

PACIFIC UNION RECORDER

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

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THE CHURCH

PRESS TOGETHER

In the prayer Christ offered for His disciples just before His crucifixion, He said: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart,—an impression of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and may appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them will be called on in the day of the Lord to answer for their refusal to accept the great gift placed within their reach.

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, Can this be? It can; for God has said it, and He means every word He says. He will not alter the thing that has gone out of His lips.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am. . . . I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them."

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being, filling you with a desire so to live that His prayer may be answered? Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of His sacrifice, our life is bound up with His. A desire to serve Him takes possession of every fiber of the being.

God has united believers in church capacity, in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven, if the members were of one mind and one faith. It is those who

are not moved by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God has devised. They will not bring human depravity into things small or great. They will do nothing to perpetuate division in the church.

It is true that there are tares among the wheat; in the body of Sabbath-keepers evils are seen; but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place?

Our great need is unity, perfect oneness in God's work. We are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, "Here are they that keep the commandments of God and the faith of Jesus." He calls upon His people to work in harmony. He calls upon those engaged in our medical work to unite with the ministry; He calls upon the ministers to cooperate with the medical missionary workers; and He calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to

be spoken to discourage any, for this grieves the heart of Christ, and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the coworkers with Christ are carrying. "Press together, press together," are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat. Mrs. E. G. White.

THE CHURCH

JURISDICTION OF CHURCH OFFICERS

Questions arise from time to time in our churches as to the extent of jurisdiction of the officers of a local church. Those who have read carefully the address on organization which was first adopted among Seventh-day Adventists, and which was republished in the last two numbers of the "Recorder," have obtained some light as to what has been understood by our people, all along, as the special sphere in which the different officers of the church were expected to act. As the work has gone forward, from time to time, certain emergencies have arisen that have perplexed some of the officers, not knowing just what was their privilege to do, and to what extent they might go without being considered beyond the bounds of what pertained to their special office in the church. In the session of the General Conference held in the year 1885 the question was carefully and prayerfully considered by a large committee of ministers, who reported to the conference. The conference adopted their report. From it we quote as follows:—

"The committee to whom was referred the subject of the ordination of local elders, would respectfully report that we find there is a difference of opinion existing, and there has been a difference in practice in different conferences in regard to the jurisdiction of local

elders, or to the extent of their authority to act. In some places, the jurisdiction and ordination have been looked upon as confined to the church which elected them; in other cases, they have been permitted to administer the ordinances wherever they might chance to be, as unrestrained as a minister. We have tried to canvass the ground thoroughly, and find that there are difficulties in both positions, if separately traced to their conclusions. All agree that it is to be regarded as purely a matter of church discipline, and we believe there is truth in both positions, which may be combined into one consistent system. We therefore offer the following recommendations:—

"1. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to the church which elected him as elder; the only exception to this is where the conference committee deems it advisable to instruct him to go to another church under special circumstances.

"2. If he is reelected, or properly elected elder of another church, his ordination shall stand good; he need not be reordained.

"3. But in case of his removal to another church or another conference, the fact that he has acted as elder over another church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there is any doubt, inquiry should be made of some minister or of an officer of the conference, to ascertain whether he filled the office acceptably.

"4. It is well understood that a license from the conference does not authorize the licentiate to celebrate the ordinances, to administer baptism, or to organize a church; and, therefore, if a local elder receive a ministerial license, it does not enlarge his sphere of action as an elder: it gives him no authority to celebrate the ordinances outside of the church of which he is acting as elder.

"5. And, finally, though his ordination shall stand good for all time, except in case of apostasy, when-

ever and wherever he may properly be called to act, he can not exercise the functions of an elder beyond the time for which he was elected, unless he is reelected, or elected by another church. But if from any cause there should be a failure to hold an election, he may then act until his successor shall be elected."

Thus far is from the decision of the committee, but in the publication of the same the following statement of opinion was expressed by one of the committee:—

"In regard to the exception noted in the first recommendation of the committee, as given above, we think it well to make further remarks. If, in the exceptional case, the proper guards and restrictions are not recognized and applied, the rule will be utterly broken down, and confusion be the result.

"If the church of A has no elder, and wishes the service of an elder for a specified duty on a special occasion, it may secure the services of the elder of the church at B, by (1) extending the request to the church of B for the help of its elder on such occasion, and (2) procuring the consent of the conference or its executive committee to receive the services of such neighboring elder. Now, it is well known, and everywhere received as just, that the conference committee has a right, at its own discretion, to send a minister to aid a church in any emergency. But if all the ministers are otherwise engaged, and it would prove detrimental to the interests of the cause to call any of them from their labor, then we hold that the course here pointed out would be allowable.

"But we do not consider that the call would be allowable without the consent of the conference committee, for to that committee is given the general oversight of the cause in the whole field, and in all the churches. Nor do we think that it would be proper for the conference committee, for want of a minister, to send a local elder of one church to assist and act for another church, without the consent and acquiescence of that other

church; for such action would be liable to lead to unpleasant complications in or between the churches. But where the committee and the churches are fully agreed in regard to the action, no unpleasant relation can result. The object of all action and of all organization is the prosperity of the cause,—the welfare of the churches,—and no rule should be so arbitrary as to work ill to the cause. And, on the other hand, no plea of the necessity of the cause should be admitted which opens the door to abuses, and introduces confusion into the churches.

"The duties of the elder include the administration or celebration of the ordinances. It is our usage to have a minister attend each quarterly meeting of each church, as far as convenient; but that is not always possible. And when it is not possible, those churches which have no elder, if there are any such, should have the precedence in regard to help from the conference. Because, without such help, they would be deprived of having the ordinances celebrated. In case the church has no elder, and no minister can be had at the indicated time for holding quarterly meeting, it is custom, and properly too, to hold such meeting at some other time, when the necessary help can be obtained."

The plan of operation above suggested was virtually endorsed by the General Conference of 1885, in their request that the same be published for the instruction of our people. Its practical application in our churches since that date has fully demonstrated the feasibility of the plan. It is given here especially for the instruction of those more recently coming to the faith. It is supposed the older workers understand the recognized order in these things.

J. N. Loughborough.

THE FIELD

NORTHERN CALIFORNIA CONFERENCE

THE INSTITUTE

On Tuesday morning, Dec. 31, 1901, a company of ministers, licentiates, and Bible-workers convened at the Seventh-day Adventist Church, on Laguna Street, San Francisco, for the opening session of the workers' institute. All parts of the state were represented, as the workers were called in from their respective fields of labor to listen to the valuable instruction that should there be given them.

This being the first morning meeting, Elder A. T. Jones, the president of the California Conference, read to us a most stirring testimony. It is evident from the line of thought brought out in this that the work of this conference must be reorganized, and placed on an entirely different basis from heretofore, beginning with our individual hearts and minds. The responsibility of directing the work was not to lie within the narrow circle of one, two, or three minds, but each one is to be individually responsible in spreading the third angel's message, and, more than this, is to have represented in himself the four great branches of the work, the educational, the publishing, the medical, and the evangelical work.

It was also shown that those who are actively engaged in carrying this message are not to stay where the truth is known, but must press out into new fields; if needs be, "wrestle" to get there, regardless of the seemingly insurmountable obstacles that may present themselves. God's power is greater than all these, and when we arrive in the new, untried field, He will help us to "establish something out of nothing," in other words, to make use of God's creative power in building up and establishing new companies firmly in the truth.

On Thursday morning a new and

interesting feature was introduced in the consideration of the educational work. It being vacation week at Healdsburg College, most of the teachers were present, and we had indeed a feast of good things. Professor Cady gave some very instructive talks on the true science of education, showing that in God's two great books, the written Word and the word as it is shown forth in nature, are revealed the only true fundamental principles of the higher education. As Wycliffe expressed it, "There is no subtlety in grammar, neither in logic, nor in any other science that can be named, but that it is found in more excellent degree in the Scriptures."

We can see that the education of the world to-day only alienates from the life of God, for it is founded on doubt, thus confirming skepticism in the minds of the students. The leading educators of the world to-day recognize this fact. One says, "Every series of investigation should begin with doubt." Another says, "The process of study presupposes, and requires a skeptical mood." But the wisdom of this world is foolishness with God, and the so-called higher education of to-day is but ignorance, since it is founded on doubt and skepticism.

On the other hand, the student who bases his education upon the solid foundation of the word of God, seeing God in everything, letting His word be his teacher, taking Christ, in whom are hid all the treasures of wisdom and knowledge, into his heart and life, what is the contrast! It is through faith, powerful and living, that we can attain to the glorious heights of knowledge that our heavenly Father has in store for us. It is thus that we can be among those who know God, which is the only true knowledge, and whom to know is life eternal. It is a great thing to teach everything from the Bible; it is also a greater thing to teach the Bible from everything. Thus the student who learns to associate the thought of God, His greatness and His character, with everything his eyes see or his hands handle, will not naturalize

"We are to praise God by tangible service, by doing all in our power to advance the glory of His name."—Christ's Object Lessons, p. 300.

the spiritual, but will spiritualize the natural; will not make the uncommon things common, but make the so-called common things of life to be uncommon.

So, in brief, what is the contrast? The so-called higher education is founded upon doubt, leading only to ignorance. Ignorance alienates from the life of God, and to be alienated from the life of God means death. The other, the only true education, is founded upon faith; leading to the knowledge of God, whom to know is life eternal. And yet how many are being led into the delusive snares of Satan simply by letting these seeds of doubt be planted in their minds to poison and choke out the real truth! Shall we not set forth these grand principles of true Christian education, and thereby save many from going the downward road?

Elder J. O. Corliss conducted a series of studies on the effect of the true knowledge of God upon the believer. To know an individual thoroughly, we must be associated constantly with him; so to truly know and appreciate the love, the power, and the character of God, we must come, as it were, into the inner circle of His acquaintanceship, and let Him become a part of us.

The true knowledge of God leads to a desire to be consecrated to His service. Consecration means "a filling of the hand," and we are to have our hands full, as were Christ's, of blessings to give out to others. As the priests of ancient times had the oil of consecration placed upon the ear, the hand, and the foot, so we are to be filled with the oil of the Holy Spirit, and have every talent, every faculty that God has given us, consecrated wholly to His service, and ourselves clothed with the garment of Christ's righteousness.

In the evenings some most interesting studies were conducted upon the work of the Holy Spirit. The Holy Spirit has been poured out upon all flesh. "Of His fullness have all we received." The trouble with us is that we allow our selfish inclinations and desires to block up the way, and thus hin-

der the working of the Spirit in and through us. We must submit ourselves fully unto the hand of God. Let every obstacle be removed, let self sink out of sight, let mind and heart be open to the infilling of the Spirit, then God can work through us for the salvation of others; our cup will be running over, and we can give to others who are hungering and thirsting after righteousness.

On Monday, the 20th ult., the business managers of the food company, the restaurant, sanitarium, college, and publishing house met together, as part of the institute, and discussed true business principles and Christian economy. A true spirit of harmony and union was felt, and a sense of cooperation between all branches of the work was manifested. This feature of the institute continued until Thursday, the 23d, when the consideration of the medical missionary work was introduced.

The doctors and nurses from different parts of the state were with us, and it seems indeed true that the best part of the feast came last.

We are to be ministers in every sense of the word, mentally, morally, and physically. It is not enough to have the theory, for theory is empty without the practise. Let our finite minds become broadened; let us not only see and recognize these grand principles of truth, but let us live them out in our daily lives, and others will see that we have been with Jesus and learned of Him, and that we have something for the world. People are looking for something that will help them; they are grasping after truth. It is a sad fact that we do not appreciate our privileges, nor improve our opportunities; and if we do not awake to our responsibilities, and rouse to action while it is yet called today, God will raise up men who are not of our ranks to proclaim these great truths to the world. It is the improvement of the small opportunities of life that will open the way for us to step into the greater opportunities, just as it is the seemingly little things of life that show the true greatness of character. When we have Christ

in us, the hope of glory, His life made manifest in human flesh, and realize that there is truly nothing in life unless we work for God and humanity, then our testimony will carry power with it. Let God's people come together in the unity of the faith, laying aside all minor differences, and press together as one man to the help of the Lord against the mighty; then the time will soon come when our work here will be over; we shall see our Saviour revealed in the clouds of heaven, and the faithful will be called home, there to reign with Him forever in glory.

Mary E. Ferguson,
Florence Mendenhall.

Jan. 31, 1902.

A SEASON OF BLESSING

When the institute was finally appointed, I thought it would be a great mistake to call so many laborers from the fields to attend it. It seemed to me a waste of time, wages, and traveling expenses. I came, protesting against this. I am glad that, whereas I was blind, now I see.

It has been a season of deep spiritual study. Hitherto we have followed a system of theology, but now we welcome the ministry of the Spirit; no more theory, but rich, practical experience in the things of Jesus our Lord. The meeting has been at the Master's request, "Come ye yourselves apart, . . . and rest awhile." And as there He showed His creative power in feeding the assembled thousands with "five loaves and two fishes," so here at this institute we see His power in the living Bread. Our souls have tasted, and we know that He is good.

At this institute we have seen the corps of Christian workers, canvassers, teachers, Bible-workers, licentiates, nurses, business men, physicians, and ministers, all sitting at Jesus' feet, studying how they might, each in his place, most truly reveal the divine character in wisdom and knowledge.

We have had a feast of blessings studying the foundation principles of a holy life. From these studies

we can readily see how, trusting to theories, we have failed.

We have learned that the riches of the Son of God, the truths of the gospel, have been committed to us, not because we are good, but because we are so bad. God loves us not for what we are, but in spite of what we are. He loves us for what the truth will make of us. God loves character, and it takes all that wondrous revelation of truth to make of us God's ideal of a perfect man.

During this institute, surely we have been, as it were, "in a cleft of the rock," covered with the hand of God, while "the Lord passed by before us," and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

We studied Christian education, then Christian canvassing and Christian ministry, Christian business, and Christian physiology and dietetics,—Christ all, in all, and through all. For "in Him we live and move and have our being," every man, woman, and child equally with ourselves.

Shall we not open our eyes to recognize Him? "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." A. S. Hickox.

NORTHERN CALIFORNIA

The institute held in San Francisco December 30 to February 2 marks a new era in the work in this conference. It was a season of great blessing and refreshing from the presence of the Lord.

The conference year having closed Dec. 31, 1901, by vote of the conference at its last session, it was necessary to have the accounts of the laborers audited, and to have credentials and licenses renewed.

The following persons were chosen as an auditing committee: W. T. Knox, F. T. Lamb, J. G. Mendenhall, W. E. Whalin, C. E. Frisbie, E. G. Fulton, A. A. Hillbach, Geo. S. Knight, T. A. Kilgore, and Geo. Manuel. The com-

mittee met in Oakland, Jan. 29, 1902, and did their work.

The following persons were given credentials: J. W. Bagby, Andrew Brorsen, M. H. Brown, J. O. Corliss, H. F. Courter, D. T. Fero, C. M. Gardner, J. S. Harmon, E. J. Hibbard, A. S. Hickox, M. C. Israel, A. T. Jones, A. S. Kellogg, C. N. Martin, N. C. McClure, Isaac Morrison, B. F. Richards, Geo. W. Rine, W. S. Sadler, H. A. St. John, C. L. Taylor, A. O. Tait, H. G. Thurston, S. Thurston, W. C. White, and M. C. Wilcox. M. E. Cady was recommended for ordination.

The following persons were voted ministerial license: P. R. Albrecht, J. A. L. Derby, G. B. Douglass, C. T. Everson, F. D. Gauterau, C. E. Leland, J. W. McCord, and F. R. Shaeffer.

Brother Leland having subsequently decided to go to the Hawaiian Islands to labor, he was ordained Feb. 5, 1902, and started with his family for his new field the next day.

The following persons were given missionary license: Mrs. A. C. Bainbridge, W. G. Bond, Mrs. S. A. Brand, C. Castberg, Walter Halliday, Mrs. A. S. Hickox, Mrs. C. E. Leland, A. S. Marchus, C. G. Marchus, Addie J. Morrison, Mrs. E. E. Parlin, D. A. Parsons, Mrs. W. S. Sadler, W. V. Sample, Ella Shaeffer.

Quite a number of the workers did not have their licenses renewed, as it was thought that they could engage more profitably in other lines of work. The location of the laborers will be given later.

M. H. Brown.

TITHES RECEIVED DURING JANUARY

Alameda, \$251.20; Arcata, \$15.50; Alton, \$8.65; Arroyo Grande, \$28.25; Bakersfield, \$6.50; Buckeye, \$6.90; Burroughs, \$42.20; Calistoga, \$99.19; Chico, \$41.30; Crows Landing, \$29.75; Eureka, \$164.67; Ferndale, \$71.25; Fresno, \$1,178.14; Glennville, \$94.85; Grangeville, \$140.75; Grass Valley, \$48.20; Guerneville, \$18.03; Hanford, \$97.80; Healdsburg, \$16.92;

Laton, \$22.85; Lockwood, \$146.65; Lodi, \$8.85; Monterey, \$123.25; Morganhill, \$30; Napa, \$46.30; N. San Juan, \$6.50; Oakland, \$692; Paso Robles, \$16.95; Pepperwood, \$91.73; Petaluma, \$80; Placerville, \$70.10; Red Bluff, \$82.35; Reno, \$105.33; Sacramento, \$550.40; San Francisco, \$682.73; San Jose, \$199.17; Santa Cruz, \$40.35; Santa Rosa, \$161.49; Selma, \$31.60; Smith River, \$2.25; Soquel, \$27.25; St. Clair, \$87.10; St. Helena, \$233.30; Stockton, \$105.09; Susanville, \$6.00; Tres Pinos, \$4.00; Tulare, \$105.15; Ukiah, \$40.50; Vacaville, \$10.47; Valencia, \$106.20; Woodland, \$85.60; Watsonville, \$131; Williams, \$3.40; Willits, \$10; personal, \$136.85; total, \$6,642.81.

RECEIPTS ON TRUST FUNDS FOR DECEMBER, 1901

Australian Mission	\$ 18 00
Christiania Pub. House	1 00
Foreign Missions	136 63
Healdsburg College	25 00
Home Frndlss Bldg. Fund	63 00
Home Sustenance Fund	11 25
India Tract Fund	54 65
C. O. L. Material Fund	78 25
Jos. Leininger Home Fund	12 00
Society Island Fund	48 90
Skodsborg Sanitarium	17 85

\$406 53

Northern Cal. Tract Soc.

ARIZONA MISSION FIELD

From most of the churches and companies good reports come of the work of grace during the week of prayer, the effects of which are still felt. I spent the week with the Phoenix church, and from the very first meeting the Spirit of God was present with power. Some came nearer to God than they had been, and others were touched, for whom we expect more yet to be accomplished. It was sad to see some allow other matters or entertainments to keep them from the services which the Lord had directed His people to have. Such always lose, the church loses, and the cause of God loses. If every one would get all the grace

God has for him, how much the church and the cause would gain in every way!

The Flagstaff church reported an especially good time, and their offerings were more than last year. This church is growing in grace and faith, and all are taking hold of the work with new courage and hope. They have had the help of Brother W. H. Granger, an Ohio worker, who has been there with a sick brother, and also of Brother Jas. Creamer, of St. Helena, California, who has moved there to help the church while working at his trade. The church writes that they have enjoyed the labors of these brethren, and that they have received much benefit therefrom. How many little companies and churches might be benefited if they could have the surplus help that is in some of our larger churches and conferences!

The annual offering for this territory was nearly double that of last year, being \$98.35, the Phoenix church more than doubling their offering of last year. This may seem small for a whole mission field, but when we consider the conditions that exist here, it is a very encouraging report.

January 17 to 23 I spent with the church at Tucson, speaking nearly every day to the Americans once, and to the Spanish once through an interpreter. I also spoke to the Chinese a few times. Brother and Sister Black have worked hard here with all these nationalities, and some are being brought into the truth from all of them. The Spanish converts number seventeen, and others are waiting for baptism. The Americans number eighteen. They are all growing in grace. So many of these people are transient that it is rather hard to secure a permanent congregation or set of readers for a very long time. The Chinese school is accomplishing some good, but it is slow work, though some of them are deeply interested, and are as upright as any of the others. While it takes more time to get them into the truth, there is hope of something being done for them that will be lasting.

January 24 to 31 I was with Brother Williams, at Bisbee, who, with his wife, has worked hard for several months among the miners and their families. This class of people are so transient, or their shifts of working hours are so often changed, that it is almost impossible to have them attend meetings or readings very regularly. And it takes much courage and faith for them to step out and obey the truth in the face of discharge and starvation—more than many of them have. Nine sisters have now accepted the truth there, who have, so far, proven firm and steadfast. The week we spent with them was so stormy that it was almost impossible to get them all together at a time. They do not have a place of meeting entirely at their disposal, being able to get it only in the daytime, and that when other societies do not use it. Avarice for gold, and the love of the world, are displayed here in their full development. On a certain pay day one saloon took in \$10,000, and another \$9,000 the same day. This seems almost incredible, but is a sample of many of the towns and places we have to work in in Arizona. But the work is onward in this territory, and we are encouraged to see it taking forward steps. Personally my courage and faith are good, though my lameness from a fall ten weeks ago still hinders me somewhat, and I shall do well if I get off my crutches in three months from now.

E. W. Webster.

Feb. 2, 1902.

There is a vast difference between the "divine discontent" that leads to higher attainments, and the ignoble discontent that leads to fretfulness and complaint. Usually we are too little satisfied with what God has done for us, and too well satisfied with what we ourselves have done. There is real nobleness in such discontent as that of Paul, who could say, "Not as though I had already attained, either were already perfect; but this one thing I do, I press toward the mark."—Sel.

MONTANA CONFERENCE

THE WEEK OF PRAYER IN MONTANA

Brother Sullivan Wareham writes from Cora that the brethren and sisters at that place held meetings during the week of prayer and realized much of God's blessing. He states that their donation was larger than at any previous meeting, amounting to \$20 or \$30.

Sister H. W. Joscelyn, of Anaconda, who is an isolated Sabbath-keeper, writes as follows about the week-of-prayer readings: "I will try to express my thankfulness for the week-of-prayer readings, which I received through the kindness of the state office. It contained precious food for my hungry soul. I can truthfully say that God anointed my eyes with heavenly eye-salve to see the precious present truth. Never before could I look on the soon coming of our Saviour as I have since the week of prayer. Although I was alone, I tried hard to make it a time of refreshing, and now I know that when we do our part, God will do His. I am glad that there is a time set apart by our people to draw us from our cares into a closer communion with God. I need your prayers, that I may hold fast and be a light-bearer for God in this place."

A sister in the Great Falls church, who failed to sign her name, writes thus about the week of prayer to her: "I can say that the week-of-prayer readings have been a great help to me. I have read them, and they have done me much good. They have helped me in so many things, and I feel encouraged to do more for my neighbors and those in foreign fields. We can give of our means and remember them in our prayers. We were all brought nearer the Lord during this occasion. I am of good courage, and want to lay all on the altar."

Sister A. D. Kelly, writing from the Butte church, states that, on account of cold weather and the scattered condition of the sisters in the city, they could not meet as they would desire. They, how-

ever, met at different times through the week and read the readings. She closes her letter with this statement: "We are all of good courage and all of one mind in believing that the Lord's coming is very near. We all regret that we could not have the meetings when they should have been held, but our circumstances seemed to prevent it."

Brother Samuel Dick, elder of the Great Falls church, writes as follows in reference to the week of prayer at that place: "Your postal received with inquiry regarding the week of prayer. I will say that the week of prayer was an entire success. All were greatly blessed. The attendance was rather small. Personally it makes me feel that I am not doing enough for the Master. With His help, I will try to do more. Am greatly impressed to distribute our literature more freely. Pray that this impression may be a lasting one."

From all parts of the state good reports have come of blessings received at this time, and we rejoice in the fact that it has been a great blessing to our conference.

W. B. White.

SOUTHERN CALIFORNIA CONFERENCE

GARDEN GROVE, CAL.

During the past two weeks I have spent most of the time with the church in this place, holding in all seventeen meetings. This effort was planned especially in the interests of the young people in this church. The deep movings of the Spirit of God were manifest during these meetings, and it was with gladness of heart that we saw nine intelligent young people make a start in serving their heavenly Father. The work is really only begun here, and as the faithful elder of the flock, Brother Warren, carries forward this work, we pray the blessing of God upon him and all the members of the church, that, as the seed is planted and watered, God will give a bountiful increase.

R. W. Miller.

Feb. 9, 1902.

NORTH PACIFIC CONFERENCE

AMONG THE CHURCHES

I have recently visited Mt. Vernon, Everett, Seattle, Olympia, Connie, and Centralia churches. Quarterly and business meetings were held in each of these churches, and officers elected for the ensuing year. The best of harmony prevailed in every instance, and all evidenced a desire to heed the admonition from the Lord that "there should be delay no longer."

The offerings for the week of prayer show an increase on the whole, and we are thankful that the Lord came very near to His needy people.

Brother Wollekar reports that the church building at Cedarhome is so far completed that they are now occupying it for their regular services. This is the company that were brought into the light of the truth by our beloved Brother Hanson, now deceased, and Brother Wollekar.

I am now arranging, in company with Brother Wollekar, for a series of meetings in Ballard, a suburb of Seattle.

I thank God for what has been accomplished in the Puget Sound district. But there is a crying need for more earnest, consecrated labor; and if the churches represented in this part of the field would surrender unconditionally to the Master, the influence of His Holy Spirit on these hearts and lives would quickly bring to a close the work of the third angel's message. Let us read, with the realization that God is addressing us, Isa. 60:1; 54:2-5. Surely these words should inspire us with zeal and courage.

S. W. Nellis.

Seattle, Wash.

"Every prayer the Christian makes ought to have as much meaning in it as a millionaire's check."

"He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him." Ps. 91:15.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

SUMMARY OF SABBATH-SCHOOL REPORTS IN PACIFIC UNION CONFERENCE

For Quarter Ending December 31, 1901.

	No. of Schools	Mem.	Total Contributions	Don. to O. H.	Don. to Mis'ns.
N. Cal...	116	3,353	\$673 60	\$84 29	\$529 78
S. Cal...	20	* 542	144 38	9 50	40 70
N. Pacific	84	2,042	467 03	30 89	244 20
Up. Col...	37	1,098	276 11	37 50	79 85
Montana.	21	359	74 30	10 07	74 36
Arizona.	5	139	36 41	16 95	8 00
Utah.....	4	127	27 44	12 45
Hawaii...	3	35	19 30	2 25	12 65
Alaska....	2	15	6 37	1 65
Total ..	192	7,710	\$1,824 94	\$191 45	\$912 30

* As reported.

Mrs. Carrie R. King,
Secretary.

LOVE'S FAR-REACHING LIGHT

At the door of an inn in the village
There hung out a far-reaching light,
Its rays could be seen in the forest,
No matter how dark was the night.
Yet though it shone far for the wanderer,
And invited the stranger to come,
The nearest knew most of its radiance,
Its rays were the brightest at home.

At a harbor there stood a great lighthouse,
Whose beams were like arrows of gold.
Far out on the desolate ocean,
The seafaring men could behold;
But the light that shone farthest, shone brightest,
And the keeper alone with his child
Knew most of the wonderful glory
That nightly the ocean beguiled.

And the wanderer lost in the forest
Was found by the far-reaching light,
And ever its beam throbbled and brightened,
As he followed it out of the night;
But the light that shone farthest, shone brightest;
As he came to the sheltered retreat,
It held up a blaze of glad welcome,
And showered its rays at his feet.

And the seamen who toiled on the ocean
By the lighthouse were guided aright,
The billows, hope-tinted and brightened,
Grew ever more hopeful and bright.
And lo! as they entered the harbor,
Its radiance fell like the sun,
And the light that shone farthest, shone brightest,
They said as their voyage was done.

Ah, fathers and mothers and children,
And pastors and people and all,
And teachers of Sabbath-school classes,
And leaders of great and of small,
The light that shines brightest, shines farthest!
Trim up for the place where ye are,
Love shedding its rays on the home fields,
Will lighten the fields that are far.

You may not know how it is shining,
Or who it is guiding aright,
But give yourself up to the Keeper,
And He will look after the light.
Just shine for the least one that's near you,
And angels will tell you above
Of souls that were brought to the kingdom
By the light of your far-reaching love.

Hope Onslow.

OBJECT OF THE SABBATH-SCHOOL

There can be but one great object in Sabbath-school work,—the ingathering of souls,—but there are many phases of the subject, all tending to the one great end. The Sabbath-school is a most precious missionary field, and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past.

True Christian teachers will discern the import of the lesson, their understanding having been enlightened by the Spirit of God, and they will let their light shine even to those who have taken no interest in the precious rays of truth. But the work which will bring this result means sacrifice. Every part of the varied labor in the harvest field means sacrifice and self-denial. It means that the time usually spent in matters of minor importance shall be spent in searching the Scriptures, that we may know how to labor successfully in the work to which we are appointed. It means that we must become acquainted with the Spirit of God. It means that we must do much praying, and have much serious thought as to how we may put to use every capability of our nature, and carry forward the work of God effectually.

What evidence can we give to the world that the Sabbath-school work is not a mere pretense? It will be judged by its fruits. It is God's plan that the Sabbath-school should be a help and a blessing to both old and young. It is one of God's means of unifying the work and keeping the special truths for this time so definite and clear in our own minds that we may be able to communicate them to those who know them not.

There should be much personal work done in the Sabbath-school. The necessity of this kind of work is not recognized and appreciated as it should be. We should see whole classes of young people converted to God and growing up useful members of the church.

But what shall be done for those who yield their hearts to God, and

are converted? Let me ask you, Have we not, in the past, thought that our work for such was almost done? Have we not thought that these were able to take care of themselves, that they should now get their lessons well, behave perfectly in the class, etc.? The Lord says: "When the youth give their hearts to God, your care for them should not cease." "The newly-converted soul often has fierce conflicts with established habits, or with some special form of temptation," and "young hearts yearn for sympathy and tenderness."

On page 48 of "Testimonies on Sabbath-school Work" we read: "Let the youth first give themselves to God, and then let them, in their early experience, be taught to help others. This work will bring their faculties into exercise, and enable them to learn how to plan and how to execute their plans for the good of their associates. Let them seek the company of those who need help, not to engage in foolish conversation, but to represent Christian character, to be laborers together with God, winning those who have not given themselves to God. . . .

"In our efforts to help the youth, we are woefully behind our duty. We have had great light, but we lack in zeal and earnestness, and have not fervency of spirit proportionate to the privileges we enjoy. We must rise above the chilling atmosphere of unbelief with which we are surrounded, and draw nigh to God, that He may draw nigh to us. We must educate the youth, that they may learn how to work for the salvation of souls; and in educating the youth for this work, we shall also learn how to labor more successfully, becoming efficient agents in the hands of God for the conversion of our scholars."

Again, on page 50: "One Christian student who receives the Word of God may be the means of blessing his fellow-students. He can be a benefit to others if, patiently and kindly and interestingly, he will go over the lesson with those who do not take an interest in the things of God, and will make his instruction simple and definite.

This kind of work will require the exercise of wisdom from above, that the worker may approach in an acceptable manner those who most need help, and lead them to Christ."

Then, for those who have a little more experience, a work is outlined on page 74, as follows:—

"The Lord desires that those who are engaged in Sabbath-school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness."

Thus the Sabbath-school is to be a working force, not only working in itself, but preparing workers to enter the great harvest field of the world. The Sabbath-school should prepare young men and women for every branch of the Lord's work. Young men who have begun by helping their associates to study the Sabbath-school lesson may soon be found teaching a class; next, visiting surrounding places, organizing Sabbath-schools, giving Bible-readings, and, finally, preaching the message of truth learned in the Sabbath-school to large congregations.

Let us pray that our schools may speedily come up to the standard which the Lord has set for them; and to this end let us co-operate with the Lord in every line, and set in operation every means whereby the powers of those connected with the school may be developed for usefulness.

Mrs. J. L. Kay.

QUERY CORNER

What can we do for those of our young people who seem to feel no interest in religious things, although they attend Sabbath-school regularly, and perhaps are members of the church?

A.—What is needed is to get these young people to work. If you can only get them to take up some line of missionary work, they will be almost certain to become interested, for work is the very mainspring of life, both physical and spiritual.

There is one line of work which has not been spoken of, and which would be easy and pleasant for our young people. In almost every Sabbath-school the average attendance is very much less than the membership. Great good could be accomplished by having every absent member visited some time during the week following such absence. This would make them feel that they were missed from the school. The visitor could relate some interesting points concerning the meeting, and talk about the lesson, thus acting the part of a connecting link between the school and the absent member, and greatly lessening the chances of his dropping out of the school, as so many do, just because they feel that no one cares.

Now, this would be good work for our young people. If several visited the same person during the week, it could do no harm, and would really be all the better. Such service as this would be acceptable to the Master, and would result in increased attendance in the schools; but the greatest blessing of all would come to those who do the work. C. R. K.

MUSIC IN OUR SABBATH-SCHOOLS

"Serve the Lord with gladness; come before His presence with singing." This is the instruction given us by David in the second verse of the one-hundredth psalm. How often we find ourselves coming to the Sabbath-school more from a sense of duty than from that of love and pleasure! If we come with our hearts all saddened, and come reluctantly, how can we follow the instruction given us all through the Bible? for David is not the only one who speaks of worshipping God in song. In Eph. 5:18, 19 we find this, "But be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Not only is singing spoken of in the Bible, but the use of the psaltery, harp, organ, and other musical instruments is recorded.

Music is the outburst or expression of an inner feeling. It may be sad or happy. You remember after the Jews had returned to Jerusalem from their Babylonian captivity, they were so happy that they cried, "Then was our mouth filled with laughter, and our tongue with singing." Notice the expression "our tongue was filled with singing." It was spontaneous, voluntary.

The word "music" as defined in the dictionary, means harmony, melody. Therefore, if our hearts are all in harmony with God and our fellow-men, why can we not make music and melody? God can, and will, give us songs to sing; for David says, "He hath put a new song in my mouth, even praise unto our God."

Considering the matter of the song service of our Sabbath-schools: first, the duty of each older person is to enter into the spirit of the song, with all the heart, and sing. Though a child, when he sings, forgets all else but his singing, and enters wholly into it, an older person is better able to carry the tune, to notice the time, and to read the words; therefore I say let those who are older come to Sabbath-school with a joyful heart, leaving all their troubles at home, or rather with Jesus, where they belong, and sing every verse of every song, beginning at the very first word of each verse. The songs selected for Sabbath-school should be those familiar to all, especially to the children.

Now, considering the little ones, a little child about its play will sing its thoughts to itself in the happiest way possible. Teach the children songs of Jesus, of flowers, birds, and other things that God has made. Talk to them of these things, and explain the songs to them. Also tell the children that when we sing in Sabbath-school we are worshipping and praising God. A child is so active that he can not remain quiet as long as a grown person can, and it is a good plan to sing often. Teach them motion songs. The motions make a song more impressive, more easily remembered, and more attractive to the smallest children.

Let us remember that we are praising God with our songs, and sing with the spirit, meaning every word that passes our lips. Many songs are written in the form of prayer. We can fit these prayers into our hearts, and God will answer them for us.

Ethel Morrison.

MILDRED'S WORK

Mildred woke one Sabbath morning to hear the rain beating noisily against the windows. As she went to the window and looked out at the leaden sky, she thought, Well, surely this will be a good day to begin my new missionary work, and it looks as if I should have my hands full.

Only a few days before this new work had been brought to Mildred's attention. At the Wednesday-evening missionary meeting the Sabbath-school superintendent, who was always an active member of the missionary society, had said: "I want to ask how many will volunteer to assist me in looking after the absent members of the Sabbath-school. Perhaps you have noticed that our actual attendance is, every Sabbath, much smaller than the membership of our school; and we have been doing comparatively nothing to make it otherwise. Now, I have been thinking what we can do, and I desire to have each absent member visited every week. Who will help?"

This talk was in Mildred's mind as she dressed for Sabbath-school on this rainy morning. And she soon found that it was as she had supposed—an unusual number were absent from their classes. She made a note of all the absentees that she could think of, and at the close of the school she, with two others who were to help in this good work, obtained from the superintendent several addresses of those whom they had not noticed.

This was not a large school, so an absence of fifteen from the membership of forty-six seemed quite a serious matter. But these three young missionaries determined that each one of these persons should be made to realize that

they were missed, and that, if they could not go to the school, a part, at least, of the school should come to them. First they examined their list, and decided which ones each should visit.

"O girls," exclaimed Florence Smith, "here is Harry O'Connor's name. You know he is growing so careless, and is bringing grief to his poor mother. We should not know what to say to him, but my brother Charlie would be just the one to visit him. He has a way of getting right into the hearts of the boys, and leading them to want to do right, without preaching to them. I know he will be glad to visit Harry."

"That is just the thing to do," answered Alice Berry, and in a tender tone she added: "Here is the name of poor Mrs. Gray. You know she is almost heart-broken since her husband was killed. I am sure she would feel happier if she would come to Sabbath-school and study these good lessons. Let us ask mama to visit her. If any one can cheer her, I am sure mama can, for she has passed through the same trials, and has learned how to comfort others."

So, with hearts filled with love and good will, the work was planned and commenced that very afternoon. Let us go with Mildred as she approaches the door of a humble cottage. In answer to her knock, a pleasant voice called, "Come in." Upon entering, she found an elderly lady sitting by the fire with her Bible lying upon a stand by her side.

"Good-afternoon, Mrs. Green. I missed you from Sabbath-school this morning, and I was almost sure that you were having another attack of rheumatism, or you would have been there."

"Why, bless your dear heart, my child! I am so glad to see you! Yes, this rain has made my rheumatism so bad again that I can hardly get out of my chair. But I did not suppose any one would miss me, least of all a bright young girl like you. I did want to go so much; and as this was the time for us to get new 'Lesson Quarterlies,' I knew I should miss mine all the week, for I study the lesson every day, and it helps to drive away my loneliness."

"I thought of that, Mrs. Green, and so I brought one for you."

"You dear child, what a comfort you are! I shall think of you every time I use the book, and your thoughtfulness will cheer my heart for a long time to come."

After relating some interesting thoughts that were brought out in the lesson for the day, and begging the privilege of coming in a day or two to sweep and dust the house for the crippled old lady, Mildred bade her good-by, leaving a bright spot in this lonely life.

The next call was one about which Mildred felt quite doubtful. This absentee was one of the "bad boys," and she hardly knew what to say to him. But she had been listening to the voice which said, "Feed My lambs," and she felt that this was one of the lost lambs which must be brought into the fold.

She was met at the door by Johnnie's mother, and, upon inquiring for him, was told that he was somewhere about, but was so bent upon tormenting every one in the house that he had been sent to the barn. His mother called him, and soon he came shuffling in.

"How do you do, Johnnie? Why didn't you come to Sabbath-school to-day?" asked Mildred pleasantly.

"Didn't want to," was the sullen answer.

"I knew you would want your 'Little Friend,' so I came to bring you one," said the girl, handing him the paper, which he took without thanking her for the kindness.

Mildred told him about a new song they had learned in Sabbath-school; and, getting a seemingly unwilling permission from him, she sang it, and several other familiar songs, and then took her leave, feeling that this call had been a failure.

If she could have heard his remarks, muttered only to himself, when he had again retreated to the hay-loft, she would have been encouraged.

"What did she come to see me for? My! but didn't she sing nice? Acted as if I was a real gentleman. I didn't treat her very well; but I don't care; I'm no good, anyway. Didn't s'pose a fine lady like her

would care whether I went to Sabbath-school or not. B'lieve I'll go next time."

Nora Lee had been a member of the young people's society and of the Sabbath-school, but of late she had been very irregular in attendance. When Mildred rang the bell at Mr. Lee's home, she was met and led into the library by Nora herself. The young girls had a pleasant chat, and then Mildred said, "Nora, we have missed you from Sabbath-school so much lately, and from our meetings, that I wanted to find out why it is."

Nora tried to evade the question; but when Mildred kindly persisted, she burst into tears, and answered: "I thought you all looked upon me as such a depraved sinner that I did not want to go. I know I have not been doing right in going to some of the places where I have been, and I have been miserable about it; but you girls all seemed so distant and unfriendly; so I sought friends where they were most friendly. I thought no one cared what became of me."

A heart-to-heart talk followed, and Mildred went away carrying a new lesson in her own heart, and with the promise that Nora would give herself to Jesus and try to live for Him.

On Tuesday Mildred found time to hunt up the last one on her list, and this was a member of her own kindergarten class. As she entered the door, she heard the voice of little Mabel say eagerly: "Is that my teacher? I knew she would come."

Mildred had brought a "memory-verse card" and a "Little Friend," in which was a picture for the little ones to color at home. She had stopped on her way and purchased, for five cents, a set of colored pencils for the use of this little pupil, who had been kept at home by a hard cold. After spending a little time in showing Mabel how to make a neat picture, and telling her about the lesson of the previous Sabbath, she returned to her home, feeling that it is a blessed privilege to be a coworker with Christ.

Mrs. Carrie R. King.

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.

"PREPARE YE THE WAY OF THE LORD."

IMPORTANT ANNOUNCEMENT

Since it was first proposed to prepare a book for use in the Missionary Reading Circle study, the general scope of the work has been changed, and the original plan has been merged into the larger idea of the Forward Movement. This led to enlarged plans as to the nature of the book and the field to be covered by it, and it has been found impossible to have the book ready as early as at first proposed. The central committee regret this unavoidable delay in the issue of the book, but still feel that in the end it will be more satisfactory to take sufficient time for the work than to hasten its issue at the expense of that carefulness in preparation to which a treatise of such importance is entitled.

In view of this delay, the central committee has arranged for the preparation of a series of practical studies, one of which will be printed each week. These studies will deal with the use of water in the treatment of some of the more common ailments, but will include more than arbitrary directions for giving a few treatments. Many people have learned by experience or from observation that a hot fomentation will relieve pain in many instances, while in other cases a cold application may produce a favorable result; but there are comparatively few who can tell the nature of the disorder in the system which is the cause of the pain, or what change must be produced in order to set things right again, or why the application should be hot in one instance and cold in the other, or when or why they should sometimes be alternated. The principles which lie at the foundation of these questions, and the more direct causes of many common disorders, can be understood by any person of ordinary intelligence who is willing to study; and it is for the purpose of

bringing some of this information within the reach of those who are willing to study, that these lessons are to be printed. They will be prepared by physicians of experience, and the information given will be scientifically accurate; but a special effort will be made to clothe the ideas in simple language, avoiding technical terms as far as possible, so that no one need be deprived of the benefits of the lessons through a lack of previous medical training.

In order that the most may be made of this opportunity, and that the results may be as beneficial as possible, the central committee suggests that a weekly gathering be held in each church or company, in which these studies may be taken up, and the practical work actually done. It only demands interest and leadership to make the movement a success. In many instances some one will be found in the company whose previous experience can be used to excellent advantage in this effort.

The first study will be printed in the "Review" of February 18, and the studies will then follow in regular succession. In the meantime, the matter should be considered, the plans laid, and all preparations made, so that the studies can be begun not later than the first of March.

In behalf of the central committee,

W. W. Prescott, Chairman.

GOD'S PROMISES

They are exceeding great and precious to those who need them.

None but the children of God can ever use them.

They are like money; unless they are used, no benefit is received from them.

We can not have a growing faith unless we feed upon them.

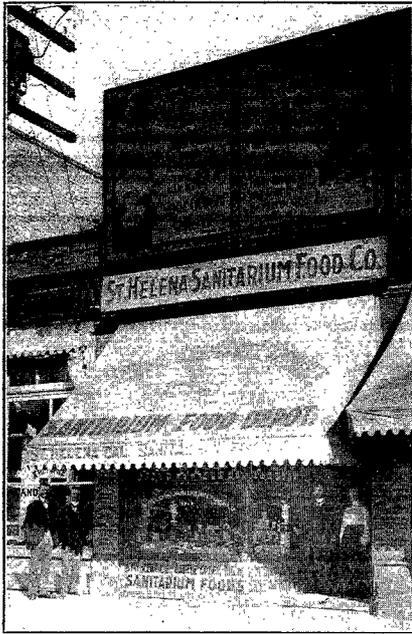
They are like the pontoons which the soldiers used. There is no river of trouble or misfortune that can not be quickly brightened by them.

Believing God's promises is the surest and quickest way to get help from Him.—Selected.

**MEDICAL
MISSIONARY****THE SANITARIUM FOOD WORK
IN CALIFORNIA**

It was about four years ago that the manufacture and sale of sanitarium foods began in earnest in California. At that time the bakery of the St. Helena Sanitarium Food Co. occupied a small room in a building, the upper part of which was used as a dormitory. One small oven and one baker with an assistant did all the work and had time to spare. A building adjoining the bakery was built, into which the small oven was moved, and a larger one added, and it was thought that, with these added facilities, the food company would be able to meet all demands made upon it. In less than two years, however, plans were laid for a new factory with several times the capacity of the old one, and in February, 1901, it was ready for occupancy. The new bakery has two large reel ovens, five granose flake machines, a granose biscuit press, a coffee roaster, a large dough mixer, cracker machine, grinding mills, elevator, a power plant with a reserve engine for use in case of accident, a good water supply, machinery for making unfermented grape juice, packing room, store room, etc.—in fact, a thoroughly up-to-date factory. There are forty-eight persons in the employ of the food company, thirty-two of whom are working in the factory and sixteen in the stores and in the field working up an interest in the foods.

The foods are being sold in every city and town in California. They are carried by the best grocers, who now recognize that the best class of their customers use sanitarium foods, and the fact that they have the foods for sale brings such customers to them. Many of these grocers have learned to regard highly the principles that brought the foods into existence, and can testify to their merit from personal use, and are doing so at

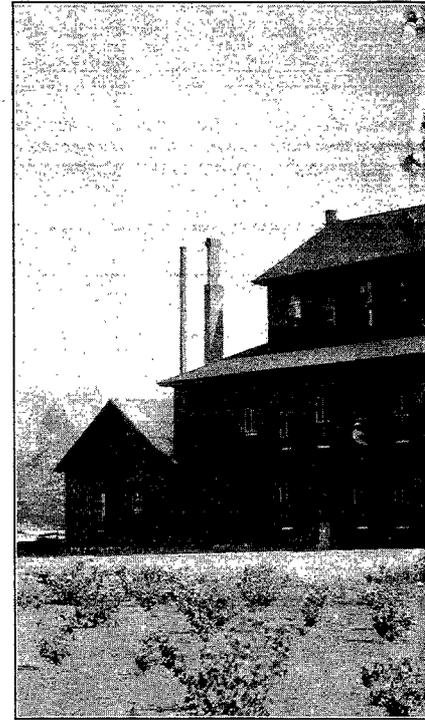


SALT LAKE CITY STORE, OUTSIDE VIEW.

The St. Helena Sanitarium Food Co. has four neat, attractive stores in operation in the following cities: San Francisco, Oakland, San Jose, and Salt Lake City, Utah, which are doing a good business and are in a prosperous condition. They are all nicely fitted up, the same general style being followed and the same colors prevailing, the fixtures being attractive and the goods well displayed. There are rows of electric lights in the windows and running around the cornice of the shelving, which extends entirely around the room. The same colors are used on the exterior of the building, so that the stores are readily recognized.

These stores are doing a great work besides simply selling sanitarium foods. They carry in stock health books, health magazines, and some of our denominational literature. The workers in them are embued with the missionary spirit, realizing that they have a grand opportunity to present the truth of God, not only of physical

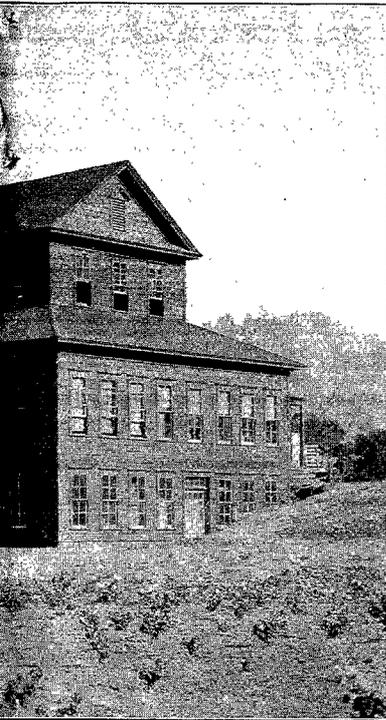
every opportunity. Such grocers give them prominent space in their stores and do all they can to push the sale of them. They have many questions asked them which they in turn ask of the traveling salesman when he comes, and thus the work grows and the people are learning health principles. God has wonderfully blessed the introduction of the foods into the grocery stores, and only the day of God will reveal the good done.



FACTORY OF THE ST. HEL.



EXHIBITS OF THE ST. HELENA SANITARIUM FOOD CO. AT THE CALIFORNIA STATE FAIRS OF 1898.



SANITARIUM FOOD COMPANY.



INTERIOR VIEW OF SALT LAKE CITY STORE.

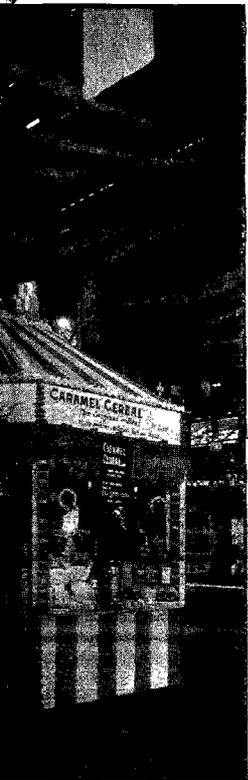
but spiritual healing. The people who trade there are led to inquire why the stores are closed from sunset Friday to sunset Saturday, and when they learn it is because of religious belief, they want to know more about the religion of the people who make such good foods. Thus Christ's work of first healing their diseases and then attending to their spiritual infirmities is being done over again.

That these foods are appreciated by the world is attested to not only

but by the amount that is being used but by the number of medals and diplomas which were awarded the food company during the three exhibits at the California State Fairs of 1898, 1899, and 1900, a list of which is given below the illustrations of the exhibits.

The St. Helena Sanitarium Food Co. shipped out during the year ending December 31, 1901, 700,000 packages of foods.

There is another feature of the food company's work in which there are great possibilities for helping our people. As its business grows and its influence widens with the consumer and the retail dealer, opportunities are constantly presenting themselves for disposing of the crops which our farming brethren raise and of purchasing many commodities for them at a less price than they can



1900. THEY WERE AWARDED 4 MEDALS, 10 DIPLOMAS, 22 BLUE RIBBONS, AND 3 CASH PRIZES.

do for themselves. This is especially true of those that are situated away from centers of business. Something has already been done for our brethren in the islands of the Pacific. Much more might be done. Why would it not be possible to establish in San Francisco a purchasing agency where buying and selling could be done, using the influence which the food company has in business circles? Would not our people be greatly benefited by such an arrangement? The food company would like to hear from our people on this subject, especially those who have crops to sell or those who are large buyers in groceries, fruits, nuts, etc. Address St. Helena Sanitarium Food Co., Sanitarium, Napa County, Cal.

BROTHERLY LOVE

Thomas Samson was a hard-working, Christian miner, who had to ply his hard task daily for bread. One day the captain of the mine said to him: "Thomas, I've got an easier berth for you, where the work is not so hard, and the pay is better. Will you take it?" What do you think he said? He replied, after thinking a little while: "Captain, there is our poor brother Tregony; he has a sick body, and he is not able to work as hard as I am. I fear that he will break down with his hard work. I can stand it, for I am strong. Captain, please give the place to Tregony." The captain, pleased with his noble spirit, sent for Tregony, and gave him the place, which he is now enjoying.—Sunday Magazine.

Resting on the faithfulness of Christ our Lord;
Resting on the fulness of His own sure word;
Resting on His power, on His love untold;
Resting on His covenant secured of old.
—Frances Ridley Havergal.

"God makes no requirement without making provision for its fulfilment."—Christ's Object Lessons, p. 301.

SAN FRANCISCO BRANCH ST. HELENA SANITARIUM

Organized sanitarium work in San Francisco began in 1897. Early in November of that year Dr. F. B. Moran, who is becoming recognized as the pioneer in the opening up of sanitarium treatment rooms, and who was then connected with the St. Helena Sanitarium, fitted up three rooms in the Clark Building, at the corner of Stockton and Sutter Streets, for the purpose of engaging in that line of work. These quarters soon proved to be entirely inadequate to meet the demands, and the first of March following the present location, at 1436 Market Street, was selected. The entire second story of the building, consisting of fourteen rooms, is used for sanitarium purposes. The accompanying illustration gives a general view of



the front of the building, showing three large, pleasant rooms facing on Market Street. Six rooms in the rear, at considerable expense, have been nicely equipped with electric-light cabinets and appliances for baths of various kinds and for general and special massage. Other rooms are used for offices, operating, and reception rooms. A few of the rooms have been arranged so that a limited number of patients can reside for a time at the institution.

At the present time the medical force consists of Dr. R. A. Buchanan and Mrs. H. E. Brighthouse, M. D., both of whom have had many years' experience and training in the application of the principles of rational and scientific hydrotherapy. Four nurses, two gentlemen and two ladies, are regularly connected with the institu-

tion. Special attention is also devoted to operations and office treatments.

The outside practise is likewise becoming quite a factor in the work, and is bound to increase as information concerning the facilities and appliances for attending to such work becomes more generally known.

While not possessing all of the climatic advantages and beautiful surroundings enjoyed by its parent institution, the St. Helena Sanitarium, the work of the San Francisco branch sanitarium is highly appreciated by a large number of people who are unable to avail themselves of a trip to St. Helena. The proximity of the St. Helena Sanitarium Food Co.'s store, at 1482 Market Street, is another matter contributing in no small degree to the success of the work, as the ability to procure pure foods is a factor of no little consequence in securing and enjoying the greatest of all blessings, that of health.

In an institution of this kind, founded and conducted solely for the good of humanity, it is hardly necessary to say that all connected with it are characterized by a spirit of kindness and consideration for each other and for the patrons that renders a visit to the place more in the nature of a social call than of a visit to the office of a physician. A small, select library of books is another commendable feature, which serves to render more homelike the general conduct of the institution.

E. E. Parlin.

Feb. 12, 1902.

THE SANITARIUM CORRESPONDENCE SCHOOL

The Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School will begin a new class in April. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fourth year this course has been carried on, and hundreds are availing themselves of it. Studies on eleven subjects are given, among which

missionary work and care and treatment of the sick are prominent.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning the replies to the pupil. The books required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Cor. Dept. Sanitarium Training School, Battle Creek, Mich.

HELPING HAND MISSION

The general nature of the work of the Helping Hand Mission is well known not only to many of the citizens of San Francisco, but also to the readers of the "Recorder." Of late, however, it has had an unusual number of interesting experiences somewhat out of the ordinary. For several months the work at the mission has been under the personal supervision of Brother G. B. Douglass, who has acted as both chaplain and superintendent. Under his careful management, and because of the return of the busy season of the year, the financial condition of the mission has materially improved; and, although somewhat restricted for want of room, the religious exercises and influence of the place have been well maintained. Nearly a year ago, upon the approach of the summer season, one of the three-story buildings formerly occupied by the mission was relinquished, in order to reduce expenses. This necessitated the location of the kitchen and restaurant in the same building with the chapel and a somewhat congested condition in the dormitories; but, by carefully planning the work, but little inconvenience resulted from the change.

Although our electric-light system of wiring and apparatus was originally installed in accordance

with the provisions of the city ordinances, the new charter, which has recently gone into effect, required various alterations. Consequently the first call made upon the mission was to put its electric-light wires and apparatus in harmony with the provisions of the new charter. This demand was summarily enforced by shutting off a large portion of the lights in the building, necessitating the temporary use of candles. However, the defects in the lighting system were soon remedied, so that we were compelled to make use of candles for only a short time.

During the entire winter season the mission has been taxed to its utmost capacity to provide sleeping accommodations for those desiring its shelter. Great care is exercised that only those who are really deserving shall be received. The service in the restaurant has been considerably improved, and the menu extended by the addition of various dishes sold for two and three cents per dish. The mission is coming to be looked upon as home by men scattered throughout almost the entire world, and in the four years of its existence which will have elapsed on February 27, is



A GOSPEL MEETING AT THE HELPING HAND MISSION.

Recently our place, in common with all the lodging-houses in this city, was inspected by the health department, and numerous questions asked concerning the mission and its work. We have been able thus far without difficulty, although at some little expense, to meet all of these requirements of the new charter; but the steps which have led up to these changes have led to a more thorough knowledge on the part of the municipal authorities regarding the Helping Hand and its work than they ever before possessed, and may indirectly be the means of helpfulness to us in the future, as the commissioners and other officials are having their attention thus called to the practical side of our work in a way that has not been done hitherto.

comprehended a record of helpfulness to thousands that have shared its hospitality little dreamed of by those who established this work. While thus extending its helping hand to all within its province of work, it also would appreciate the continued remembrance of those who can favor it with donations of fruit, provisions, and other things by which it may still continue its ministrations to others.

Address Helping Hand Mission, 641 Commercial Street, San Francisco, Cal.

E. E. Parlin.

Feb. 12, 1902.

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. 72:12.

THE LATE MEDICAL CONVENTION

GENERAL IMPRESSIONS

First of all, everybody was there to learn, and to come near to God, to hear His Word. Next, light was shed, and that more freely, more abundantly, than ever before, perhaps, upon the themes presented. There was a greater freedom in the outgiving of the things of God; more readiness to receive; more clearness of comprehension, and ability to grasp not only great truths, but to gather up the fragments. God by His Spirit flooded our souls. Rom. 5:5.

Every physician, nurse, and student seemed to be shut in with God. God shut him in with Himself, in order to teach him truth; consequently there was no great spirit of visiting, to speak of; no lightness or levity in the manner of treating the great subjects which God in His goodness was giving His people.

It seemed to be emphasized that these truths are for the people, not for "God's people" in particular, as we have perhaps felt, if we have not said it, but that it is God's great gift of physical healing through His Son. It is as much for the people as spiritual healing is. God intends every one who receives it to minister it to others. In the giving is the receiving. What a man gives away he has; what he hoards he loses.

There is to be no cheap acquirement of knowledge. This Forward Movement can not be entered into with a superficial study. The foundations must be laid deep and wide upon which rests the jasper wall of truth, of rational therapeutics. We must all acquire a better knowledge of physiology, anatomy, chemistry, etc. "We must acquire our mental and spiritual food as we do our physical food, by the 'sweat' of mind and spirit."

Edison, Tesla, Marconi, and others, set themselves seemingly impossible tasks, because they know the properties of the elements with which they have to deal. They know the powers of heat, light, electricity, etc. They

know the properties of every metal, and the affinities of every chemical which they use. Knowing these things as they do, their tasks are comparatively easy to them. So we may set ourselves that seemingly impossible task of restoring the divine image in man, if we have a thorough knowledge of the healing art. This art is a dual art; it is the salvation of a man, soul and body. We must first receive and work out this healing in ourselves—both kinds—before we can be able to be ministers of divine healing to others.

"God intends His work to be a unit. The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. The minister that ministers to the soul especially must be able also to minister to the needs of the body; must be an educator, and do business in a Christian manner. The man who ministers to the body especially must also do the work of Christian educator; must minister to the needs of the soul, and do business in a Christian manner; and so with the Christian business man and the Christian educator."

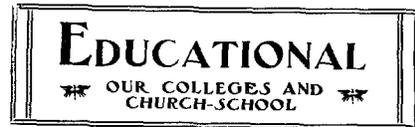
"Christian unity must extend to the schools of medicine. The underlying sciences are the same. The only great differences between the different schools lie in theories as to which is the best system of therapeutics. Physiological therapeutics lifts us all above every school, and makes a basis of union broad enough for all schools to stand upon."

"Study words, rather than sentences or writings of distinguished writers, in order to get a command of language; then you can make your own sentences; knowing the words, you can put them together so as to convey your exact thought."

"There are two defects in Seventh-day Adventist physicians,—too little gospel, and too much drug medication. These make us weak through lack of faith. The great leaders of medical thought among us are soul-savers, and they are men who have discarded drugs."

"The gospel is simple; all mysticism is of Satan." 2 Cor. 11:3.

E. L. Paulding, M. D.



THE OBJECT OF THE CHURCH-SCHOOLS

Before our Saviour ascended into heaven, He asked the apostle Peter, "Lovest thou Me more than these?" The hitherto boastful Peter answered Him, "Lord, Thou knowest that I love Thee." Jesus saith unto him, "Feed My lambs." Never was there a greater or more sacred charge delivered to mortal man. Never could man be fitted to feed the bread of heaven to the younger members of the Lord's family without first having a love for the One who said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." Before the sacred charge was given, the Lord sought to impress upon the apostle's mind the necessity of being in touch with the great Heart of love.

At an earlier period in the ministry of Christ, the disciples had requested that the children trouble not the Master, but a different spirit—a spirit of love and tenderness—must characterize the followers of the meek and lowly One.

In the world at large, natural affection is sadly lacking. There is not that spirit of love and confidence existing between parents and children that there should be; therefore the Lord calls upon His people to take decided measures to turn the hearts of the parents to the children and the hearts of the children to the parents. This can not be accomplished by any system of logic or science wherein God is not acknowledged as the great Teacher. To this end the church-school has been established in our midst.

The cities have become as Sodom, and our children are daily being exposed to many evils. Those who attend the public schools often associate with others more neglected than themselves,

who, except for the time spent in the school room, are left to obtain a street education. Can we wonder that they become infected with the sins of the world, and drift away from the truth when they are thus neglected? "Do our children receive from the teachers in the public schools ideas that are in harmony with the Word of God?" We send our children to the Sabbath-school that they may be instructed in the truth, and then, as they go to the day-school, lessons containing falsehood are given them to learn. Their minds become confused, "and many doubts are pressed home upon them by the enemy of all truth. The mind will be of the same character as that upon which it feeds, and the harvest of the same nature as the seed sown."

God's people are to be a peculiar and separate people, separated from all worldliness. "Come out from among them, and be ye separate, saith the Lord; . . . and I will receive you, and will be a father unto you, and ye shall be My sons and daughters." 2 Cor. 6:17, 18.

Are the children of Sabbath-keepers becoming sons and daughters of God? or are they left to fall a prey to the strong temptations of Satan? Our children to-day need a stronger hold on God than ever before, for they are living in a time of peril. 2 Tim. 3:1. This needed experience can be obtained only through a daily study of the Bible.

It is the privilege of the youth to understand the Scriptures, and thus be able to give a reason for the hope that is within them, with meekness and fear. When Timothy was only a young man, he had such an experience and knowledge in God's Word that he was prepared to do efficient work for the Master. This was the result of his early training, for Paul says to him, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. David, the shepherd lad, whose experience was somewhat similar to Timothy's, said, "Thy Word have I hid in mine heart, that I might

not sin against Thee." Ps. 119:11.

The Word of God should be the foundation of all education. True education requires the development of every faculty of our being. Every gift should be improved, every talent used, every ambition rightly directed. This means that the children of the church-school shall receive a well-balanced, practical education. "The church-school is ordained of God to prepare the youth for a great missionary work." "Our children's part in the closing message should be of importance to all."

We are told that when heavenly agencies see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up.

A high standard is lifted before God's people. The Word says that our sons are to be as plants grown up in their youth, and our daughters to be as corner-stones in Zion. Ps. 144:12. In full view of these things, we are to work. "Work as if you were working to save your life, to save the children from the polluting, corrupting influences of the world."

Soon the searching question will come to every parent, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

May the Lord deliver our children from the polluting influences of the world, "that there be no complaining in our streets."

"Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord." Ps. 144:15. Mrs. R. W. Miller.

"We must know God with the heart before we can praise Him with the lips."

"No man can give his best service where he has not first given his heart."

"There is hypocrisy in praying for what we are not willing to work for."

ARE YOU PLANNING FOR A SCHOOL

The church-school work is still moving forward. Applications are coming in every few weeks for teachers, both in the school room and in private families. The Lord has provided help in each case, so we have been able to fill every opening. We were compelled to discourage the immediate organization of one school, because no teacher was prepared to take the work; but before the church took action, a teacher of experience kindly volunteered to go anywhere she was needed.

I would like to hear from every church that is planning to organize a school before next fall, especially where school buildings have been or are being erected. Please do not delay this report, as it will aid in securing and preparing teachers. Also, I wish to prepare a report for the "Recorder," and these items will be a source of interest and encouragement to others. Do not wait for some one else to send me these items, but please answer the request yourself. If two or three reports come from one church, they will be gladly received.

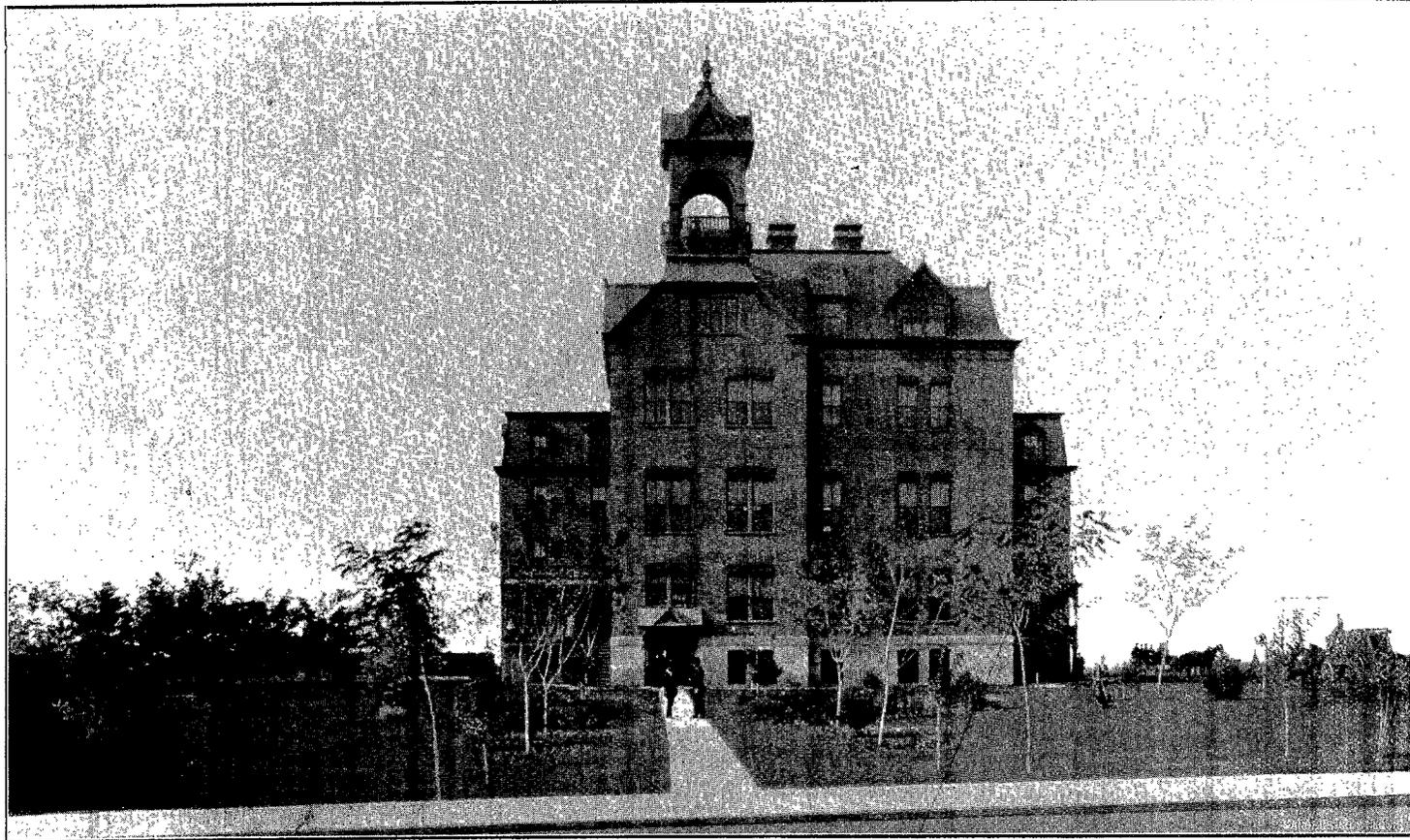
E. S. Ballenger.
Monrovia, Cal.

CHURCH-SCHOOL ITEMS

The school work is moving forward rapidly. The Crystal Springs church (at the Sanitarium) opened a school in January, with Sister C. L. Taylor in charge. Norwalk recently began, with Sister S. M. Strong as teacher. Concow has applied for a teacher, and Miss M. L. Guerne will probably begin school there about the first of March. Miss Vita Mallory began school at Alameda just after the week of prayer. Brother J. R. Patterson has taken the school at Centralia, in the place of Miss Sadie Yarnell, and Brother John Asker has been teaching the school at Garden Grove for about a month, where Brother Robert Saunders was formerly in charge.

These are all the changes that have been made since the list published in the "Recorder."

E. S. B.



WALLA WALLA COLLEGE BUILDING AND GROUNDS.

WALLA WALLA COLLEGE

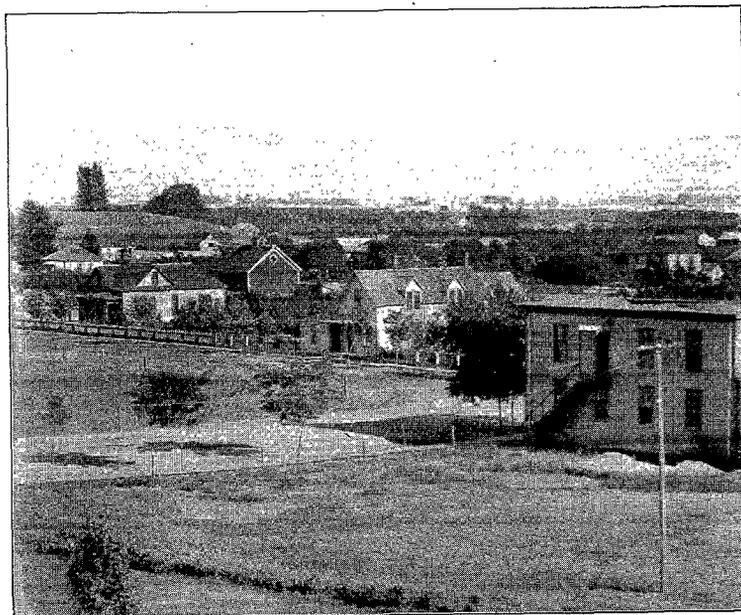
March 5-25, 1891, at the General Conference held in Battle Creek, Mich., it was voted to establish a college at Walla Walla, Wash. Several months preceding this action, a committee, consisting of two or three of the General Conference men, were looking for a suitable site for such an institution on the northwest Pacific Coast. At the meeting of the conference, it was decided to establish it at this place; and a site was located three miles southwest of the city of Walla Walla. The ground was barren of everything. One stepping into the place now, and seeing the change that has been wrought by the hands of our brethren during the last ten years, could not believe that this was the same site settled upon at that time. Active preparations were carried forward during the next summer and fall, and large, commodious buildings were erected, consisting of two brick dormitories and a main college building of five stories. The buildings are located in a beautiful place, surrounded by mountain scenery and numerous little mountain streams. The grand valley of Walla Walla is very rich and productive, and the immense crops of fruit of almost every description render it a desirable place to establish a school of this kind.

Later a bakery was established in connection with the college, for the manufacturing of our health foods. This has been in successful operation for the past three years.

A printing office is located in the same building, in which all our college printing is done; also a small paper, "The Worker's Educator," is printed. A bird's-eye view of some of these buildings, together with a portion of College Place, is seen in the accompanying cut.

The city of Walla Walla is said to contain about 10,000 inhabitants, and is quite a thriving city, being supported by a large farming, fruit-growing, and stock-raising country. Plans are already on foot for connecting Walla Walla with Milton, Oregon, by an electric railway; this will pass through College Place.

School opened Dec. 7, 1892. Prof. E. A. Sutherland, with a



A VIEW FROM THE COLLEGE LOOKING TOWARD THE MOUNTAINS.



FRUIT SCENE NEAR WALLA WALLA COLLEGE.

MISSIONARY WORK

A CALL TO DUTY

corps of ten associate teachers, had charge of the work. Since that time a large number of young men and women from this coast have received a training in this place, and are now engaged in active missionary labor in different parts of the country. The attendance at the college has ranged from 80 to 230.

The college calendar provides for two main courses of study,—scientific and literary; aside from these are a number of shorter courses; as the commercial, shorthand, normal, medical missionary, or nurses' preparatory course, ministerial, and musical. The industries also have been connected with the college. It is the desire that the physical, mental, and moral culture of our youth shall be carried forward together.

The present enrolment is 209. A very large per cent of these are preparing themselves for active missionary labor. Some are preparing for special foreign fields. Some twelve or fifteen young men are preparing for the ministry, and quite a large number for the medical missionary work.

All correspondence relating to the school may be addressed to the undersigned or the business manager.
E. L. Stewart.

College Place, Wash.

MONTAVILLA, OREGON

It has been three years since a church-school was first started at this place, and we are still steadily progressing. Four months of our third year are past, and we can see that God has, and is, abundantly blessing us in our efforts.

At the present time we have thirty-one pupils enrolled. All seem to be enjoying their work.

Pray for us, that we may go onward.
A Student.

January 31.

“Not all can fill the same place in the work, but there is a place and a work for all.”—Christ's Object Lessons, p. 301.

“Whenever a man gains a victory over himself, the Lord has helped him.”

Dear Brethren and Sisters: More than a year and a half ago Sister White laid before us a plan which the Lord had given her for removing the great burden of debt that has so long rested upon our educational institutions. The plan was very simple. She gave her book, “Christ's Object Lessons,” to this enterprise. The brethren and sisters everywhere united in giving the material necessary to make the book, and the printing-houses gave the labor required to produce it. And, lastly, our people were to give their time to the sale of the book.

It was estimated that the sale of six books per member, or about 300,000 in all, would remove the entire indebtedness of our schools. To everybody this plan seemed simple, feasible, and effective. The price of the book was \$1.25. The subject-matter of the book is charming. Times have been prosperous. Money has been plentiful, and the people have been spending it freely. We have a population of over seventy million people to whom to go with the book. Now it does seem as though we ought, under all the circumstances, to be able to sell at least six books per member during an entire year. The task is not by any means an impossible one. Indeed, it is not a heavy task. It is one that could easily be accomplished with a little zeal and perseverance. This has been demonstrated in every possible way. Our agents who are accustomed to selling books have found that it is an easy-selling book. Our young people who have never before engaged in the sale of our books have met with most encouraging success, and many of our brethren and sisters who are far along in years, and who have never before sold books, have succeeded splendidly in their efforts to sell “Object Lessons.” Some of our brethren from fifty to seventy years

of age have sold from ten to fifty books each. By actual trial, people of all ages and all stations in life, in cities, and in the country, under all conditions, have demonstrated that the book can easily be sold; and yet we have disposed of only one-sixth of the number required to roll away the great reproach.

Is it not time that a stirring call was sounded from one end of the land to the other, calling upon our people to arise, and take hold of this work with energy, perseverance, and a determination not to cease their efforts until the debts have been lifted from our schools?

A few weeks ago, while in conversation with Sister White, she expressed great sorrow of heart because so little effort has been made by our people to carry out this divine plan for the removal of our debts. She pointed out that the work would have been a blessing to our brethren and sisters; the light contained in the book would have proved a blessing to the people who purchased it; and the means received would have been a great boon in the hands of our brethren who are struggling with the debt of our schools. If all could have seen the burden this dear servant of the Lord carried on account of our neglect, their hearts would have been stirred to earnest action.

We should have begun this work with great earnestness at the very beginning of the winter. Now the season is half gone. But it is not too late to take up the work, and dispose of this entire business before spring. Earnest efforts are being made in some of the states to do this.

Dear brethren, let me appeal to you to respond to the Lord's call to service along this line. Is there a single Seventh-day Adventist who will not make an effort to do his part in the sale of this book? If every member would take hold of this work with a determination that he would never lay the burden down until he had disposed of six “Object Lessons,” the task would be quickly accomplished. Surely, any one who has mind enough to grasp the meaning of the third

angel's message, and courage enough to take his stand, to live it out, has the ability to sell to his friends and neighbors one copy of "Object Lessons" per week for six weeks; and this done, the burden of debt is removed. What a glorious result for so small an effort!

One church elder relates an experience like this: As soon as the plan was made known, he felt that it was the Lord's plan, and that it was his duty to cooperate with God in carrying it out. So he purchased his quota of books, and began selling them. When he came to the Sabbath meeting, he related to the brethren his experiences during the week, and called upon any others who had been selling the book to give their experiences. This brought life and freshness into the meeting. Then the elder exhorted every member of the church to take up this work in God's appointed way. The next Sabbath all who had endeavored to sell the book were asked to relate their experiences. A good meeting followed. This work was continued in that church until it had disposed of its entire quota. This winter this church is going right on with the work, selling double the number apportioned to them. If all the churches in the country had done this, the great burden of debt on our schools would have been removed last winter, and now we might have been engaged in the sale of the book for the very object pointed out in the Testimonies, namely, to provide a fund for the education of our young men and women whom God is calling into missionary fields, but who have not the money to secure the needed education.

Much more might be said, but space will not permit. We appeal most earnestly to every lover of the third angel's message to show his love by faithfully responding to God's call to service in the sale of "Object Lessons." Dear reader, do not lay this paper down, nor dismiss this question from your mind, until you have resolved most earnestly before

God that you will do your duty in this matter. The responsibility rests upon you. You can not delegate it to another. No one else can discharge it for you. The Lord says that a great blessing will come to every one who takes hold of the work. Furthermore, a great blessing will come to those who purchase the book; and, still further, a great blessing will come to our schools that receive the proceeds of the sales. The Lord has told us that it is the essence of true faith to do the right thing at the right time. The duty of the present hour is to cooperate with God in this divine plan for rolling away the reproach of debt against our schools. Who will now take up this work, and press it until the task is accomplished? I pray the Lord to put it into the hearts of His people to do so.

A. G. Daniells.

BE CAREFUL HOW YOU PLAN

In a few more days spring-time will be here, and doubtless all are laying plans as to how they will spend the coming spring and summer. As we lay our plans, let us not leave the Lord and His work out of them, and plan to work only for ourselves, and our comfort and ease. Jesus says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." If our work has all been for ourselves, we can easily guess what our reward will be. The love of God led Him to give His Son for our salvation. The same love in the Son led Him to give His life for us. If we have received that life and partaken of that divine love, we shall be ready and willing to do all we can for the salvation of souls. The apostle says, "The love of Christ constraineth us." The love of Christ in our hearts will lead us to give up our own comfort and ease, and work for others. The rich man in the parable was called a fool, because he thought and planned only for himself.

We, though not rich in this world's goods, are liable to make the same mistake he did,—live for self. We are apt to forget that

we are living in the very last days; that soon probation will close, and our time for working be past, and the chance for our own salvation be gone. It is by a deep interest in others, and endeavoring to help them, that our own spirituality is kept up.

There are many ways in which we can work for the salvation of souls; but at present the cause is greatly in need of more earnest, consecrated persons to carry the printed page from house to house.

Thousands are to have the last message of mercy taken to them in this way: A good number attended our institute in San Francisco, and have gone to work, but we need more in California and in each state and territory in this Union Conference. And I hope and pray that many will plan to enter the work this spring. We are told to pray that the Lord will send forth more laborers into His vineyard; and as we pray, let us be willing to help answer our own prayers.

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

HOW TO PREPARE BIBLE-READINGS

To persons who are familiar with the Scriptures, this is not a difficult matter. Select the subject, and arrange the divisions or points as you wish to present them. For instance, you wish to have a reading on the "Second Coming of the Lord." 1. He will come the second time. John 14:2, 3; Heb. 9:28. 2. How, or the manner, of His coming. Acts 1:11; Matt. 24:27, 30; 16:27. 3. The object of His coming. Matt. 16:27; Rev. 22:12. 4. What takes place when He comes? 1 Thess. 4:16, 17; Matt. 24:31. 5. How His coming will affect the wicked. 2 Thess. 1:7-10; 2: 8.

If the subject is, "What Must I Do to be Saved?" 1. What salvation is. Matt. 1:21. 2. What to be saved from, and what it is. 1 John 3:4. 3. How to be saved. John 1:12; 3:16. 4. What belief in Christ includes. Matt. 28:19, 20; 7:24, 25; John 15:14. 5. The change made in, and the power given, the one who is willing

to give up sin, and obey God. John 1:12, 13; 3:5, 6; Gal. 2:20; Eph. 3:17-19. 6. The condition of the believer. Rom. 5:1-5; 8:1-4.

One can take a concordance and look up the texts on the subject. These will suggest the questions they will answer; then arrange the questions to bring out the subject in a logical manner, proving your points as you advance in the reading, until the subject is brought out clearly. It is not best to use too many texts, but take the ones most to the point which you wish to prove. In presenting the Scriptures to persons not much accustomed to study, it is better not to have too many texts upon one point, or too long a reading, for their minds are not trained to grasp and remember so much at one time. Have short readings, and leave them hungering for more, leaving some interesting theme for the next visit.

In arranging Bible-readings, as with other ways of presenting the Word of life, the Lord has promised to give His Holy Spirit, through the study of His Word and prayer, to assist in preparing the bread of life for the hungry. John 14:26; Luke 11:1-13. We have the assurance that the Lord is infinitely more willing to give us what we ask for in that line than the man who gave his friend all the loaves he required, on account of his importunity.

M. C. Israel.

Napoleon once said: "The army that remains in its retrenchments is beaten." A church without missions, without earnest, aggressive work, is a declining church, however large its membership, eloquent its pastor, or respectable its standing in the community. As the spirit of self-indulgence grows, the spirit of Christian self-denial dwindles. The gravitation of true love is toward equal distribution. You can not accumulate water in a heap, except by freezing it. Neglect of mission work is the blight of the church. God blesses the church that goes on self-denying ministries to others, and removes the candlestick of those that neglect their opportunities.

AMONG THE CHURCHES

Since the close of our institute at San Francisco, I have been spending some time in the North Pacific Conference. I spent Sabbath, February 8, with the Aberdeen church in Washington. I was pleased to have the privilege of becoming acquainted with the members of this church. Several of them will canvass during the spring and summer. The institute for this conference begins February 17, and will be held at Newberg, Oregon. S. C. Osborne.

THE BOOK WORK

NORTH PACIFIC CONFERENCE
CANVASSING REPORT FOR TWO WEEKS
ENDING JANUARY 31, 1902

HERALDS

	His. Ord	value	Heips
G. B. Collett, Lane Co., Or.	75	31	\$41 50 \$21 30

HEALTH BOOKS

W. H. Coffin, King Co., Wash.	19	11	19 00
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MARVEL

A. H. Booth, Lane Co., Or.	48	7	9 75
Total.....	142	49	\$70 25 \$21 30

THE DEFENSE OF THE BIBLE

Nothing can injure the Bible, and it is useless to spend time and energy in trying to defend it from attacks of petty critics. In illustration of this thought, a certain writer said:—

"I stood on the 'Big Four' railway track the other day watching a mighty express pass by. A young bee, called out by the warm April winds and bright spring sunshine, flew towards the train. Suppose I had rushed for a club or a rifle, and had run down towards the approaching express, crying aloud, 'I must defend the cars from that bee's attack,' would you not have said, 'Get out of the way; let the train defend itself?'"

"The Bible is its own best defense. That which can not stand the test of criticism had better go—the sooner the better; but truth, 'the Word of our God, shall stand forever.'"—Sel.

THE WIDOW'S MITE

We must not pervert Scripture precedents. The story is that a man called upon a rich friend for some charity.

"Yes, I must give you my mite," said he.

"Do you mean the widow's mite?" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said his friend; "how much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for thirty-five thousand dollars; that will be half as much as she gave; for she, you know, gave her all."

It is needless to say that the check was not given. Few rich men are so liberal as that.—Our Young Folks.

SHUTTING OUT SUNLIGHT

Standing or kneeling on the sidewalk were a group of boys intent upon a game of marbles. One little urchin, with knuckles on the chalked line, suddenly raised his head to call out to a companion:—

"Stand out o' my sunshine, can't ye? I can't half see what I'm aimin' at when you shut off the light."

We went on our way with a wish that his admonition could reach a wider circle. For in the great game of life that busies us all there are so many who are barring the light! They watch the work that is going on around them, and by chilling indifference or contemptuous comment shut out the sunlight, and so spoil many an aim that might else be true.—Sel.

POWER AGAINST SIN

We have no power against a sin until we are able to see that it is forbidden by one of the commandments of the Word of God. But, having realized that it is so forbidden, we at once have great power against it, the Lord's own omnipotent power, which He gives in His commandments. It could not be that in the letter of the Word there should be forbidden

every sin of love, thought, and deed to which man is heir; but when the light is allowed to shine forth out of the earthen covering, then it will be seen that there is not one sin we are ever tempted to do but has its warning commandment, "Thou shalt not," in the Word.—Helper.

SUGGESTIONS TO THE CALIFORNIA BRETHREN

The Lord says, "Vow . . . unto the Lord your God" (Ps. 76:11); and while some say they do not believe in vowing, do we not really always vow before we pay, even though it may be when we are on our way to the house of God, or to any service appointed for worshiping, and helping in His work in the earth, even though we have not thought of giving until the call is made for help, and the basket has started toward us, gathering up the offerings? No matter where we are, at home laying by first-day offerings, or in a public gathering, before the offering is made, there is really a vow made in the mind, and a pledge or vow on paper was first in the mind. When we can pay our vow at once, it is always best to do so, but sometimes we are impressed to make a vow or pledge to be paid later, and that is good, too. Let us adopt every way that is proper, so long as we help.

One reason why people are opposed to vowing or pledging money to be paid some considerable time later, is because they have sometimes found it difficult to pay on time, and, being honest, they said, "I will never pledge again."

Now, the Lord does not want it that way, for He is pleased when our hearts open to the needs of His cause, and He has a shower of blessings for those who vow and pay. And when we make a vow, let us not draw back from it, but do our best, simply trusting the Lord, and He will look after the result. Let us learn to trust Him, and every pledge will prove a blessing, for we shall see how wonderfully the way opens for its payment.

Some one may have some dried fruit, another some stock (cattle, horses, etc.), and still another some real estate, which would willingly be given to pay the vow. Now of course it is always best to put your property into cash, and send it, if you can do so; but if you have little or no market at home for these things, you may write me at Fresno, and I shall possibly be able to render some assistance in this matter; so your tithe or pledge can be paid, and you get a good receipt, and, still better, a blessing.

We may be able to take produce, honey, stock, chickens, etc., in payment of any pledge or for tithe, if you can not get the money to send.

Be of good courage, and let us do our best.

H. G. Thurston.

ITEMS OF INTEREST

Brother S. C. Osborne is in attendance at the canvassers' institute at Newberg, Oregon.

Elder A. G. Daniells and Brother E. R. Palmer will visit Los Angeles, Fresno, Oakland, Healdsburg and St. Helena, California while en route to the conference to be held in Portland, Oregon.

Elder H. F. Courter has gone to the southern states to labor in the Southern Union Conference under their direction, but will be supported by the California Conference. We are glad to see the laborers going to these populous and needy fields to introduce the message.

This is the last number of the "Recorder" that will be published until after the meeting of the Pacific Union Conference at Portland, Oregon. In view of the omission of one number, this is larger than usual. The next issue will be dated March 12, and will contain a part of the proceedings of the conference.

In Bolivia the message has not yet been introduced. While full religious liberty is not enjoyed, yet other doctrines, aside from those of the state church, are tolerated, and colporters and Bible agents are permitted to labor from house to house. May the time soon come when there will be workers ready to carry the truth into this field.

Brother Enrique Balada, our Spanish minister in Chile, went into Callao, Peru, and commenced to present the truth five months ago. At the last report a few had accepted the truth, among whom is a man by the name of Signor Billasol, who has been a missionary for twenty-two years. He has taken hold of the truth earnestly, and is assisting Brother Balada.

The country of Ecuador, which has for decades been closed against Protestantism, is now a country where religious liberty is enjoyed. Notwithstanding the Catholic faith largely predominates, the work of selling Bibles and doing colporter and missionary work is rapidly going forth. As yet no worker has gone into this field to carry the third angel's message.

Brother C. E. Leland, who has been laboring in the California Conference a few months, was ordained to the gospel ministry, Wednesday evening, February 5. On the day following he and his family sailed for Hilo, H. T., where they expect to do self-supporting missionary work. Brother Leland has gone forth with the hearty endorsement of the California Conference Committee.

Brother T. H. Davis, who sailed from California to Chile, South America, seven years ago, as one of the pioneer canvassers in that field, arrived in San Francisco, February 13, accompanied by Elder G. H. Baber, who has been superintendent of the field for a number of years. Brother Davis reports the work progressing quite rapidly in that territory. It was on account of poor health that he was compelled to come home.

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Editorial Committee

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THE PACIFIC UNION CONFERENCE

The first annual meeting of the Pacific Union Conference of Seventh-day Adventists is called to assemble in the Seventh-day Adventist Church at Portland, Oregon, on the 27th day of February, 1902, at the hour of 10:00 A. M., for the purpose of selecting the officers that are to serve during the ensuing biennial term, and the transacting of such other business as may properly come before the meeting.

Each local conference will be entitled to one delegate in the session of this conference, without regard to numbers, and an additional delegate for every 300 church-members in the conference.

W. T. Knox, President.

J. J. Ireland, Secretary.

ENCOURAGING WORDS

The following, written by one of our conference laborers in a personal letter, shows genuine appreciation: "When it was proposed to do away with the conference papers and have a Union Conference paper, I was opposed to the idea; but, since reading the 'Recorder' from issue to issue, I have changed my mind. I shall do all I can to support it if you editorial people will continue to make it as interesting a periodical as it has been in the past." But remember, dear fellow-laborers, that we can not do this without your cooperation. It is the report of labor in all the different lines that makes the paper full of interest to the readers; so please do not forget or neglect to let us hear from you often.

NOTICE TO DELEGATES

Delegates who attend the Union Conference at Portland, February 27, are invited to report at 508 East Everett Street, where the committee on entertainment will meet them and assign them to homes. Those who come to the Union Depot will go south three blocks, and take the street-car going east, and transfer at Yamhill Street to East Ankeny or Montavilla car. Get off at Eleventh Street, and go four blocks north.

H. W. Decker.

THE READING CIRCLE

It will be noticed that the Reading Circle work has, by the action of the General Conference, been merged into the Forward Movement. The lessons are given now in the "Review," in the form of articles upon the subject of health, but it is expected that the new book by Dr. Kellogg, upon which the study is to be based, will soon be ready. Let all be studying these lessons, and be in reality making a forward movement.

OBITUARY

Tuesday, January 21, I was called from San Francisco to attend the funeral of Brother John Stone, who died of appendicitis, at his home near Fresno, at the age of almost seventy.

About forty-two years ago he united with the Seventh-day Adventist people, and his life declared him to be a member of the body of Christ indeed. A few hours before he was taken sick, he met with the congregation of God's people in their weekly Sabbath gathering.

The testimony of one of his step-children was, "He never spoke unkindly to any of us."

We shall miss this faithful father in Israel, but God has noted the place where he sleeps, and soon the mute ear shall hear, and he will live again. He buried his first wife in 1890, and afterward married Sister Wauchope, who survives him. He was born in

Canada, and has spent some part of his life in Vermont, and in Wisconsin, and has lived in California since 1888.

"Blessed are the dead which die in the Lord." Elder Bourdeau assisted in the services at the church.

H. G. Thurston.

MISSIONARY OPENINGS

Some of our people living in cities would like to hold up the torch of truth in rural communities. Often a mountain home, that can be secured at small cost, will enable a family, by industry and frugality, to obtain a comfortable living. I have spent several years in the foot-hills of Shasta County, and know of several communities that might be benefited by having Adventist families residing in their midst. I would be glad to correspond with any one interested. Please enclose stamp.

Wm. E. Whitmore.

Red Bluff, Tehama Co., Cal.

NOTICE

The next session of the Montana Conference will be held in Butte, Mont., beginning Sunday evening, March 16, and will continue one week. At this time officers will be elected for the ensuing year and all other necessary business transacted. We trust that each church in the Montana Conference will send delegates to this meeting. Each church is entitled to one delegate and one additional delegate for each ten members of the church. We are glad to announce that Elders W. T. Knox and A. T. Jones will be with us at this time, and we hope to see a general rally from all parts of the state.

W. B. White.

YOUNG PEOPLE'S WORK

The lessons given in the "Instructor" for the young people's meetings are most excellent, and those societies which have adopted this study have found it to result in increased interest and efficiency of their meetings. Have you used them? If not, you are missing a valuable help.