a rest on land was very much appreciated.

THE ANGLO-CHINESE ACADEMY

This school for Chinese boys has grown from small beginnings, and the faithful labors of different ones who have been connected with it, till at the present time the number attending amounts to over one hundred. Some come, while others go, so that the exact number could not be given for any length of time.

On account of failing health Prof. W. E. Howell and family left for the coast, and Elder B. L. Howe and wife had to be called in to fill vacancies, while Prof. I. C. Colcord takes the principalship of the school.

Inasmuch as the Chinese own the buildings and grounds, and their children are sent to the school for merely an education to fit them for business positions in

the world, the teachers have felt that we could not pursue the same course, from a religious standpoint, as is the case in our colleges in the states and elsewhere. However, in all the studies the utmost liberty is allowed to teach of God and His work. We have thus an opportunity to teach the truth and leave the pupils free to accept. The boys are prepared to fill business positions if they so desire, but we are glad to say that the seeds of truth are beginning to bear fruit, and some are deeply impressed to take their stand for the truth. We are studying with two who have decided to be Christians, and who may be baptized by the time this will reach the readers of the "Recorder." We expect that it will meet with decided opposition from their parents, but are willing to leave the result with God, when souls decide to obey Him. The Chinese, for the most part, here in the islands are of the more intelligent class, but are here principally to make money, and young men gathered out from among them may prove to be a great help in the work in China.

HONOLULU SANITARIUM

Like the school at this place, this institution has had its struggles as well as its victories, and is exerting an influence for good upon the community. Though the patronage is not large, yet, considering rent and other disadvantages, we believe it has done remarkably well. It is apparent to all that a change of location would be very desirable, and gentlemen nurses and help are almost a necessity to the welfare of the institution. Our prayers and hopes are that this need may soon be supplied. While the climate here is in one sense all that could be desired, and nature has been lavish in bestowing many blessings upon these islands, yet, notwithstanding this, people are sick here as well as elsewhere.

THE CHURCH

The church in Honolulu has been established for some seventeen years or more, Elder Healey, of California, we believe, being the first to bring the glad tidings of

the third angel's message to this place. Some at that time accepted, while others have started in the service of the Lord later on, and for the most part now it is composed of members of other churches, who have either moved here or have been sent to this field. We have of late studied the topic of tithes and offerings, and would like to mention here the result of our study, as found in the Scriptures and Testimonies, especially "Patriarchs and Prophets," chapters 50 and 51, and volume 6 of the Testimonies, pp. 269 to 287. We found that first-fruits and a tithe of all belong to the Lord; a second tithe to be devoted to needy ministers, strangers, fatherless children, widows, and yearly feasts; regular offerings, consisting of Sabbath-school donations, ten cents a week for foreign missionary work, annual offering, and church expenses; special offerings to Christiania Publishing House, Skodsborg Sanitarium, relief of schools, orphans' home, Religious Liberty Association, and free-will offerings. We were much impressed with the articles on tithes and offerings recently published in the "Recorder," and the blessing God has in store for His people in giving.

INHABITANTS

According to the census report of 1896, there were at that time in the eight islands comprising the group, 109,020 inhabitants. Of this number only 39,504 were Hawaiians, or natives. The Japanese number 22,329, and the Chinese, 19,382. The balance is divided among Americans, Portuguese, mixed, and a number of other nationalities. Since this report there is said to be an increase among all excepting the natives, who are dying out from year to year.

SCHOOLS

The school statistics show that in the year 1899 there were 143 schools, with 344 teachers and 11,436 pupils, and 46 private schools, with 200 teachers and 4,054 pupils. In some respects the schools are doing good work in bringing about a better condition of things in society; but to one who knows the truth, the work is

but half done, and with it errors are instilled into the minds of the youth, which are hard to dislodge. The natives are more careful in sending their children than almost any other nationality, except, perhaps, the Americans. The Chinese look upon education mostly from the standpoint of its being a help to them in making money, and in this they are greatly encouraged by the churches of the world.

PLANS OF WORK

Since coming to this place, we have thought much of how we could best labor in bringing the gospel to every soul on the islands. For the most part, sugar and rice plantations cover all the land that can be cultivated, and are owned and controlled by large corporations; and tent work on a plantation would not meet with success, as the manager would quickly oppose and stop anything that would interfere with their laborers. The only plan that has seemed might be successful in bringing these thousands of plantation laborers the message of the Lord, is through the canvasser, and then have this followed up with personal labor. We are very much in hopes that the Lord may lay this burden upon some one who will remain at his post of duty till the work is finished. We hope to find some here on the islands whom God has called for this work. We need canvassers of English, Portuguese, and other nationalities.

The cities and villages of the islands are few in number, and perhaps Honolulu and Hilo are the only two that could properly be called cities, whereas about all others are plantation headquarters. We had thought to put forth a tent effort in Honolulu the coming summer, and, in connection with it, make a thorough canvass of the city, going to every house and personally inviting the people to attend the services, and leaving reading matter with each family, thus bringing the message to every house. From all that appears at present, this effort would not meet with the approval of the churches here; but by putting reading matter into the hands of

the people, they could see for themselves where the truth is. Should any one feel impressed to send us help for this work, both for tent expenses and for providing reading matter, we will greatly appreciate it. And we believe our Father will move upon the hearts of some of His children to do this.

At present we are holding cottage meetings in the evenings for the Portuguese and Germans, and hope to be able to canvass for the "Signs" to prepare for tent work. Our courage in the Lord was never better than now, and we will keep on laboring and praying for heaven's blessing upon others and ourselves.

J. H. Behrens.

NEW SOUTH WALES, AUSTRALIA

We have now been in this field about four months, and, notwithstanding many unexpected hardships and disappointments, we are both well and of good courage in the Lord. This is a field of "magnificent distances" and meager financial resources. This conference embraces an area of 310,700 square miles, with a population of 1,323,460. Almost one-third of the entire population is packed into the city of Sydney. New South Wales is the most populous and prosperous of the Australian states, but the recent introduction of a federal tariff is looked upon as ruinous to the interests of this state particularly, because it has previously been a free-trade colony. The new tariff practically prohibits the importation of American products. This has a direct influence on the health-food business. We are planning, as far as possible with our limited resources, to manufacture our own foods; but it is an uphill struggle against fearful odds.

We have just closed a very successful camp-meeting. It was held in the town of Singleton, a pioneer field about 150 miles north from Sydney. The attendance of our own people was small, but the attendance from the outside was excellent. Several are already keeping the Sabbath there, and the prospects are good for many more. Our expenses were heavy, but our receipts from donations,

pledges, etc., were about \$250 above our expenses.

G. A. Snyder,
Mrs. G. A. Snyder.

November 24 (almost midsummer).

ALASKA

JUNEAU AND DOUGLAS

We have now been four months in Alaska, and the facts concerning missionary work in this far north, as developed in our short stay here, are far, indeed, from our conceptions of it before we left sunny California.

While this is a new field, in that the message of the third angel has not been preached here, yet the people living here—at any rate, those who give any attention to religious things—are so full of prejudice, from hearing false reports about it, that it is almost, if not quite, impossible to reach them with it. The class who have not heard it, as well as some who have, are so bent on securing a fortune and getting back home that their ears are closed against anything religious. However, two souls have taken their stand for present truth, as a result of our work at Douglas. I feel that they have counted the cost, and if they continue humble and faithful, I believe that they, with sheaves for the Master, will hear the "well done." Their willingness to work, regardless of what people might think, has been apparent from their first interest. I took sixteen "Signs" to one of them to sell a week ago, and in about an hour and a half she handed me 75 cents, as a result of her efforts to sell them. We have ordered a club of twenty-five to her address.

There are a few interested ones at Douglas, whom we hope to reach more successfully, now that we have secured a public place of meeting. Since the close of our public effort there, we have met at private houses.

We opened a place of meeting at Juneau the first of November, but no one came to hear the message; so we began house-to-house work, and we are now having some very interesting Bible studies and cottage meetings. The Methodist minister is working hard against

us, going from house to house trying to break up our meetings. While he is closing the ears of some against the truth, he is cutting off his own head, in a few instances at least. At the close of an interesting study at her home the other evening, a lady said, "The people are misinformed about your teaching; we are told that you do not preach Christ." This lady, too, is a Methodist.

My wife and little girl are doing a good work with the "Signs." Indeed, I think their work in Juneau has been equal, if not ahead, of my own for good.

An incident worth mentioning occurred two weeks ago. Three men came for the first time to a Bible study at our home. They listened with deep interest to the subject, and remained fully an hour after its close, and studied the Bible with us. When they passed out, one of them returned in a moment, and, calling me to the door, said, "God impressed me, when I came up to this door, to make you a present," and he took out his purse and handed me five dollars. So, while there are many discouraging features about the work in Alaska, we feel that there is not the slightest reason to be discouraged, even from a standpoint of appearances. We would not suggest in any degree that there are ever any real reasons for discouragement, for "when appearances are bright, there is no reason to be elated, and when they are dark, no cause for discouragement." Believing that the Lord has a care for His work and workers, we are trying, day by day, to cooperate more fully with Him. This I know, that we have learned to trust Him more fully since coming to Alaska.

A man in whom I am much interested has attended a few of our studies. He has been studying the Bible about a year, and it is evident that he has studied the Bible, and not creeds and doctrines of men. He has expressed a desire to study the prophecies with me this winter, but work is so scarce here at this time of the year that he feels that he must go down to Seattle, where he can do better, although he has not yet fully decided.

It is with intense eagerness that we look for the "Recorder," bringing its load of much-appreciated news about our work and workers.

A. M. Dart.

Nov. 30, 1901.

**NORTH PACIFIC CONFERENCE
PUYALLUP, WASH.**

During the past few weeks I have devoted my time to the interests of the canvassing work for "Christ's Object Lessons," both by encouraging the members in the work and by doing actual canvassing myself.

I obtained a list of 107 orders, 39 of which were for "Object Lessons." I had also a successful delivery, as I lost only 3 orders out of the 107, and took 6 extra orders while delivering, thus making my original list more than good. I regret that I was not able to take more orders for "Object Lessons." However, this report does not represent all the orders taken for this good book in this part of the field. One of our regular canvassers had worked a part of my territory before me; besides, some of our church members have done well with the book also.

I can say for one that I have enjoyed this work very much, and feel thankful for the experience.

W. C. F. Ward.

December 22.

EUGENE AND BLACHLY, ORE.

During a week spent with the church at Eugene, we endeavored to seek the Lord, and happy were we to find Him very precious to us. Three adults were added to the church by baptism. The ordinances were celebrated, and officers of the church elected and ordained. The last meeting was the best, and gave us a foretaste of what will be during the time of refreshing.

From Eugene I went to Blachly. This church was only partly organized about three years ago, and since has had no ministerial help. At first a cloud of darkness hovered over the church, but as the meetings progressed, and

every one sought the Lord, we realized a great blessing. There was some outside interest manifested, and we were greatly encouraged by seeing some remarkably converted; others who could not see clearly, and had given up, made a new start. One who had ceased to walk with us had to be disfellowshipped, due labor having been bestowed upon him. The hearts of all felt sad as this step was taken, and tears could be seen in many eyes. But again we were made glad, as six manifested their willingness to walk with the Lord, five by baptism and one on confession of faith.

The election of officers took place in perfect harmony, reorganization being our watchword. Our business meeting was as spiritual as any we had. It was decided to build a church.

Now I am spending the week of prayer with the Albina and Oregon City churches. May God bless us here also.

H. J. Schneffer.

**NORTHERN CALIFORNIA
CONFERENCE**

**GENERAL MEETINGS IN CENTRAL
CALIFORNIA**

Beginning Friday evening, November 29, Elder A. T. Jones and the writer began a series of meetings in the church at Fresno. These were continued over the second Sabbath, with good effect. The subjects considered were personal righteousness and its relation to self-government, the fulfilment of prophetic declaration, as revealed in present-day conditions, the basis of true education, and the relation of health principles to the warning message of the Lord's coming.

Brethren were present from Selma, Hanford, Burrough Valley, and other points. All said they were blessed in attending the meeting, and expressed determination to permanently profit by the opportunity. Something over two hundred club subscriptions were taken for the "Pacific Health Journal," and several promised to canvass for its sale in their respective neighborhoods.

From Fresno we went to Hanford, where excellent meetings were also held, and several were revived in the Lord's work. A large number of "Health Journals" were subscribed for in this place. I did not remain here through all the week's meeting, but went to Selma on Wednesday, where I spoke that night, and three times on Thursday. These were also good meetings. Thursday night I took the train for Oakland, where on Friday morning I found much work awaiting my return.

J. O. Corliss.

THE ORPHANS

Our people in California will be interested to know the present situation of the work for the orphans. Those who were in the home at Fruitvale have all been placed in good homes, except four, and they are still being cared for by Sister Grainger, in Healdsburg.

I am sure all will be glad to read the following extracts from recent letters written by Sister Grainger and her daughter Gertrude. Gertrude says: "The children are well, and happier children, or more contented children, can not be found in this town. In writing of the children in general, I would say that they never have been impudent to either mama or myself, in fact, to no one, to my knowledge. They are not rebellious, but are appreciative and obedient, and are always willing and ready to help. They are all good in music, and are very fond of music, and they love to sing together.

"I wish you could see the babies. Floyd runs all around now, indoors, and Roy has walked across the floor several times alone. We are truly thankful for the improvement in the babies. You probably remember that they had no use of their feet and limbs when they came here. Roy, instead of being the neglected, sour-looking boy, is bright, happy, and smiling all the time.

"We love all of these dear children, and we only wish that we had something to support them with, so that we might keep them all. Everybody admires the children; but when we ask, 'Wouldn't you like to have a little one in

your family?' 'Oh, no; I am too selfish! I raised my children long ago, and that was all I wanted.' It seems to me that what worldly goods we have are not our own. They are simply loaned to us, to find out what use we will make of them. If we are not willing to divide our homes with these little ones, how can we ask any favor of our heavenly Father, into whose family we have been adopted? I wonder if He will not do with us just as we have done, or are doing, to His little ones. If we ourselves accept Christ, He adopts us into His family. He never punishes us for the sins our ancestors committed. If He were to do with us as so many do to the babies thrown out into the world, He would say, 'Well, we can not take that child, because his parents were not the right kind of people, and perhaps his grandfather filled a drunkard's grave, and no telling what evil tendencies he has in-born.' Christ is our example, and I hope that God will help us to follow His example in regard to His little ones."

Sister Grainger writes as follows: "These children just fill up our empty lives. I can not help wondering at so many people, why they do not get some homeless little ones to care for. Well, folks are wondering that I take them; so we keep on wondering about another; so I suppose it will continue to the end."

The following is a brief description of the children that we desire to place in good homes:—

Mabel.—A bright, brown-eyed, rosy-cheeked girl, nine years old, strong and well, appreciative of love and kindness, and always ready to help.

George.—A brown-eyed boy of seven years, a quiet, helpful, loving, good child.

Arthur.—A dark-eyed, brown-haired boy of six years, happy, helpful, loving.

Fern.—A little girl five years old, happy, bright, and cheerful, capable, and ready to help.

Roy.—A dear baby boy, with light hair, big blue eyes, and rosy cheeks. He has developed into a happy, laughing, jolly boy.

Any one desiring to obtain one of these children should address

the writer at 301 San Pablo Avenue, Oakland, Cal.

We are unable to state yet just what will be done concerning the matter of an orphans' home. The work has been placed in the hands of the California Medical Missionary and Benevolent Association, and the board of management has not yet decided upon definite plans. As soon as they do, notice will be given through the "Recorder." The money that has been paid for the erection of a home will be held sacred for that purpose, and not be used for anything else without the consent and approval of the donors.

M. H. Brown.

SACRAMENTO AND WOODLAND, CAL.

I find in laboring for people that the one thing the world is waiting to see is Christ in the flesh; and I also find many souls hungry for the "Bread of Life." I am now holding readings with two ladies, who have told me they are willing to bear any reproach for the "excellency of the knowledge of Christ." I am pointing them to Jesus, as revealed by truth in the Word.

The line of medical-missionary work is not behind in its call for help. I find very few who say they "need no physician," and so have the privilege of telling them of the greatest Physician the world has ever known, and giving them some idea of rational treatment.

In the blessed work of canvassing I find the Master there, and He never fails to succeed in whatsoever He undertakes.

In three times going out, and canvassing only two hours each time, I have taken, with the Lord's blessing, twenty-nine yearly subscriptions for the "Pacific Health Journal."

If all could only realize that God's promise of blessing our efforts in service for Him are unto all and upon all who believe, there would be more laborers in His vineyard. In laboring for souls, I find a spiritual growth that more than compensates for my service.

I am now in Woodland, assisting in the week-of-prayer services. We are seeking to know God's way, and are purposed to walk in it by His grace.

Addie J. Morrison.

December 23.

LATON, CAL.

On Sabbath, December 21, we received five more precious souls into the Laton church. This makes thirteen new ones who have joined us, and there are others who will unite later, as they have thus committed themselves.

We feel to greatly rejoice in God, and praise Him for His mercy in thus using us. To Him be all the credit.

J. W. Bagby,
F. De Witt Gateaureau.

LORIN, CAL.

The work at this place was interrupted by my being called to Chicago at a very critical time in its progress. But Brother Brand and his wife worked faithfully here during my absence. On my return, with the assistance of Brother Leland and Brother Halliday, services have been begun a short distance from our old location. Thereby we have been enabled to gather in a new element, as well as develop the old interest.

We are just now in the midst of this series of meetings, and thus far seven have begun the observance of the Lord's Sabbath. Two among them are young people who are attending the Berkeley High School. They came and listened, and made their decision and began to keep the Sabbath, and then informed us of the fact. There are a half dozen or more who are deeply interested, and who we expect will soon follow the Lord in keeping His commandments.

We held a service last Sabbath forenoon at 11:00 o'clock, at which Elder Wilcox preached. There were nearly thirty present, the majority of whom were outsiders deeply interested and studying the truth.

We hope to be able to establish a permanent work in Berkeley, as

this is a very important point, the State University being located here.

Chas. T. Everson.

FORESTVILLE AND UKIAH, CAL.

Our last tent effort at Forestville, Cal., was broken into a good deal by the early rains. Besides strengthening and encouraging our own people who attended, no great results were seen from the meetings. Only one person declared his intention to obey and follow Jesus.

I came to Ukiah especially to labor for the spiritual upbuilding of the church, and have remained here since December 9. We have had to meet in private houses, as the church has no building. The Lord blessed, and where discord did prevail, love has entered, I trust, to abide.

To-day I expect to go over to Philo, a distance of about twenty-eight miles. There are a few Sabbath-keepers at that place, and I learn that awhile ago two young persons desired baptism.

My address for the present is Philo, Mendocino County, Cal.

H. F. Courter.

Ukiah, Cal., December 19.

TRES PINOS, CAL.

Since the last report of our work in Hollister and Tres Pinos, a church has been organized at the latter place, with a membership of ten. Tres Pinos is a small place, the railroad terminus and the shipping center of the hay and grain production of San Benito County. It is this that gives life to the town.

There is no other church here except the Catholic. This is the only Seventh-day Adventist organized body in the county, and if faithful, it may be as a city set on a hill, and bring light to many a darkened home in this virtually new field.

This week has been a blessed time to this little church, and has buried many golden grains of truth in our hearts. We have prayed, and we believe, that God will water them, and cause them to flourish and blossom into the beautiful character we so much desire.

We see each day some new growth of the seed which is sown here, and rejoice, as we realize that it is God who giveth the increase.

We are of good courage, and feel that the new year is opening with a brighter experience in our lives and labor for others. May this new year find us all one year nearer home.

Chas. N. Miller,
Minnie B. Miller.

NOTES ON THE WEEK OF PRAYER

Good meetings are reported from Flagstaff, Arizona.

Elder Webster writes: "At Phoenix, Arizona, the Spirit of God came in with power at the first meeting, and it has been present in every meeting since. Neighbors and friends are calling for us to come and read with them, and tell them how to be Christians."

At Oakland, California, Elder A. T. Jones took charge of the services during the week of prayer. Each afternoon an hour was spent with the youth very profitably. From 7:00 to 8:00 A. M. a meeting was held with the employees of the Pacific Press Publishing Company, while each evening a general meeting of the entire church was called. The readings were filled with timely instruction, which led to a deeper work of grace in the heart. On Sabbath morning offerings to the amount of \$324 were taken up.

VALENCIA STREET CHURCH, SAN FRANCISCO

It was a season that will be remembered a long time. From the first meeting a deep interest was awakened in the hearts of several of our company to know the Lord better. This interest increased with each meeting, till we came to the end of the most solemn week of prayer we have ever taken a part in. A turning of the hearts of the fathers and mothers to the children, and the children to the parents, was a marked feature during and at the close of the meetings.

The readings were so practical and especially appropriate at this

time! Our little company is in better condition, spiritually, to work for others than they have been for some time, and we hope to see results soon from the rich blessings we have received, in the conversion of souls.

Our offerings to the Lord amounted to \$34.65, and may the blessing of the Lord accompany each penny, to the good of souls and to the glory of His holy name.

B. F. Richards.

CENTRAL CALIFORNIA

We have just closed the most interesting and important season the churches in central California have ever seen. A spirit of earnestness and tenderness has marked most of our week-of-prayer services in an unusual degree. God has been coming near His people, and on the part of many a missionary spirit has begun to show itself in a much greater measure than ever before for work, both at home and abroad, some beginning to lay plans to break loose and go into regions beyond.

For three nights some from Fresno visited the church at Selma; one night the visiting company numbered fourteen. These visits proved an encouragement to all.

The amount of the offering at Selma is not yet reported, but at Fresno something over \$130 has already been paid in.

I regretted very much that it was not so I could visit the Burrough church. I shall try to spend several days with them soon.

Surely there is a change in sentiment fast taking possession of God's people relative to the greatness of the work before us and the shortness of the time in which to do it, for God has said, "There shall be delay no longer." We desire to be clothed with righteousness, receive the Holy Spirit, and have all our hands fitted for service. Truly this has been by far the most profitable season in this part of California.

H. G. Thurston.

Fresno, Cal., Dec. 29, 1901.

"Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Job 22:21.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

THE INGATHERING SERVICE AT OAKLAND, CAL.

The Oakland church will look back to its first ingathering service with pleasure, and forward, as the months roll by, with anticipation for another just such a feast of blessings.

Sabbath, November 30, was a delightful day, and all nature seemed to breathe a spirit of gladness. The church was beautifully decorated with ferns, palms, and fall berries.

A pleasing program was given, representing the Sabbath-school, church, and church-school. Appropriate songs and psalms were rendered, also a fitting address by Brother H. H. Hall, on the "Feast of Tabernacles," which appears in another column.

Among features of note were a half circle of kindergarten tots repeating psalms, also a general exercise of the younger divisions, as the children sprang up here and there with fitting words of praise on their lips.

The one hundredth psalm, repeated by the church-school, of some seventy-five members, was an exercise not soon to be forgotten.

"Bringing in the Sheaves" was sung by the intermediate division, and while singing the chorus, after the last stanza, ten little ones, each bearing a sheaf of wheat, came in and sang the following prayer:—

"Father, we thank Thee for the night,
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the world so fair.

"Help us to do the things we should—
To be to others kind and good;
In all we do, in work or play,
To grow more loving every day."

At the close of this prayer they placed their sheaves in such a manner as to form a receptacle for the offerings.

A general praise service then followed, in which old and young took part. The song "On to the Harvest" was sung by six of our youth, soon to enter manhood, and

it was thrilling to feel that our youth are ready to take the sickles and our Master's call obey.

A free-will offering of \$70 was taken, and voted to be used in caring for the poor in this city.

A quartet rendered by adult members closed the exercises, and may the Lord of the harvest accept our services until the gathering-time, and may all that were present on this occasion be gathered among the sheaves.

Mrs. E. A. Chapman.

FEAST OF TABERNACLES

[Address given at the ingathering service in Oakland, Cal., Nov. 30, 1901.]

This Thanksgiving service is in remembrance of the great Feast of Tabernacles, or ingathering service, celebrated by God's ancient people. It followed closely after the day of atonement, when the sins of the people had been separated from them. Hence it was very appropriate for them to rejoice. As an expression of this joy, they each brought to Jerusalem a thanksgiving token; therefore it was called an ingathering. The feast lasted seven days, and, in addition to being a harvest thanksgiving, it symbolized the deliverance from Egypt and their sojourn in the wilderness. The people lived in booths, or huts made of green branches, to bring to their minds more forcibly that journey when all Israel lived in tents.

So much for the custom. But we certainly have reasons vastly greater than any of these to make appropriate such a service as this. Custom belongs to the past, but we belong to the present.

It seems to me that this is a principle upon which we should dwell, and, to make it clear, even to the children, let us illustrate it by giving the experience, as represented by one man, of a class of people who attended one of the last of the great Feasts of Tabernacles. This man was not satisfied by the forms and ceremonies of the Jewish Church, even as many of us are not satisfied with our present standing before God. He had faithfully attended the various feasts and services held at Jeru-

saalem, but they did not feed his soul. However, this time he went up with a feeling of joyful expectation, as it had been rumored that the Man of power, the wonderful Teacher, might be there.

He found the usual multitudes in the city; he saw the beautiful decorations everywhere, the armies of priests slaying the flocks of sacrificial victims. At night he saw the two great standards in the temple court, each bearing aloft four powerful lamps. He knew this typified the pillar of fire which led the people of Israel in the wilderness; but he wanted light for his feet then; no past illumination interested him, however brilliant it might have been.

So the time passed. The last day had come, and still no sight of the great Teacher. The man grew weary and sad. He had searched carefully and faithfully for the Man of power, but had not found Him. On this last morning he found himself carried along by the vast throngs toward the temple, where the special service commemorating the smiting of the rock in the wilderness would take place. He saw the priest dip up a flagon of water from the neighboring brook and ascend the steps to the altar. He saw the water poured into a silver basin, with its hole in the bottom, through which the water was carried back to the brook, and lastly to the sea. He was unmoved. He knew it represented the fountain of water which had gushed forth from the rock in the wilderness, bringing life to his forefathers and their famishing flocks. He even heard the song, "Therefore with joy shall ye draw water out of the wells of salvation;" but it was only a song of words. His heart remained as destitute of the true water of life as the silver basin through which the water had just passed.

Again this day he is in the vicinity of the temple. He sees some one in the distance addressing the people. He gets nearer and still nearer, until a single sentence, spoken louder than the rest, greets his ears, "If any man thirst, let him come unto Me and drink." Like a trumpet note that call

thrills every fiber of his being. "If any man thirst," thought he to himself. "Have I not thirsted all these years for power over sin? Of a truth this is the Man of power, the great Teacher. Oh, that I may hear more!" So closer and closer he edged his way, till he heard every word. Soon was made that other statement, which has lighted so many souls out of the dark maze of sin, "I am the light of the world."

His vision began to clear. He saw that the Christ who led in the wilderness was still leading, had led him that day; that the water which gushed forth from the rock was only a figure of the ever-flowing Fountain from which he was invited to drink. He did drink, thank the Lord, and went his way, not only with his thirst slaked, but he himself had become a fountain to which other thirsting souls might "come and drink."

Brethren and sisters, the Lord is the same yesterday, to-day, and forever. If we have come here to-day with our hearts full of thanksgiving to Him for His past blessings, and with our souls longing for power to overcome future temptations; if we have come, not because there will be a special program, but because we want the sweet presence of the Lord Jesus Christ in our lives, we shall not go away unsatisfied.

H. H. Hall.

SABBATH-SCHOOL WORK IN UPPER COLUMBIA CONFERENCE

From November 21 to 24 a general meeting was held at Union, Oregon. Elder A. J. Breed and the writer were present. Sabbath afternoon and Sunday forenoon were devoted to a consideration of the Sabbath-school work. Different ones were asked to prepare talks and papers on Sabbath-school topics. These were listened to with a great deal of interest. Following are some of the subjects presented: "A Model Sabbath-school Scholar;" "Cooperation of Parents and Teachers;" "How to Deal with Erring Pupils;" "Successful Primary Work," and other important themes.

After the opening talk, or the reading of each paper, a half hour or so was devoted to a discussion of the points mentioned. All present felt that much good was derived from the meeting. Recent word from Union indicates that the convention has been a great benefit to the Sabbath-school at that place. We trust the same is true of schools in other places which had delegates at the convention.

Sabbath, December 14, a similar convention was held at Milton, Oregon. The same subjects, in the main, as presented at Union were discussed here also. Quite a number from College Place attended this meeting, and assisted in the program. While there was not so much time devoted to the work here as at Union, yet those present took a deep interest, and were much benefited. One pleasing feature of both these conventions was a desire on the part of the workers to bring a deeper spiritual work into the Sabbath-school. Many times the desire was expressed to see "whole classes turn to the Lord." We trust this may be seen in many places.

W. F. Martin.

CONVENTION AT SANTA ROSA, CAL.

A most excellent missionary and Sabbath-school convention was held at Santa Rosa, December 14 and 15, there being six sessions in all.

The church was decorated with flowers, palms, and ferns. Several beautiful and appropriate mottoes, made of evergreens, adorned the walls. The large room in the rear, which is occupied by the church-school, also gave evidence of the taste and skill of teacher and pupils by its neat decoration, one of the noticeable features of which was an artistic motto made by the pupils.

Two of the sessions were devoted to the consideration of Sabbath-school work, and three to missionary work, the closing session being turned into a general meeting, consisting largely of song and praise.

There were several especially pleasing features in this conven-

tion. First, no papers were read. All the subjects were introduced by brief, brisk, and interested talks, after which the time allotted to a discussion of that subject was well occupied by those whose hearts seemed full to overflowing with interest and zeal in the work.

Second, everything that was said was so very practical that it could be made use of, even by those who were entirely inexperienced in the work. One visitor remarked afterward that we have had so much theoretical teaching in our conventions that it seemed delightful to have one filled with actual experiences of those who knew whereof they spoke.

Third, the children took an active part in the exercises, and seemed to feel that the convention was as much for them as for their parents. Their parts were so well prepared and delivered that they did great credit to the teacher of their church-school, who had drilled them for this work. Although there were many interesting exercises given by the children, we will describe only one, which was given by twenty children, and consisted of questions and most appropriate answers quoted from "Testimonies on Sabbath-school Work." The children were seated with the audience, each rising quickly in his turn and giving his part in a clear, expressive tone. Many eyes were filled with tears, as we felt that we were witnessing the beginning of the work of the children in proclaiming the truth, as we have been told that they will do in the last days.

Among the helpful subjects on Sabbath-school work which received attention were the following: "Importance of Searching the Scriptures;" "Treatment of Erring Children;" "How May We Become Successful Teachers?" "Suggestions on Primary Work."

The time allotted to the consideration of missionary work was crowded with most excellent and practical instruction, given in the form of experiences of those who had put their theories into practise. The subjects discussed were such as will help all to become practical, every-day missionaries, as, for example, the following: "Sewing, Knitting, etc., for the

Poor and Unfortunate;" "Providing Homes for the Orphans and Aged;" "Mailing Tracts and Periodicals;" "Loaning and Selling Literature;" "Neighborly Visits;" "Ministering to Sick, Poor, or Troubled;" "Extending Invitations to Sabbath-school and Meetings;" "Cottage Meetings;" "Bible-readings," etc.

Excellent singing, both by the children and by the choir, was an interesting feature of all these meetings.

The presence and help of Brethren H. H. Hall and S. C. Osborne were greatly appreciated by all present.

We could but hope that very many conventions of equal importance and interest will be held throughout this Union Conference during this season. C. R. K.

HINTS FOR SABBATH-SCHOOL CONVENTIONS

If a Sabbath-school convention is held, and for any reason the regular Sabbath-school is omitted, it will be well to have a paper prepared as part of the regular program, embracing the prominent features of the lesson. Let a time be given for remarks on this paper, the same as on other papers. I do not recommend omitting the Sabbath-school; but if this seems necessary, the above will be helpful.

When asked to take a subject in a convention, prepare a paper, even if you give the points from memory. Preparing a paper will fix the facts in your memory. Also the points you have gleaned may be desired by the secretary, and be helpful to others.

In your program appoint an equal number of brethren and sisters on preparation of papers for discussion, when consistent. This will give a diversity of talent, that will add to the interest.

Especially be careful to appoint young people in the preparation of some of the papers. It will be helpful to them, and they will be gaining an experience.

Ministers or others should never cast a reflection or discredit upon the methods of parents or teachers in the presence of children or

scholars. If their methods need changing in any way, let the criticisms be in the absence of classes. Some who wish to hear such things will say, "Good;" but it will undermine that teacher, who may be doing all he or she can do, but who may have difficulties to meet that are known but to themselves and God. You can easily ruin the little good a man does by criticism, but you can never heal the wound you have made. Clarence Santee.

SAN BERNARDINO, CAL.

Sabbath, December 14, the Redlands and San Bernardino Sabbath-schools united in holding a Sabbath-school convention. For an opening song "Sunshine in the Soul" was sung. Prayer was offered by Brother Bowles. The weekly collection was then taken up for the missionary work.

The superintendent, Brother Morton, made a few opening remarks. Sister Cathcart read a paper on "Primary Work;" then followed questions and discussion, in which a number joined.

The song "I Washed My Hands This Morning," was sung by little Kate Cathcart.

Brother Bowles spoke on "Sabbath-school Work," which was followed by an interesting discussion. Remarks were made by Brother Pratt and Sister Fulton. Brother Morton spoke on the "Growth and Development of Seeds," comparing it to our spiritual growth.

Then followed recitations by Pearl and Ruby Seymour.

This interesting meeting was closed by singing "Praise God, from Whom All Blessings Flow." All felt that a profitable hour had been spent.

Owing to sickness, several who were to have taken part were unable to be present.

Mrs. Amy Cathcart, Sec.

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25.

"To praise God in fulness and sincerity of heart is as much a duty as prayer."—Christ's Object Lessons, p. 299.

PLAN OF YOUNG PEOPLE'S ORGANIZATION

At last a general plan of organization has been decided upon for our young people's work. The name which has been chosen is "Young People's Society of Seventh-day Adventists."

The motto is, "For the love of Christ constraineth us."

The aim is, "The Advent message to all the world in this generation."

The pledge, or declaration of membership, is as follows: "Loving the Lord Jesus, and desiring to be of service in His cause, I associate myself with the young people's society, to take an active part in its work, and, by the grace of Christ, to do what I can to help others, and to send the gospel of the kingdom to all peoples, at home and abroad."

The general plan of organization is as follows:—

Object: Association for Bible study, and mutual encouragement in every good work.

Members: Young people who love Jesus and desire to engage in active service in His cause may be members. Membership implies the duty of faithfulness in all that tends to promote the object of the society.

Management: The church and Sabbath-school officers shall form an advisory committee, to act with the officers elected by the young people's society, in arranging for the meetings and work of the society.

Officers: The officers of each society shall be a leader, an assistant, a secretary, and a treasurer. If desired, one person may be elected both secretary and treasurer. In large companies, where divisions of the society are advisable, department officers may be elected as may be necessary.

Term of Office and Manner of Election: The term of office shall not be for a longer period than six months. Two weeks before the expiration of the term a nominating committee shall be appointed to bring before the society at the next meeting nominations for officers for the ensuing term. This committee shall be expected to counsel with the elder of the church and the superintendent of

the Sabbath-school in making up its report, so that in all things the work of the society may be under the guidance of the church with which it is associated.

Reporting: The secretary of the local society shall report to the state secretary of the Young People's Department, who shall, in turn, report to the corresponding secretary of the General Conference Department.

METHODS OF WORK

Methods of study are important; methods of thinking are important; and methods of eating are important; but methods of working, after all, are the most important, when it comes to Christian activity and soul-saving efforts. Your methods of work determine more than anything else the success that will attend your effort. Sometimes men and women with less consecration, less knowledge, and, perhaps, less education, than some workers, seem to succeed better in their work, because they have more tact, and go about their work judiciously. Your success depends upon a few simple things,—your sincerity, your enthusiasm, and your methods. The worker must, above everything else, be sincere. If not sincere, others will not have confidence in your efforts. We must also be enthusiastic. We can not hope to impress any one in this intense age with a message about which we are not earnest enough to be enthusiastic. Then, our methods are the most important part, outside of one's own heart preparation. Above all, avoid the professional method,—anything that will lead people to recognize or think that we are missionaries because we were hired to be. That is suicidal to all missionary work. So let us get the professional idea out of our missionary work, that we are missionaries—well, because that is our business. I talked with a tramp once, and he kept a very suspicious eye on me. I thought I had been making a pretty good impression on him, and, as it is my plan to try to have prayer with people if I can, I suggested that we have prayer before we separated.

"No," he said very indignantly. "That is what I thought you were up to. You belong here, don't you?"

I said, "Yes."

"What do you do here?" he asked.

I replied, "Work around here."

"Ain't you a chaplain, or preacher here, or something?"

"Yes," I told him.

"Ah, I thought you were one of those fellers hired to pray with people!"

We have to be very careful about that, so that nobody shall get the idea that we are professionals; and this is the reason why lay workers have access to people whom Bible-workers, preachers, and "regular" missionaries do not reach. So, instead of bemoaning the fact that you can not get into the work, roll up your sleeves, and recognize that you are now in the work.

The first thing is to be natural. Carefully avoid a high key or unusual tones of voice. Many a young man and young woman, when talking in public, feel that the first thing they must do is to button up their coat, clear their voice, and then they remember the tone they heard some minister talk in, and they try to get that tone—ministerial manners, etc. There is nothing graceful nor natural about them; but people are attracted to their personality, instead of to the truth of the message they are trying to bear. So let the Lord use you just as you are. Do not try to talk or work like somebody else, but work just as you are, and the Lord will use you.

The most important work is personal work, heart-to-heart work—the most difficult work in the world, but the most successful. It is the personal worker who has an opportunity to work; the person who is looking for a chance to speak to a thousand people at once may never find such an opportunity. Do not be discouraged if personal work is a cross to you, but lift your cross, and go on. It is not so much the text you use, when dealing with sinners, but the power which goes with the verse, that counts.

The way to learn to do missionary work is to set about doing it.

We learn to swim by attempting to swim. The first time a man learns to swim, he tries; and that is how he learns. So with doing personal work; begin, even when you do not know how to do it; make an effort.

Informal Gatherings at Your Home.—Get a few people together in your home, where you can judiciously present the gospel. Do not talk about the weather, dresses, etc. You may know how to direct the drift of the conversation here and there, watching all the time with keen eye to know where to drop a seed here, a word there; but when you get your neighbors to visit you, and you visit them, you can work for them. Your home ought to be known as a hospital in the neighborhood. It should be a regular mission station, and ought to be a small sanitarium, orphans' home, etc. Make every home a missionary institution. Let us turn our homes into that kind of thing. The home institution is the original institution. The Bible says the Lord "setteth the solitary in families;" it does not tell us He sets them in orphans' homes. Better have them than nothing, of course; but make your homes centers, where you are disseminating rays of light on eating, drinking, dressing, etc. "He that winneth souls is wise." Let our young people concentrate all the winning powers they have to winning souls for Jesus Christ. Take all that you are, and let it be put on the altar of service; then use it to win souls. There is no greater thing to which we can dedicate our lives.

W. S. Sadler.

(To be continued.)

Wisdom is not in numbers; folly and cowardice are usually in the majority. The prophets of Baal were four hundred, against one for Jehovah; and the spies stood ten against two for doubt and delay. The people joined the ten. In all ages, masses of men have liked smooth prophets. When God calls to extraordinary achievement, they delight in teachers who will expose the difficulties in the way, and thus furnish them some ground of excuse for their doubt, cowardice, and inaction.

SHOW YOUR COLORS

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out of the car window brought nothing more interesting to view than pine trees, bony mules, and razor-back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket; pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blaspheming I never heard in all my life. It made the very air blue. Women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man belongs to the devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Not a bit ashamed."

"To whom do you belong?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad—very glad."

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows that you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know to whom you belong?"

"Yes, I am willing."

"Very well; will you let them know it?"

I thought a moment, and then said, "By the help of my Master I will."

Then, straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Before I had finished the first verse and chorus, the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said, "What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am singing the religion of the 'What are you singing?'"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied; "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master, while Christ is mine. I am as proud of my Master as you are of yours. Now, I am going to have my turn, if the passengers don't object."

A chorus of voices cried out, "Sing on, stranger; we like that."

I sang on, and as the next verse was finished, the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and, I'm glad to say, I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said, "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for Him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere."—Rev. C. H. Mead.

J. H. Kellogg, W. A. Spicer, G. W. Thomason, A. J. Read, E. R. Palmer. The general scope and purpose of this effort are indicated by its name, "The Forward Movement; a Revival of the Study and Practical Application of the Physical Side of Spiritual Truth, in Its Relation to the Second Advent of Our Lord." We hope to make this a real forward movement in Christian experience, based upon a study of the complete gospel for spirit, soul, and body. We hope to set forth the right way of living, the pathway of an intelligent faith in the revelation of God's life, and thus to have the teaching positive rather than negative.

In order to carry out the design to make this movement a general one, the central committee have suggested the forming of local committees in the different parts of the field, who shall direct the work in their several districts. The central committee has also asked the cooperation of the editors of all our publications in the United States, and, as far as practicable, in other countries, that space may be granted for articles by special writers, a large number of whom have been asked to contribute.

A book has also been written by Dr. J. H. Kellogg for use in this movement, of which further notice will be given through the various weekly publications. This book will contain twenty-six chapters, thus providing one chapter as the basis of a study for each week during the six months. The title of the book, "The Living Temple," suggests the general plan of the work. It will be ready about the first of February. In the meantime there will appear in the different publications articles which will present some of the fundamental principles upon which the studies in "The Forward Movement" will be based.

The hearty cooperation of all the people is earnestly asked for, that this effort may prove to be the means of real and permanent blessing. More definite suggestions for organized efforts will be made later and through other channels.

The headquarters for this movement will be at the office of the General Conference, and any cor-

respondence relating to it should be addressed to "The Forward Movement," 267 West Main Street, Battle Creek, Mich., U. S. A.

In behalf of the central committee.

W. W. Prescott, Chairman.



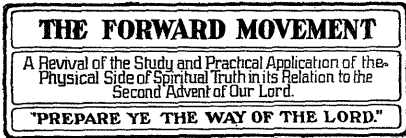
DEFORMITY

God created man upright, and the most beautiful of all animal creation. He intended that he should occupy the highest place in the government of God on earth, revealing His likeness, and commanding the adoration and respect of all living creatures. Sickness, deformity, and all diseased conditions are not in the order of God, but are caused by the transgression of nature's laws. When man came from the hand of the Creator, he was perfect, with no part of the body deformed or unsightly; but, behold, the order of things has been changed. At the present time some of the most hideous deformities are looked upon as great improvements over the finished work of God. Still we can be assured of the fact that any effort upon the part of man to improve upon the work of the great Creator is a sad mistake, and can only result in failure.

Our heart is made sick as we see some of the terrible customs practised by the heathen. There are the Indians, who bind boards and put heavy weights on the heads of their infants, thus causing the skull to become flat on top, and producing the flat head, by which the tribe is known.

Then, again, we are filled with horror as we hear the painful moans of the little Chinese girls as their feet are moulded to the conventional size, making them lifelong cripples. We think, What a terrible outrage, and how much the heathen need enlightenment!

Again our eyes are turned toward other tribes, who weigh their bodies down with jewelry. Rings to the weight of thirteen pounds were removed from the legs of a converted heathen who



THE FORWARD MOVEMENT

During the council of the General Conference Committee, and other brethren assembled in Battle Creek, October 23 to November 3, 1901, it was believed by all that the time had come for a genuine revival of interest in the gospel of health among all our people. It has been a long time since there has been a general movement of this kind. It is true that these truths have been taught among us during these years, but their importance as an integral part of the gospel message has not always been appreciated, and in too many cases their practical application has been largely neglected. In the meantime a whole new generation has grown up and many thousands have received the message. There has also been during these years a wonderful increase of light, so that to-day there is offered to this people a system of truth dealing with the principles which govern our physical well-being such as has not been committed to any other people since the days of Israel.

At the council mentioned, it was decided to conduct a special educational effort in behalf of the gospel of health for at least six months, beginning with January, 1902. This work has been placed under the direction of a central committee, composed of the following persons: W. W. Prescott, chairman;

was baptized on one of the islands not long ago. Often the nose is pulled out of shape by heavy rings, and the lips are in like manner deformed.

From our civilized and enlightened land we look upon the whole procedure with disgust and pity. But let us look in our own homes for a few moments; possibly there are a few deformities here, which may equally arouse the disgust and pity of our less-favored brethren. Of all people, we should be the healthiest and happiest, because we have the gospel and the great Interpreter to direct our minds in right channels. Notwithstanding all this, we see men and women on every side defacing the temple of God—men with their noses converted into rum blossoms, and pipes or cigars in their mouths, puffing away like demons, or chewing the filthy weed and expectorating upon the floor or sidewalk, which, in turn, is swept by the street-sweeping paraphernalia worn by their wives and daughters.

Can we stop here?—No; other deformities demand our attention.

Many a woman will have to face the charge of murder in the courts of heaven because of the corset. The commandment says, "Thou shalt not kill." The lives of thousands are being sacrificed to this diabolical invention of fashion. The horrible displacements caused by compressing the waist are appalling to think of. In some cases the liver is almost severed by the constriction. The stomach is displaced; the pelvic organs are so deranged that their natural functions are arrested, causing the terrible pains at periods when there should be comparatively none. The kidneys are displaced, making the work of these eliminating organs very difficult. The interference with the functions of the liver and kidneys places the entire system on very dangerous ground. These organs, because of their compressed and deranged condition, are not able to eliminate or throw off the waste matter and poisons from the body.

If these transgressors of nature's laws could see the result of their folly as the physician sees it, their souls would be filled with horror.

"Well," says one, "I never wear my corset tight."

Try a measurement, and see. A lady who called to consult a physician not long ago, made the remark: "Why, doctor, I never lace. Just see, I can push my hand up between my corset and body." The doctor carefully measured the waist over the corset, and found it to be about the conventional size, twenty-one and one-half inches; then the corset was removed, and another measurement taken, which was twenty-four and one-half inches, making a difference of three inches. Still this lady never laced.

Nature has supplied muscles to support the waist; so when corsets are used, they are partially deprived of their office, and naturally become weak from inactivity, and then we hear the remark, "I feel just as if I should fall to pieces without my corset." Nature ceases to act when displaced by artificial means.

God created man upright, but he has sought out many inventions, many of which are soul and body destroyers. They have endeavored to improve upon the human form as it came from the hand of the Creator. But, oh, what a miserable failure! In their efforts to mould the body, displacements of the vital organs have resulted, bringing in sickness, suffering, and premature decay. God made the human body, and placed the different organs in exactly the right place. When one attempts to improve upon God's work, he makes a sad mistake, and also becomes a transgressor of the law, for the physical as well as the spiritual laws are sacred, and admit of no change. Let us ask ourselves the question, Are we trying to change the laws of God? If we are, let us cease such efforts, and do works meet for repentance, for Jesus' sake.

T. S. Whitelock, M. D.
561 Fifth St., San Diego, Cal.

We should look to Jesus, the perfect pattern; we should pray for the aid of the Holy Spirit, and in His strength we should seek to train every organ for perfect work.—Christ's Object Lessons, p. 336.

MISSIONARY WORK

WHAT CAN I DO?

Many people ask the above question, and they ask it in sincerity and innocence. They wonder if it is possible for them to do anything for the advancement of the cause, and are anxious about it. Others think they can not do anything, so give the matter little or no thought. But the Lord never asks us what we can do, or if we can do anything. And why does He not ask such questions?—Because "He gave to every man his work." He knew that each one could do something, and the question He will ask will be, "What hast thou done for Me?" or, "Where is thy brother?" Then we will wish we had done something, that we had our brother (our sheaves) with us. And it may be so; for He has given us the promise that "he that goeth forth with weeping, bearing precious seed in love, shall doubtless come again rejoicing, bringing his sheaves with him." And we do not have to go alone. He says, "Lo, I am with you alway, even unto the end of the world." And if we lack wisdom, He has promised to supply our need. He "that giveth to all men liberally, and upbraideth not," will not make fun of our ignorance.

We are commanded to "go and teach all nations whatsoever I have commanded you." If we are consecrated to the Lord, and are ready and willing to work, and will go at it, He will give us wisdom and help to do the work. I have seen this demonstrated over and over. A sister with a large family of small children, in poor circumstances, and whose husband was not in the truth, wrote me that she wanted to do something to help spread the message. She thought she might canvass a little, but not very much. I wrote her that she could have the territory where she lived, and encouraged her to canvass what she could. She went out as she could spare time from her family, and in a short time she had sold over \$300 worth of books, besides other

reading matter which she had placed in the hands of the people. This had a good influence upon her husband, and she was permitted to send two of the children to one of our colleges as soon as they were old enough. She has sold about \$1,200 worth of our books, and earned the means to make a trip to one of the southern states, and give the message to her relatives.

I could give many instances of this kind if space would permit. There is the work with the "Signs" and other periodicals, and the tract work. There are many things we can do. All can do something. It is wonderful how much can be done by those who are uneducated, those whose surroundings are not favorable, and those who think there is nothing they can do, when they are consecrated, and take hold with earnestness, and try to do something.

S. C. Osborne,
Trav. Mis. P. U. C.

MISSIONARY WORK BY CORRESPONDENCE

FOLLOWING AN AWAKENED INTEREST

What a rejoicing will be yours when you get an answer to one of your letters! Let it be from an interested reader, or the reverse, you will do as Hezekiah did. 2 Kings 19:14. Your prayer will be a song of praise and an earnest supplication for divine guidance, knowing that the work is the Lord's, and He will perfect it, as He has said in Phil. 1:6.

Do not dally or delay in replying. "Strike while the iron is hot," is an old saying and a true one. Let your correspondent see your interest in him by your prompt answer to his communication. The Father, who knows his heart and its need, will give you the wisdom to supply that need. Read the letter over carefully and prayerfully, and answer it subject by subject.

If a question on any point of doctrine is presented, refer him to some tract which you will send him. This is much better than to try to reply in full in your letter. In the first place, few of us can answer questions as fully and carefully as those of our brethren or

sisters who have given years of study to these subjects. Then, it would take a great deal of time that would be needed for other things. Let your letter be kindly, from a heart filled to overflowing with the love of God. If your heart is not so, go to the Fountain, and stay there until you are filled. That will bring an answer of love from the heart that is waiting for your letter. Let the literature sent him do the teaching, and you be the channel that God is working through.

As you bring these dear ones before the Lord in prayer, His Spirit will guide you in the way He wants you to work for them, only be clean and empty, and close to His hand.

To secure a subscription from an interested reader is a step in the right direction, as people will generally read what they pay for.

If the interested party is near some city or village where there is a company of Seventh-day Adventists, it would be a help to find the right person to call on him, invite him to the meetings, as well as to his own home, and minister to him.

In answering letters, it is best to note every point brought forward, and reply as the Lord will direct.

Sometimes it is well to lend pamphlets or books; again it is better to sell them.

Now you will need another record book. In this book give one page at least to each person's name, and jot down all that passes between you and him. It might be like this:—

- Mrs. Amelia Johnston,
416 Maple Ave., Marshall, Colo.
Nov. 8. Received letter, encouraging.
Sent two old "Signs" and B. S. L. 47, 52, Nov. 10.
- Dec. 3. Received letter, \$1.00 subscription for "Signs."
Wrote letter, sent B. S. L. 81, 99, Dec. 5.
- Jan. 7. Received letter and names of four friends who desired literature.
Mrs. A. C. Bainbridge.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." Ps. 27:14.

He only serves who acts up to the highest standard of obedience. —Christ's Object Lessons, p. 283.

THE INSTITUTE

By the time this issue of the "Recorder" reaches its readers, the institute in San Francisco will be in progress, but this need not keep you from coming. Better come late than not at all. It will be good for any one to attend this institute, but especially those that are canvassers, or think of doing something in that line of work. The kind and liberal offer the conference has made to this class of workers ought to bring a large attendance.

S. C. Osborne.

ITEMS OF INTEREST

Late advises state that Elder F. L. Mead, late superintendent of the Matabele Mission, died of hemorrhage of the brain.

The work in the Anglo-Chinese Academy at Honolulu is encouraging. Two more of the Chinese boys that are students have asked for baptism.

On account of straining the tendons of one foot, caused by a fall, Elder E. W. Webster will be delayed in opening meetings in Yuma, Arizona.

Our brethren in the Southern California Conference have organized a legal corporation, known as the Southern California Association of the Seventh-day Adventists.

There are about 10,000 Seventh-day Adventists in this Pacific Union Conference, and each one is called to be a living witness, an ambassador of the King of kings.

The workers' institute opened in San Francisco December 30. Elders A. T. Jones, J. O. Corliss, and W. S. Sadler, and Brethren S. C. Osborne and P. R. Albrecht, are among the instructors.

Prof. E. S. Ballenger, of Monrovia, California, who is the superintendent of the church-school work in the California Conferences, is compelled to give up all mental work for a time, on account of poor health. It is hoped that a speedy recovery will result from a period of entire rest.

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Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

The post-office address of Elder J. H. Behrens is 60 Akana Lane, Honolulu, H. T.

Dr. A. N. Loper, who has been the medical superintendent of the Sanitarium at College View, Nebraska, for a number of years, has accepted the position of medical superintendent of the St. Helena Sanitarium, Sanitarium, Cal., and enters upon his duties at once, Dr. A. J. Sanderson, the former superintendent, having resigned.

Sister E. G. White has been compelled to cancel some of her appointments in the east, on account of sickness. A recent letter from her son, Elder W. C. White, states that they were then at Nashville, Tennessee, and that his mother was able to ride out daily. We believe that it is the prayer of our readers that God's sustaining grace may be with Sister White during her stay at Nashville, attending the meetings of the Southern Union Conference.

At the meetings of the Eastern Union Conference it was decided, among other things:—

That two conferences be formed of the present Atlantic Conference, one to be called Greater New York Conference, which will consist of Manhattan, Long and Staten Islands, and the southeastern counties of the state of New York. The other will be called the New Jersey Conference, and its territory is the state of New Jersey;

That the name of the Eastern Union Conference be changed to that of the Atlantic Union Conference;

That a Union Conference paper be published weekly. It is expected that this paper will eventually take the place of the local conference papers published in the Eastern Union Conference;

That a Canadian Union Conference be formed, which is to include all the provinces east of Manitoba.

The Query Corner was crowded out of this issue. Several questions are on hand, and we are hoping for more.

We learn that a flourishing mission Sabbath-school has been in operation in San Jose for the past two months or more. We hope to be able to publish a report from this school in the near future.

We are sure that all our readers must feel encouraged by the success of our harvest ingathering services and conventions, reports of which frequently appear in our columns. Please send us reports of all such gatherings, that others may be benefited and made glad by your experience.

In the Sabbath-school department will be found an article entitled "A Forward Movement," from the pen of Professor Prescott. Our readers will notice that this is the Berean circle work in an enlarged form, and that it is important that every individual member of the Pacific Union Conference should plan at once to take hold of this work of renewed study and re-consecration to God of our whole being. To you, dear reader, God has given great light, and now He is waiting for the opportunity to allow greater light to shine. Shall not a forward movement be made, and higher ground occupied?—Yea, indeed. Further information concerning this work will be given later.

A few items of the week of prayer will be found in this issue, but we hope that all our workers in the various conferences in this district will plan to send us quite full reports of the meetings they con-

ducted during this special season. Our church elders and other officers are invited to not only report the blessings of the week of prayer, but to speak at any and all times of how the message is advancing. If you have new experiences in missionary work, tell of them. If you have improved methods of labor, make them known. God has given us all talents, and as they are used, let us tell of His goodness and mercy, for it is only by His great mercy that we have not been cut off in our sins. Let us take courage and speak forth.

THE RECORD

The year 1901 has ceased. Its record is made up on the books of heaven. We alone with God know just what it is. We are all conscious of the fact that we make mistakes and have sinned against God, and we know also whether each sin has been acknowledged and confessed to our Father, and the proper restitution and confession made to our fellow-men wherein they have been injured. If we are true to God, His Spirit will tell us of these acts that are needful to true repentance. How thankful we should be for this manifestation of so much kindness to sinners, and how prompt we should be to stop not until every sin that has not been confessed is sent forward on the wings of prayer!

In the world the balance of accounts is drawn at certain periods of time. With the Christian it should be the aim to see that the record of each day is correct. We are sent forth to minister the Word of life in various ways, and, though the acts are small or great, they will not be overlooked.

The Master, our great Commissioner, will say when the final record of life has closed, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."