

PACIFIC UNION RECORDER

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

VOL. 1

OAKLAND, CAL., MAY 8, 1902

No. 20

THE CHURCH

GOD'S INTEREST IN HIS INSTITUTIONS

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love.

We are now reorganizing, and we need much of the help of the Lord. Those in responsible positions must stand where God can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude: Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to God. Then will Christ be glorified. Then will His prayer for His followers be answered. They will be one with Him and with one another, and the world will see that God did indeed send His Son into the world.

Human instrumentalities are the Lord's helping hand. God expects men and women to work for Him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to

be brought into captivity to the will of Christ. Not that man can in his own strength conform to the mind of God, but he can place himself where the Spirit can guide and control him.

"We are laborers together with God." In His service divine and human agencies are to cooperate. Without the Lord's cooperation we can gain no success. Without His aid the efforts of human labor, human science, are worthless. All true knowledge comes from Him. When man accomplishes anything good, it is because he has cooperated with his Maker. By the partnership of God and man, the work of warning the world is to be carried to completion.

God is to be brought into every pursuit of life. With every enterprise He is concerned. But He is especially interested in the various branches of His work, and in the institutions consecrated to the advancement of this work. The offices of publication, by means of which the truth is to be given to the world, are sacred to His service. The sanitariums are His helping hand. Their work—the restoration of the sick to health, and the relief of suffering—is the work for this time. Our schools where children and youth are to be trained for God, are a very important part of His great plan.

There are to be no walls of partition between the different lines of God's work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of His

great plan. Our sanitariums also are to be thus regarded. Medical missionary work is to be sacredly cherished and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth.

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be guarded carefully. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness and could never bear the Lord's endorsement.

Our publishing houses are to make more of an effort to help our schools than they have made in the past. The Lord will not excuse any movement to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement.

God is no respecter of persons. Those that honor Him He will honor. Of those who obey His commandments it is written, "Ye are complete in Him." They cooperate with Him in the work of soul-saving. God says to them: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of

some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh."

In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without Me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness.

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. All who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles.

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is His design that His work shall be done by men who realize the broadness of His law and the greatness of His love, men who jealously guard their words and actions, lest they shall fail of doing His work exactly in His way. When men grow careless, the history of their past failures is repeated, greatly to the disadvantage of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to His claims, more determined to carry out His plans in harmony with His high standard, regardless of human policy, He will turn and overturn. After test and trial He will remove those who are not spiritualized, whose words and works do not harmonize with His will.

Ellen G. White.

No one is ever beaten unless he is discouraged.

THE CHURCH

ORDER AND DISCIPLINE. NO. 3

In the matter of church discipline, this question arises. Has not Christ said, "Let the tares and the wheat grow together until the harvest," and does not this show that we have no right to turn members out of the church?

This text is certainly a caution against premature action on the part of God's people. Undoubtedly there has been action taken prematurely in "pulling up" what was supposed to be tares, which, if it had been left longer, would have "grown" so that all would have known its true nature without "judging" of "motives" or "character." The Scriptures seem clearly to indicate that, after careful, prayerful, patient, painstaking effort to restore the erring, there is something to be done by the church in the case of those who stubbornly persist in sin.

In writing to the Thessalonians, Paul said, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:6, 14, 15.

In the letter to Titus we read, "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3:10, 11. His condition is like those mentioned in John's epistle: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John 2:19.

In his letter to the Corinthian church, the apostle writes thus of one in open sin: "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." "In the name

of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." "Therefore put away from among yourselves that wicked person." 1 Cor. 5:2, 4, 5, 11, 13. In "Desire of Ages," page 785 (trade edition), speaking of the Lord's supper, we have this comment on verse 11 of the above scripture: "It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches." Again we read, "Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive."—Object Lessons, p. 71.

From earliest times the Testimonies have admonished tenderness and carefulness in dealing with the faults of our brethren and sisters; but they have also ever taught separation from the church of those who persist in open sin. In volume 1, pages 117, 118 (written in 1885), it is stated in these words: "I saw that decided efforts should be made to show those who are unchristian in life their wrongs, and if they do not reform, they should be separated from the precious and holy, that God may have a clean and pure people that He can delight in. Dishonor Him not by linking or uniting the clean with the unclean."

Volume 3, page 114, reads: "Before steps are taken which will give even those who are utterly unworthy the least occasion to complain of being separated from the church, the matter should always be made a subject of the most careful consideration and earnest prayer. . . .

"If persons are as deserving of being separated from the church as Satan was of being cast out of heaven, they will have sympathizers. There is always a class who are more influenced by indi-

THE FIELD

TRIP TO HAWAIIAN ISLANDS

March 20 I left San Francisco for the Hawaiian Islands on the steamer "Ventura," and was gratified to find on board Brother Butz and family, who were on their way to the Tonga Islands. The trip over was uneventful, and was concluded the 26th, at Honolulu. My visit covered three weeks; and the time was principally consumed in studying into the situation with the workers and church-members. It will not be necessary to attempt a report of the work thus far accomplished in this field, nor of the conditions peculiar to the islands, as a full report from Elder Behrens was submitted to the Pacific Union Conference, and has recently appeared in the "Recorder."

The work that is at present demanding the most attention from the laborers is the Anglo-Chinese Academy, which has required this year six English and two Chinese teachers. There are about 100 students, with a somewhat larger enrolment. In the English departments, all the usual studies of the grades are taken up and also the Bible. The Chinese teachers give their time to their language and history.

In visiting the school, one can not but be impressed with the intelligent class of young men and boys met in the different rooms, many of whom appear to have an intense thirst for an education. While it is doubtless true that all have originally entered the school from purely worldly motives, yet it is very evident that lasting impressions for good are being made upon their minds. In the study of truth a number have quickly detected the inconsistencies and fallacies of heathenism. Just what the results will be eternally only can reveal. While many of them will remain in the islands after the completion of their education, and some, perhaps, come to America, yet not a few will doubtless go to China, and there are good grounds for hope that a number of these

viduals than they are by the Spirit of God and sound principles; and in their unconsecrated state, these are ever ready to take sides with the wrong, and give their pity and sympathy to the very ones who least deserve it."

In volume 3, page 265 (written in 1873), reference is made to Achan's case. "He [the Lord] shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God as a body will be held responsible for those sins. In His dealings with His people in the past, the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away."

In volume 3, page 428 (written in 1875), reference is made to Matthew 18, in these words: "The world's Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says, 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever [in church discipline] ye shall loose on earth shall be loosed in heaven.' Thus even the heavenly authority ratifies the discipline of the church in regard to its members, when the Bible rule has been followed."

There are those who reason that this text does not sanction the cutting off of members from church fellowship. What, then, we ask, is the binding or loosing? It is said that after the matter is told to the church there is no more to do,—simply "let him be." The text says, "Let him be unto thee as a

heathen," etc. Are we justified in quoting Scripture to make a full pause where there is not even a comma, and then draw a conclusion from that fragment of a text? On this principle it was that, in the early days of universalism, a man near where I lived in the state of New York said, "I can read universalism right in the Bible. Why, even our Saviour said, 'He that believeth and is baptized shall be saved; but he that believeth not shall be.'" You would say, "Yes, the Saviour said that, and He said more, too." So did our Saviour say more in Matthew 18 than, "Let him be." He said something that clearly indicates that the man who sinned was to be cut off from church-fellowship until he mended his ways. How else could there be a binding or loosing that was to be ratified in heaven? Surely there is no binding or loosing in simply doing nothing.

In Testimony 33 (1889), the proper mode of dealing is thus stated: "Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, 'Have you come to the offender, and told him his faults between him and you alone? and has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing with love for his soul? If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken,—tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent.' More in our next.

J. N. Loughborough.

THE JOY AND THE GLORY

You shall have the joy of success when you are ready to give God the glory of it.—Matthew Henry.

will be true light-bearers to their brethren in darkness. Two of the students are now members of the Honolulu church; another bright boy of seventeen started for his home before I left the islands, hoping to obtain his father's consent to his baptism. All three of these young men are anxious to attend some one of our schools in America during the coming year, that they may be better fitted for work among their own people. But, in order that this may be possible, work among some of our people must be found for them during the summer months, as they will be obliged to earn their way. If any one can furnish this, in either the home or the orchard, kindly let it be known at once.

There are many difficulties confronting the workers in this beautiful territory. There are about 155,000 inhabitants, divided principally among the English-speaking people, the Portuguese, Chinese, Japanese, and natives. There are some of these classes that have no apparent desire for an education or betterment of their moral condition. The confidence of the native Hawaiians in Christianity has been largely destroyed in late years by the treatment received at the hands of the people called by them the "missionaries." Of the entire population, 40,000 are in Honolulu and about 5,000 in Hilo; the remainder are scattered throughout the different islands, being generally found on the large plantations. The only way in which these people can be reached by the truth will be through the work of the evangelical canvasser, in whose hands should be placed small tracts in all the languages represented on the islands. This work, if faithfully done, will reach many. Already Brother C. E. Leland and wife are at work in the island of Hawaii and Brother De Silva in Honolulu. Brother De Silva has taken about 500 subscriptions for "Good Health," and is using 100 copies of the Portuguese paper, 70 of which go to regular subscribers, and 50 "Signs of the Times," 20 of which are for regular subscribers. It is desired now to find some one at once to take up this same work on the island of Kauai.

In Honolulu are found all the nationalities that are on the islands, many of whom are people of wealth. Our work is favorably known to a large number of these, many having been inmates of the Sanitarium at Battle Creek, St. Helena, or Honolulu. It is proposed to hold a tent-meeting in the city during the summer months, in which all the available forces will be used, and it is hoped that this will result in greatly strengthening the little church at this place, which, at this time, only numbers about thirty. They are few in numbers, yet if they will only press together and lay hold upon the arm of the Lord, they can accomplish a great work for the truth in their field.

While I was with the Honolulu church, the subjects of the missionary acre and the sale of "Christ's Object Lessons" were presented, and met with a hearty response. Something definite and helpful will be done in behalf of the American Medical College. Over forty dollars were raised for the material fund for "Object Lessons," and their full quota of books was ordered, and a definite time fixed to be devoted to their sale.

My visit to Honolulu will long be remembered by me with pleasure, not only because of the opportunity to become acquainted with the situation and see some of the beauties of this "Paradise of the Pacific," but also because of the very pleasant association enjoyed with the kind and hospitable people of like precious faith.

W. T. Knox.

FROM SYDNEY TO NEW GUINEA

On Sabbath, November 30, I began my long voyage to the East Indies on board the North German Lloyd steamer "Stettin." The steamer is a very comfortable one, and her officers are gentlemanly and accommodating.

Among the passengers and crew we had a great variety of nationalities—German, English, American, Scotch, Scandinavian, Austrian, Malay, Hindu, Japanese, and Chinese. The second saloon, in which I traveled, was one of the best I ever traveled in. The food

was abundant and clean, and the waiters accommodating. At night we had an electric fan in our state-room, and at meal time a large fan, called a punker (perhaps the spelling is not correct) was worked by a Chinaman.

At Brisbane, where we stayed six hours, I had the privilege of consulting with Elder Teasdale. I had hoped that he would accompany me to Sumatra, his future field of labor, but he had not been able so soon to make his preparations for the trip.

Much of the way from Brisbane to Townsville we were inside of the great Barrier Reef, and part of the way were passing among lovely little islands. At Townsville we stayed part of a day, and there I received a telegram from Brother Teasdale that he was to start for Malaysia December 21. Here I sent off mail to my family, the last I could send until I should reach Singapore. The day after we left Townsville, we passed into open sea, but had fine weather and smooth seas till we reached New Britain. December 9 we passed among the islands of the Louisiade Archipelago, just off the coast of New Guinea, and at 6 A. M. of the 11th we anchored at Herbertshoe, the capital of New Britain. At this place resides the governor of the German possessions in this part of the Pacific—New Britain, New Ireland, German New Guinea, etc.

Herbertshoe is about four degrees south latitude, and the middle of the day is pretty hot. But in the morning and evening there was a delightfully cool, refreshing breeze. The major portion of this island is still in a state of primitive savagery and cannibalism. Though the natives resemble in many respects the inhabitants of the islands to the eastward—Samoa, Tahiti, Tonga—they are inferior to the latter, both mentally and physically. Most of them, especially the older ones, have a dull, stupid look. At a few points, missions have been established among them by the Catholics and Wesleyans, which have probably slightly improved their condition in some respects. At Herbertshoe the Catholics have a fine location, with a large church building,

schools, dormitories, and a bishop's residence.

The grounds are nicely laid out, and beautified with flowers and different kinds of trees and shrubs. About two hundred children, natives and half-castes, are in attendance. The catechism, illustrated with pictures of the saints, and also a small book on Bible subjects, has been printed in the New Britain language.

On account of distance, I was not able to visit the Wesleyan mission. I learned, however, that many of the missionaries of this society are natives from Fiji. It was here that our Brother Pauliasi, of Fiji, formerly a Wesleyan minister, labored for ten years. To me it seemed too bad that these missionaries have done nothing to save the natives from their bad habits. The one thing above all things that the natives wanted was tobacco. I went to the place where a number of native women were offering fruit for sale, and tried to buy, but could get nothing for money. One of the passengers went to the store, and got some sticks of tobacco, and soon had a big load of pineapples, coconuts, and bananas at a small cost.

Nearly all chew betel nut. This nut is slightly intoxicating. It is chewed with the seed of an exceedingly peppery plant mixed with powdered lime. Through the use of these things and another nut or seed which they chew, their teeth are turned as black as coal.

Away from the town a few miles cannibalism is practised as of old. Many of the native men of this island are hired to go to New Guinea to work on the plantations. On board our ship, about a hundred of them were carried to that island. I was on shore when they were sent off in boats. As they left the shore, many of the native women, probably the wives and mothers and sisters of these men, set up a most doleful wail, which was continued for a long time. Though these poor heathen wore scarcely a thread of clothing, and were degraded until hardly a trace of the divine remained, their grief was probably as real as that of their more civilized white sisters; for they had probably learned by

the past that but few of these men ever return. Most of them die of fevers in the wilds of New Guinea. How sad is the lot of those who are without Christ in this world!

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of light deny?"

What a grand opportunity is offered the white men residing here to show these degraded pagans the excellence of Christianity! But who ever thinks of such a thing? Instead of this, the natives are kicked about like dogs, and are considered of value only as they increase the riches of the white people.

Among the white residents, everybody drinks, not excepting some of the missionaries. When at one place I declined to drink or smoke, the man looked at me sharply, as if doubting my sanity. Another, a Catholic "brother," laughed derisively when I declined to drink a glass of wine with him. These are some of the things that make the work of a true missionary so difficult among the heathen. To a few of the most promising, I gave some religious and health literature, and took some names to use in correspondence.

Fevers are very prevalent in all these islands. Everybody expects to suffer more or less, and in some places a majority of the people die. I was informed, however, by men who live here, that the fatalities are due almost wholly to the drinking habits of the people. This information was volunteered by the men who were themselves intemperate.

December 16 we reached German New Guinea, at a point on the northeast coast, and spent four days in visiting different trading stations and missions. At Finschhafen, our first stopping-place, is a German Protestant mission; but as we stayed here only a few hours, and as the mission was far up in the mountain, I did not have time to visit it. The object in locating the mission in the mountain is to escape the fevers. The only white people here are the two mission families and a company of men exploring for gold.

Here in New Guinea I saw pa-

ganism in all its deformity; but I was compelled to acknowledge to myself that some of the worst heathen I saw were men with fairer skins than these poor, ignorant, naked savages. These latter are comparatively innocent. True, they have black skins, go about naked, or nearly so, kill one another in battle, and preserve the skulls of their enemies as trophies in their temples, worship disgusting-looking gods, and to some extent practise cannibalism; but they never had the opportunity to learn anything better. The uplifting, purifying influence of the gospel has never reached their hearts. Really, I saw less to condemn in them than to approve. A man who had lived among them for thirteen years told me that back in the jungle where the white man is seldom seen, the natives are kind to strangers, hospitable, and temperate, but that soon after coming under the influence of the whites, they become tricky and dishonest. This is not to argue, however, that it were better to leave them in their degradation and idolatry.

They were "alienated from the life of God through the ignorance that is in them because of the blindness of their heart," and need the same work of grace done for them that is needed by the white, civilized heathen in Australia, America, and England, nothing more, nothing less. The gospel of the third angel's message, carried by unselfish lips, is the only hope for this race. The vitiated gospel that is being dispensed to some of them has lost its power to uplift from the pit of sin.

Our second stop was at Stephansort, where is also a Protestant mission; but, as we had to anchor some distance from the shore, I did not see the missionaries. However, literature will be sent, and correspondence started with them if possible. Some of the missionaries who are risking life in these fever-stricken lands will yet grasp the whole truth.

At Potsdam, where we stayed half a day, was a Catholic mission. The "brothers" came on board and drank liquor with the common sinners, and at their mission-house on shore set out wine and beer to

some who called on them. Here I went out to a native village. Really, some of the natives look more like beasts than men. Their first request was for "tabak" (tobacco), in fact, it was about the only English word they knew. The men wore scarcely a shred of clothing, but the women wore a "lave lava" tied around the hips. This was made of bark shredded, and was eight or ten inches long. The ears were split, and hung with shells, tortoise-shell rings, bone ornaments, dog's teeth, and sometimes with flowers and leaves. Many had four or five holes in their ears, from top to bottom, hung with these trinkets. In the rose were stuck bone or bamboo ornaments. Necklaces of dogs' teeth encircled the neck, from which hung a kind of breastplate made of hogs' tusks and shells.

The hair is long and bushy, resembling a big brush pile. Some wore the hair in a sort of basket-work sheath, extending back almost horizontally eight or ten inches, and terminating in a bushy mop of hair. The various tribes have different ways of wearing the hair.

Their houses are of the most primitive construction, the floor being raised several feet from the ground on piles. In one village at Berlinhafen I saw a tall pagoda-like structure, in which they deposit the heads of their enemies whom they kill. The space immediately about the building was tabu, and we were not allowed to look at the heads within. If I had done so, the natives believed that a sickness would come and kill them all.

Their food consists principally of yams, taro, coconuts, with fish occasionally. A fire built in the sand forms their stove, in the ashes of which they roast their food. I saw nothing whatever in the shape of cooking utensils or dishes, knives or forks, though I was told that some have a rude kettle made of clay. Here was savagery pure and simple.

Berlinhafen, New Guinea, was our last stop till we reached Singapore. Here was a flourishing Catholic mission. We had expected to stop at the island of

Banda, Amboina, Celebes, and Java, but since it is reported that there is plague in Sydney, the government of the Netherlands East Indies has forbidden our ship to land at any Dutch port. However, I expect to stop at these places on my way home.

Thus far the trip has been the pleasantest long voyage I have ever taken. Most of the way the sea has been like a floor, thus giving me opportunity to do some work. For this providential favor, I feel devoutly thankful. At this writing, December 27, we are in the Java Sea, between Java and Borneo, about 710 miles from Singapore. E. H. Gates.

NORTH PACIFIC CONFERENCE

AN OPEN LETTER

To Our Former "Visitor" Family in the North Pacific Conference—

It seems a little strange to reach you through our good "Pacific Union Recorder;" and while I am not much of a national expansionist, yet I am sure we shall all see wisdom in our cause expanding into these Union Conference lines. We shall now become as thoroughly acquainted with, and interested in, the work and workers of our Pacific Union Conference as we have been heretofore in our North Pacific Conference.

Our Roseburg quarterly meeting was postponed three weeks on account of our "Christ's Object Lessons" work among our churches and isolated brethren in southern Oregon. I am glad to report that the work is onward all along the line. I am now ready to start for Coos County to assist Brother F. Bunch on "Christ's Object Lessons" work.

Sister Irish, of Jacksonville, writes that their M. E. minister has purchased one of the books and given a written testimonial that "the chapter on the prodigal son is worth the full price of the work."

At our good quarterly meeting last Sabbath and Sunday six united with the church, four by letter and two subject to baptism. On the third Sabbath of May these two will be baptized, with probably four

others, who will then unite with the church. B. C. Tabor.

April 22, 1902.

MT. VERNON, WASH.

I am glad to report that the canvass for "Christ's Object Lessons" is in full progress. The churches that I have visited are having excellent experiences.

In Seattle the church school was closed and many of the younger children report books sold, while children of fourteen have done as well as some of the older members. One brother who had never canvassed, sold nine books in one day. There seems to be a growing desire to do unselfish service for the Master's cause, and our institutions that are in peril.

In Everett and Mt. Vernon excellent work is being done. One sister at Mt. Vernon went twelve miles from home to canvass and sold twelve books. Another went a distance of twenty miles in order to find territory. Others are doing the same.

One lady, not of the faith, asked one of these sisters to permit her to take some orders among her friends, as she wanted to assist in so worthy a cause.

An absent member of the Mt. Vernon church writes that he is so busy it is impossible for him to go out and canvass, being employed in the medical mission of Chicago, as plumber and engineer. But he says that as he deals with the business men through the telephone he will use the 'phone to canvass for his quota.

Thus we see that where there's a will the Lord provides a way. Please read first paragraph, page 333, "Christ's Object Lessons," which speaks especially on this principle.

I find in my own experience so many blessings connected with this work that I praise God for presenting the plan to us. In canvassing I come in contact with people that I could reach in no other way, and also in corresponding with the members of our churches that have moved far from the home church, I find another avenue for service; I realize that there are many

opportunities opening up before me for more effective service for the Master.

Brethren, I fully realize that God is as good as His Word in the discharge of this work; when fully accomplished, "we shall see the glory of God." S. W. Nellis.

Seattle, Wash., April 21.

MONTANA CONFERENCE

MONTANA

Elder W. B. White, president of the Montana Conference, in writing of the work in that field, says:—

"The battle for 'Christ's Object Lessons' is on in our conference, and we are very much interested in the work. The last week I have done the first canvassing that I have undertaken for some years, and am glad to say that the Lord has given success.

"Our church here at Missoula has taken hold well, and I think the brethren and sisters throughout the state are taking hold of the work with commendable zeal. Our workers are all at work in their respective divisions, and we are looking for speedy success."

UTAH

THE WORK IN UTAH

I have been asked to write some thoughts concerning the work in Utah, and will endeavor as best I can to tell something of the experiences obtained during the three months of my stay there.

First, I will say that it is an exceedingly interesting field, being the headquarters of a huge system of religion, with which I am sure we will have to do more and more as the days pass by. The Mormon Church in its organization is, from a human standpoint, the most perfect system that I have ever met, and the closest counterfeit of the truth as well. It is so organized in all its branches that if one part, even the weakest, should be touched, that touch is communicated immediately to all its parts, and thus the entire strength of the

whole rallies at once to the defense of that part. Surely this is as it should be. The "strong ought to bear the infirmities of the weak."

I arrived in Salt Lake City Jan. 20, 1902. Elder Alway had secured a hall, and, although it was not a very desirable place, being a room upstairs, yet it seemed about the only thing available. Elder Christianson was holding meetings in the Scandinavian language in a suburb of Salt Lake City. There was in attendance at this meeting a lady who has been a prominent figure among the Mormons of Utah for years. She had been a public worker for fifteen years, teaching sexual physiology and hygiene to the Mormon women, organizing vegetarian clubs, etc. She became interested, and in a few weeks began to keep the Sabbath, and later was baptized and united with the Seventh-day Adventist Church.

I think I never witnessed more determined effort to hold any one than was made to keep her from leaving the Mormon Church. The women first attempted to influence her at all hours of the day. Both singly and in groups they would visit her, weep and cry, tell her she was lost, and in every way try to frighten her from the step she was about to take. Next the bishop of the ward visited her, and his visit lasted until after midnight. Then they took another tack; they sent word to Elder Christianson to call at the bishop's house on Sunday afternoon at 2 P. M. When he arrived there, instead of the bishop he found nine of the high dignitaries of the church. They had also called in Sister Sorenson to witness his humiliation. After a few explanations they said they had called him to ask him to defend his position against Judge Tanner, who had been selected by the bishop to present their side. It was finally agreed that they should take fifteen minutes each, and alternate until one or the other got enough, or at least until they had carefully gone over the ground. Elder Christianson was to lead out, and the subject first to be considered was the Sabbath question. Thus they started in, and continued

for three hours; then the judge stated that he had an appointment and could stay no longer. The bishop arose and asked that the discussion be continued another day. Here the judge interrupted him by saying that he had no more time that he could spend in that way. Sister Sorenson then arose and said: "Brethren, this talk this afternoon has all been for me, and I thank you all for the interest you have shown in me, but I must tell you that, after what I have heard to-day, I am more convinced that I have taken the right step than ever before; and, brethren, I believe that if you will only confess it, every one of you is also convinced that the seventh day is the only Sabbath of the Lord." Of course, this was a hard blow, and they felt it keenly, but they did not give up. Soon letters began to come to her from all parts of Utah, from friends of years' standing, with whom and for whom she had labored in the twenty years of her connection with the work in Utah—presidents of colleges, bishops in different parts of the state; in fact, it seemed that every power and influence that could be used was brought into play. It was all of no avail. She had tasted of some of the sweets of God's last message to the world, and it was "dearer and more precious than life." Even her own son, who had been off on a mission for the church, was written to and asked to visit and try to save his mother. He came; but after one talk with her he decided that she was neither insane nor had she turned from the Lord, so he could not be induced to join in the fight against his mother or the truth of God. Every move has only strengthened her in the truth, and I believe that under God she is destined to a large field of usefulness in the work of God in Utah.

During my stay there quite a number took their stand for the truth, and many precious experiences were obtained. I shall watch the progress of the work there with a deeper interest because of the opportunities I had to come directly in contact with the obstacles to be met there.

We took up the work of selling

"Christ's Object Lessons," and the brethren there have set June 1 as the date for their jubilee song. They are already singing their battle song, and I will give it here for the benefit of the readers of the "Recorder." C. N. Martin.

UTAH'S BATTLE SONG OF FREEDOM

Rolling Back the Reproach

W. A. Alway. Lowell Mason.
(Zerah, C. M.)

Arise, ye saints, from slumber wake,
And gird your armor on;
In holy strife engage thy might
Until the battle's won.

Long, long has been the bondage sore;
Now break the palling chain:
Let no retreat thy warfare know,
Nor fear thy honor stain.

Our well-loved Captain leads the van;
We no defeat shall know,
Until we've scaled the utmost heights
And laid the monster low.

Not many weeks shall roll their rounds,
Not many suns shall rise,
Until the song of jubilee
Shall rend old Utah's skies.

Tune 70, "Hymns and Tunes."

ARIZONA

THE ARIZONA CONFERENCE

At the meeting of the Pacific Union Conference, held at Portland, Oregon, it was recommended that the Arizona mission field be organized into a conference at an early date. Accordingly a ten days' meeting was called to convene in Phoenix, Arizona, March 28, 1902, and representatives were present from the churches at Flagstaff, Solomonville, Tucson, and the company at Bisbee. Besides the laborers in the Arizona field, Elder J. O. Corliss and the writer were present from abroad.

At 10 A. M., March 31, a temporary organization was formed, with Elder J. O. Corliss as chairman and J. J. Ireland as secretary. After a full explanation of the importance of the work to be accomplished, the following committees were chosen from the floor by the constituency present:—

On Constitution—J. J. Ireland, C. D. M. Williams, E. W. Webster.
On Nominations—Frank Bond,

Eugene Brown, Mrs. Lena Williams, Mrs. Lorane, Fred Owen.

On Credentials and Licenses—J. O. Corliss, Mrs. Plotts, Mrs. Johnson, Virgil Rice.

On Plans and Recommendations—Mrs. Rudolph, Mrs. W. L. Iles, J. E. Bond, Fred Owen, C. D. M. Williams, A. Campbell, E. W. Webster, Mrs. E. W. Webster, W. L. Black, Alejandro Ybrra, Pauline Heady, Mrs. Lena Williams, Adiel Sanchez.

At the second meeting the workers submitted reports of their labors in the Arizona field, which indicated that here and there in this thinly-settled territory can be found honest hearts.

At the third meeting the following constitution was adopted:—

CONSTITUTION OF THE ARIZONA CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Article 1—Name and Extent.

Section 1. Name. This organization shall be known as the Arizona Conference of Seventh-day Adventists.

Sec. 2. Extent. This conference shall embrace the territory of Arizona and such other territory as it may take under its watchcare.

Article 2—Object.

Section 1. The object of this organization is to secure and maintain the greatest unity and efficiency in the work of the Seventh-day Adventist churches of this conference in disseminating the light of the everlasting gospel.

Sec. 2. This conference is the representative council of all the Seventh-day Adventist churches within the bounds of its territory.

Article 3—Membership.

Section 1. This conference shall be composed of the members of such local churches as are and may be organized in any part of its territory, said churches having been accepted by vote of the conference.

Sec. 2. The voters of this conference shall be such members in good and regular standing in any Seventh-day Adventist Church which belongs to the Arizona Conference as are present at its sessions, and such accredited laborers as may

be invited to participate in its deliberations.

Article 4—Sessions.

The sessions of this conference shall be held annually, at such time and place as the executive committee may determine and designate, as hereinafter provided, for the purpose of electing the officers of the conference and transacting such other business as may come before the meeting.

Article 5—Officers.

Section 1. The officers of this conference shall be a president, secretary, treasurer, and an executive committee of five, of which the president shall be a member, all of whom shall be elected at each annual meeting.

Sec. 2. The duties of the president, the secretary, and the treasurer shall be such as usually pertain to such officers.

Sec. 3. It shall be the duty of the executive committee to determine and designate the time and place of holding each annual conference, which determination and designation must be published in the "Pacific Union Recorder" at least six weeks before the holding thereof; to call special conferences or meetings, whenever in their judgment it shall be needful, upon the same notice as is required for our annual conference meeting; to take the general supervision of all labor performed within the conference; and to exercise a general watchcare over all matters pertaining to the interests of the cause within the bounds of this conference.

Sec. 4. It shall be the duty of the executive committee to appoint a number of brethren, which shall exceed by one their own number, and shall not have been in the employ of the conference during any part of the preceding year. These, together with the executive committee, shall constitute an auditing committee, to examine and settle all accounts which are presented to the conference at the close of each conference year.

Article 6—Churches.

It shall be the duty of each church of this conference to render faithful support to the conference.

work by the prompt payment of its tithes and such other funds as may be set apart for that purpose.

Article 7—Funds.

The funds of this conference shall consist of the tithes paid by the various churches and individuals in the conference, of donations and gifts which shall be made for the work, and such other funds as are proper to use for this work, and these funds shall be dispersed only upon an order signed by the president of the conference.

Article 8—Laborers.

Section 1. Credentials and licenses shall be granted by the conference at its regular sessions to all its approved laborers, and during the interval between sessions by the executive committee, when necessary.

Sec. 2. Those who may feel it a duty to exercise their gifts in preaching, colportage, or Bible work shall first prove their gifts in that line before asking recognition by the conference.

Sec. 3. It shall be the duty of all the laborers in the employ of this conference to make to the president at the close of each month a written report of the labor performed, together with such receipts and expenditures as are required by the conference.

Sec. 4. This conference shall secure the services of such agents, ministers, missionaries, and other persons as may be necessary to carry on its work.

Article 9—Amendments.

This constitution may be amended at any regular meeting of the conference by a two-thirds vote of the members present, provided that such an amendment shall not conflict with the constitution of the Pacific Union Conference. It may also be amended at any special session, provided that notice of the proposed amendment is given in the call for such special session.

At the fourth meeting of the committee on plans and recommendations presented the following report, which was adopted:—

1. We recommend that all our churches plan to have church-schools:

2. We recommend that the

churches in Arizona accept the responsibility of disposing of our quota of "Christ's Object Lessons," of six books per member, and that the officers and laborers plan for an earnest campaign, beginning Monday, May 5.

3. That the Arizona Conference assume the financial responsibility of this field from Jan. 1, 1902.

4. That the surplus funds accruing from the sale of our publications be placed in the conference treasury at the close of each year.

The following officers were nominated and elected: President, E. W. Webster, Phoenix, Arizona; secretary and treasurer, Mrs. Pauline Heady, Winslow, Arizona; executive committee, E. W. Webster, C. D. M. Williams, W. L. Black, J. E. Bond, and E. A. Brown.

The recommendations of the committee on credentials and licenses were adopted, as follows:—

That ministerial credentials be granted to J. E. Bond and F. S. Bond.

That Mrs. E. W. Webster, Mrs. Lena E. Williams, Mrs. W. L. Black, and Mrs. W. L. Iles receive missionary credentials.

That C. D. M. Williams and W. L. Black be ordained and receive ministerial credentials.

The conference committee organized immediately for active work, by arranging that Elder E. W. Webster should act as the missionary secretary. Brother C. D. M. Williams was selected as the secretary of the educational department, which includes the church-school, Sabbath-school, and young people's work.

The work with the book "Christ Object Lessons" was quite carefully considered, and Elder E. W. Webster assumed the responsibility of handling the work with the Phoenix church. Brother W. L. Black takes the direction of this work in Tucson and Solomonville churches, Brother C. D. M. Williams for the Bisbee company, while Brother J. E. Bond will look after the circulation in the northern portion of the territory.

The preaching services, which were held from evening to evening, were fairly well attended, and while the meetings continued less than two weeks, it is believed that much

seed was scattered, which, if it is followed up, will furnish considerable work for the members of the Phoenix church.

At the close of the preaching service Sabbath afternoon, April 5, Brethren C. D. M. Williams and W. L. Black were set apart to the gospel ministry by the laying on of hands.

The population of Arizona is about evenly divided between the English and Spanish-speaking people. Our work among the latter class has a good foundation, and we expect it will grow rapidly. There is another class of citizens in Arizona that should not be overlooked by the workers of that field, and they are the natives of the country, or the Indians, of whom there are at least twenty-five tribes. The population of this nationality is larger in Arizona than in any other state or territory outside of Indian Territory. Many of these people are industrious, and every effort should be made to introduce the message among them.

Thus the work of another conference has been started, and we believe that the tender and willing spirit which was manifested by the brethren assembled at the general meeting in Phoenix indicates that they have made God's cause their own and will labor individually and collectively for its upbuilding and advancement in that field.

J. J. Ireland.

TO THE EYE OF FAITH

Only to the Christian is the world very fair to-day as well as yesterday. He knows that change must come, and knows not what a day may bring forth. But the reflection does not disturb him, because it is accompanied with the knowledge that his Father still rules and does according to His will among the children of men. He alone has the assurance that "all things"—yes, every event—shall work together for his good. To the eye of faith the world is very fair to-day, and to-morrow, or some other day not distant, will surely usher in one that is fairer and brighter, even a morning without clouds.—Episcopal Recorder.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

HOW THE SABBATH-SCHOOL COULD BE IMPROVED, FROM A PUPIL'S STANDPOINT

It is always easier to suggest a reform than it is to carry it out. My knowledge of a Sabbath-school has been limited to one small school, but as the general program is much the same in all schools, perhaps my suggestions may be applicable to other schools as well as ours.

We all know that the success of a Sabbath-school depends upon the Spirit of the Lord that is in it, but I may be able to suggest a few points on the mechanical part.

My first point will be in regard to the singing. I think that the songs should all be selected with a view to the lesson of the day, and especially should they be adapted to the children. Most of the selections should be those that the children will enjoy and will be able to take part in. Too often the songs are selected regardless of the topic for the day, and are such that the children can not sing, and, having nothing to interest them, they become restless.

Next, how can the benefits derived from the secretary's report be increased? Very little interest is felt in the secretary's report. Very likely the reports read Sabbath after Sabbath by the secretary go unnoticed by most of the school. If asked of the attendance or donations, they would doubtless be unable to tell. If, after the secretary's report is read, the superintendent should ask a few leading questions upon it, it would help to turn the attention of the school to it and make it more beneficial.

My third point is in regard to the review. It should be short and to the point. It should be of such a nature as to bring out the leading points in the lessons, without going over the entire lesson, as is sometimes the case, using the same questions that were asked the previous Sabbath.

Last, but by no means least in

importance, is the recitation of the lesson. In this I think much better results would be attained if the teachers were to prepare the lesson beforehand in such a way that when they come to the class it will be without book or paper, for a pupil will find the lesson much more interesting if the teacher gives his or her own questions on the lesson and does not look at the paper. I think the pupils should have their lessons so thoroughly that they can recite without referring to their book, and also be able to give the most important texts in the lesson if asked to do so. I hope that we shall all seek to bring about such a thoroughness in our study as will greatly increase the interest and benefits of the Sabbath-school.

Florence Peugh.

CONVENTION HELD IN BAKERSFIELD APRIL 26, 1902

The convention was composed of the Bakersfield school and delegates from the school at Glennville. The first session began at 2 P. M. After prayer the chairman read John 15:1-17. Papers were read on the following subjects: "The Work the Sabbath-school Should Do for Its Members and Others;" "Daily Study of the Bible Necessary;" "Kindergarten Work," Lizzie Gregory. After each paper an interesting discussion was held, and many interesting and valuable thoughts were brought out.

Especial mention should be made of the children's part. They gave several recitations and songs, which were a credit to themselves and to the school. This closed the first session.

SECOND SESSION

After singing, Edwin Peugh, of the Glennville school, rendered a solo, which was much appreciated. The following papers were read and discussed: "How to Improve the School from the Standpoint of a Scholar," and "Duty of Each Member to the School." An article was read on "How Teachers May Be Trained to do More Effective Work." An interesting discussion was held on "How We May Increase the Sabbath-school Offer-

ings." Each paper received its share of attention, and all felt that if the light gained was lived up to in our schools, they would be nearer what God designed they should be. Special credit should be given the little school at Bakersfield for its energy and ability. The church was very prettily decorated with green branches and roses. Three or four sisters planned the convention, and worked hard to make it a success, and we feel it was a decided success. Mina Mann.

NOTICE TO YOUNG PEOPLE IN THE CALIFORNIA CONFERENCE

As many young people's societies have been organized within the last three months, I think it possible that all may not have reported. The quarterly report blanks have been sent all societies we have on our list, but if any have been organized, and have not received their blanks for reporting, will the secretary kindly write to the undersigned? We are anxious to have a complete list of all young people's societies as soon as possible.

W. S. Sadler,
Supt. Young People's Work.
905 McAllister St., S. F.

THE KINGDOM OF HEAVEN WITHIN THE SOUL. NO. I

Let us have a Bible study concerning the Christian's privileges here on earth. Our capacity for receiving the joys and blessings of heaven is the only gauge that determines how much of them we can have. To-day, right where you are, it is your blessed privilege to enjoy just as much of heaven as you would enjoy if you were in the courts above. It seems almost too good to believe, but it is a great source of consolation and encouragement when you can stretch your faith far enough to accept it. This must be remembered, that the goodness of God, who has given His Son to die for us, is such that at this very moment we are enjoying just as much of the divine blessing, peace, joy, and happiness as we would be enjoying if we sat at His right hand, and that our capacity to appreciate and enjoy and use things divine is de-

veloped to the extent to which we make use of them down here, to-day. In other words, by faithfully using our capacity to enjoy heaven on earth to-day, we develop a greater capacity to enjoy heaven on earth to-morrow, and so on, day by day, till, by and by, our characters will become so surcharged with things heavenly that it will be consistent for God to take us to heaven.

"And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." Mark 12:34. When Jesus saw that this man had an understanding of things which enabled him to answer discreetly, He said, "Thou art not far from the kingdom of God." What is the kingdom of heaven?—It is the place where the King of heaven reigns. Who is the King of heaven?—Christ. Then the kingdom of heaven is the place where Christ, the King of heaven, rules. Then wherever Christ is permitted to rule supreme, there is the kingdom of heaven. So this man was not far from yielding his heart to Christ, and therefore was not very far from the kingdom of heaven. Turn to Luke 17:21: "The kingdom of God is within you." Have you yielded your heart to the King of heaven? Have you consecrated the energies of mind, body, and soul to God? Then the kingdom of heaven is within you. Christ rules supreme; He is the King of heaven; and where He rules supreme the kingdom of heaven is. Then, to-day, though we are not in heaven, we may have the assurance that the kingdom of heaven is within us. While it is not yet our privilege, owing to our limited capacity, to be in the heaven over there, yet it is our blessed privilege to have within the soul down here a foretaste of the heaven we are to enjoy by and by.

While the Lord knows that we are not ready yet to go into the kingdom over there, owing to the fact that our capacity for obedience and appreciation has not been developed to the point that would warrant God's taking us over as He took Enoch and Elijah, yet that same God who is getting things ready for us over there is

also getting us ready for the fullness of heaven, and is day by day putting into our hearts all of those things over there that we are prepared to appreciate. Should we get more, we should not be able to enjoy it. If I were in heaven this very hour, I would not be happier than I am here. It is the getting the kingdom of heaven within us down here, now, that gets us ready to go into the heavenly kingdom by and by.

Now turn to Eph. 1:6: "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Where is the Beloved?—He is in us. Who is the King who rules in us?—Christ. And God hath made us accepted in the Beloved. Are we accepted now, or will He make us acceptable by and by?—We are accepted now, to-day. We are accepted to-day just as much as we will be when we get into the kingdom over on the other side. When the kingdom of heaven gets into you, my brother, my sister, you are then accepted into Christ just as much as you will be when you get into the kingdom of heaven. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. See on what a little point this whole matter turns. You have a willing mind to-day. That is accepted according to the capacity to enjoy the heaven you have, not according to the capacity you do not have. It is accepted to-day in Christ.

That brings us over to Col. 2:10. "Ye are complete in Him, which is the head of all principality and power." See what this acceptance in Christ means. Think for a moment. First, the kingdom of heaven is within you. We are made acceptable in Him; and with the kingdom of heaven within us, and being accepted in the beloved, then "in Him" we "are complete." A willing mind brings to man all of heaven on this earth that he is prepared to enjoy. God is giving heaven to people rather than trying to keep people out of heaven. The very God who is trying to put heaven into the soul is represented by Satan as the One who is trying

to keep souls out of heaven. The devil is a perverter, a deceiver, and a liar, even from the beginning. We are just as complete in Christ to-day as ever we will be, although "it doth not yet appear." When Gabriel shall blow his trumpet, and it can be said of us that we are without spot and blemish before the eyes of God, we will never be any more complete than we are to-day in Christ. Out of Him we are nothing; but "in Him ye are complete." When clouds hang heavy over our souls, what a blessed thing to know that, while to the eye of sight we appear to be all a failure, to the eye of faith we "are complete in Him." Oh, if we could only see that truth and hold onto it! Let our faith stagger not. Let us reckon it is so, because God says it is so. It will appear by and by.

I have said that if I were in heaven to-day, I would not have a bit more happiness than I have down here. Turn to Rom. 15:13: "Now the God of hope fill you with all joy and peace in believing." When you are filled with all joy, is there anything left out? When the Lord says "all" He means just what he says—all you can receive. He will take all the joy there is, all you can have, now or ever, and He will fill you full of it. Is there any more joy than "all joy," even in heaven? Then if I am filled with all joy on earth, I could not have more, even if I were in heaven above. And, moreover, He says: "I will not depend upon you to do it; but if you have a willing mind, I will fill you with all joy. I can not get all the joy into your small experience, but I can fill you full of 'all joy.'" That is not saying but that when I get next to the throne I shall have gone through such an experience as will have greatly increased my capacity to appreciate and enjoy the things of heaven.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. What does He do with this "all joy"?—He fills us full, now, to-day. If we were in heaven He could do no more for us than that. His joy is real joy. Whose joy do we have in

heaven?—Christ's. He fills us with all joy. Now, then, I am just as joyous to-day as I would be if in heaven; that is, as far as my own soul and experience are concerned. That does not indicate that we may not increase our capacity to rejoice, but if I am growing in the knowledge of our Lord Jesus Christ day by day, will I not probably have more joy to-day than I had yesterday; more to-morrow than I have to-day?—Most certainly. It all begins down here, and goes on throughout all eternity.

W. S. Sadler.

YOUNG PEOPLE'S SELF-DENIAL FUND

In another part of this issue of the "Recorder" will be found an account of plans for the establishment of a dispensary for the treatment of the sick and poor in San Francisco. Now, we want the young people of this state to help us in establishing this work. The young people of San Francisco and Oakland have voted to establish a self-denial fund; to take the money that young people so often spend for candy, chewing-gum, ice-cream, and other things more or less harmful to health, and with this money create a self-denial fund, to help in the establishment of the dispensary. Who will join us in this grand work? Will not all our young people take hold? Save your nickels, and help us to get the work established as soon as possible. More will be said at another time about where to send the money, etc. All who will take hold of this matter will be surprised at the end of six months to see how much they have been able to give to the cause of helping the poor and the suffering.

W. S. Sadler,
Supt. Young People's Work.

A RELIGIOUS LIFE

A religious life is not a thing that spends itself like a bright bubble on the river's surface. It is rather like the river itself, which widens continually, and is never so broad or deep as where it rolls into the ocean of eternity.—Lutheran.

OUR GREAT NEED

[Address delivered by E. R. Palmer at the Union Conference, Portland, Oregon, March 1, 1902, 7:30 P. M.]

Our need is for *men* who can go out into any department of service and take hold and lift. The cause of Christ to-day wants working men—men who can come into close touch with the needs of a lost world.

I was talking with an old friend the other day concerning old times and the boys with whom we went to school. The questions came up, What has become of this one and that one, and in particular of those who have been drifting for years? After finishing school, they were ready to be picked up and given a place in the work, and if the conference had only appreciated their abilities, they would have been picked up and put to work long ago. I do not take stock in any such thing. I admire the young man who went to college, took the A. M. degree, and after going home, hired out to cut corn at fifty cents a day. But that man did not stay there very long. He was soon called to take an important position in one of our colleges. We want men who are willing to take hold anywhere, to do anything that their hands find to do. There is no other need that perplexes us so much. We sometimes think if we had money we could get along, but we would get into just as bad a fix as we are now in, unless we have the right kind of men—men who can go to work, and do anything anywhere.

I read in Dan. 6:3; "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Because an excellent spirit was in him, he was called to be prime minister of that country. You would naturally expect the qualifications of the man to be something like this: He was a fine orator and a great statesman. But the Spirit of the Lord, in summing up his qualifications, said, "An excellent spirit was in him."

I have often wondered why one-half of the people in the world are rushed with work and the other half are looking for a job. I have no great sympathy for the un-

employed. I do not speak to reflect upon them; but there is work for every man who is *willing* to work. The trouble is there are so many men like Dickens' Micawber, always waiting for "something to turn up." What the Lord wants is men who will take hold and turn something up.

Every gift that God bestows upon us is given to us that we may give to others. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." God gives us blessings that we may be blessed by the act of imparting, and we are blessed only as we impart that which is given to us. We can never be blessed by the gifts of God until they pass through us out to others.

The other day I spoke of having fifty cents when I put it in my pocket. Yet, is it mine—if I spend it? I can deposit it in a bank, and you say I have it, but I haven't. There is a bank, however, in which that fifty cents may be deposited that makes it worth a great deal to me. I will tell you what the pay-in-slip of that bank is. Prov. 19:17: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." That is a banking system where you can pay a dollar in, and draw on the bank to that amount. That is a safe bank, one in which good interest is paid. The Lord says He will pay some thirty, some sixty, and some an hundred fold. Do you know of a bank that, when you deposit a dollar, will pay you thirty dollars? So you see you have the money when you give it away. It is so with all of God's blessings. If we want them in the highest sense, if we wish to be blessed, we must impart them. When we have learned to give our means and our lives a willing sacrifice for service, we have learned how to receive God's blessings. The remedy for our situation in the book work is to get every man, woman and child to give his personal service in its behalf. Our need is not for more organization, or more of this and of that, but our need is *men* who

will consecrate themselves to the Lord just now.

In Australia we say, "We want men who love souls instead of sovereigns."

I think it was Charles Wesley who said, "Give me one hundred men who fear nothing but God, who hate nothing but sin, and who are determined to know nothing but Jesus Christ and Him crucified, and I will set the world on fire." If we can have one hundred men who will consecrate their lives to His service, we will find in this the redeeming feature of the book work. Diogenes knew the world's need when he lighted his lantern, and walked about the streets of Athens, in the daytime, looking for a man. We, too, are looking for *men*.

I read in the manual for canvassers that there should be one hundred canvassers in the field where there is now but one. I have very carefully computed the numbers, and find by multiplying the number of canvassers we have in each state by one hundred that the number just about equals the entire membership of each state. When that fact dawned upon my mind, I blessed God, and said, "We have them all."

I remember when our book work started. I was only a boy, and have grown up with it. I was in the book work when the only subscription books we had were the "Marvel of Nations" and the old volume of "Great Controversy." I saw the work rise until it became strong in the United States. But during the past few years it has been running down in our hands. I have tried to recall the turning-point, and I believe I know where it was. It was at the time of the state agents' convention at Battle Creek in 1893, when we met to consider the interests of the book work. We all put ourselves together, and convinced ourselves that our books were from twenty-five to fifty cents too high. We met in the Review and Herald Office chapel, and the canvassers presented their plea for a reduction in the prices. The publishers told us that if the books were reduced one cent per copy they would lose a half cent per copy, and we did not get the reduction. We

went back and counseled over it, and decided that we must have cheaper books, and we got them in a hurry. We began to sell them, and our book work began to go down from that time. The agents got to thinking that they had to have cheaper books, and "as a man thinketh in his heart, so is he."

The book work has gone down in every state that has adopted that policy. The reason for our wanting books lower in price was because we did not appreciate the value of those we had. I do not believe in the policy of cheaper books. I am ashamed that I lent my influence toward a reduction in the prices, and I repudiate it.

There is a man down in the Southwestern Union Conference selling a little book for \$4.50, that cost only about twenty-five cents. The book contains one hundred prescriptions written by eminent physicians. One of our brethren said to him that the price of his book was too great. He said, "Why, it is worth more than \$4.50, for you would have to pay one dollar for each prescription if it were secured direct, and at that rate the book is worth one hundred dollars." I do not know whether he believes that or not, but if he does he can sell the book. If you believe that "Great Controversy" is worth \$2.50, you can sell it, and if you do not, you would better get into some other business. We can not compute the value of our books in dollars and cents, and when our agents appreciate the value of the books, they can sell them; and until that time, we can not sell them. We may change the price, we may change the organization, we may fix up some other method of doing it, but we will be brought back to the same place where we began—where we need *men*.

It is not easy to defeat a man who can not be defeated. There is no man so weak as the man who "can't," and no man so strong as the man who "can." "As a man thinketh in his heart, so is he."

The man who lets the hard times get into his heart, is having a hard time, and the man who lets the drought get into his heart, is having a dry time; but the man who

lets Jesus Christ into his heart, will have a joyful, prosperous time.

Can we sell books where there is no money?—Certainly we can. The man who goes out with no better prospect before him than the success of the wheat crop, is liable to fail. If the crop fails, he fails. But if he goes out knowing that his success is a gift from God, he will not make a failure, unless God fails, and He has never done that.

The man who goes out with Jesus Christ enthroned within his heart can never fail. What I want to see is our book work and our tract and missionary work placed upon this basis. It has been upon the money basis long enough. We have looked for smart men, for men with a long tongue, but now we are looking for *men*—men whose hearts are right, men who know how to reach up and take hold of the resources of God.

The hope of our book work in the future rests in God and not in the crops. I have no hope in the book work if we are simply to rely upon human circumstances, and if we are to be creatures of circumstances. The hope of the book work is with men who know how to plead with God.

I think you have now discovered the secret of how to sell books where there is no money. When I was canvassing once, I came across a lady whose husband was a drunkard. No money ever came into her hands. She told me her husband bought the things that they had to have, and she never received any money, but she felt that she needed the book for the sake of her soul. I told her to make the matter a subject of special prayer during the next three months, and I would do the same; for the Lord has plenty of money. I then took her order, and with that understanding, I ordered the book from the tract society, and I did not say, "Probably I shall have a book left," either. When I went to deliver the book, the lady met me at the door with a smiling face. She said she had just received a letter from her mother away out in Nebraska, in which she sent her a present of \$2.00. The price of the book was just \$2.00. Hard times are no ex-

cuse, for there is plenty of money. We want to see more of our agents going from house to house doing work in that way.

We often hear the excuse that "the territory is burned over," but there is no more wicked, no more self-condemning sentence, no greater fallacy that can be uttered. "Paul planted, Apollos watered." The agent does not burn the territory, he waters it. The ability to buy books is to be cultivated by every agent. The hardest man that you can find to sell a book to is the man who has bought an unabridged dictionary or a family Bible and has been told by the agent that everything is in it.

In the colony of Victoria, Australia, the book business was "finished" (?) several years ago. I will speak of the city of Bendago. We sold some six or eight different books. Of the first we sold approximately 250 copies; of the second, 375; the third, 450; the fourth, 625; the fifth, 750; the sixth 850; and the last one, 1,000 copies, and the territory was done! Why?—Each succeeding book had had a larger sale than any before it. Every one said that the people were so prejudiced that they would not buy any more books now. This is all wrong. It is not necessary for this work to stop or ebb. The trouble with our book work has been in our heads and hearts and not in the territory. The territory is white already for the harvest, and until we get our heads and hearts right, the book business will stay where it is, or go further down.

We sent an agent to Ipswich. He was met at the boat by the director of the mission field, who said, when he learned where the agent was going: "I am sorry you are going there. We held a tent-meeting there three years ago, and the people are so prejudiced that you can't do anything." That district director killed that canvasser right there. He went on to Ipswich, and walked up and down the streets for two days, but did not enter a house; and he saw (?) that what the director said was so. He came back to the office, and asked why I sent him there. I said, "Because it is the best territory in Australia." "As a man thinketh

in his heart, so is he." It is time to drop the sophistry of men, and begin to believe in God. Let me say to you all, don't talk to the workers in the light of outward circumstances. "All things are possible with God." Don't believe that when you have sold six or eight books in one state the work is done.

The New Zealand territory also failed up at one time, and the president of the conference went over to the union conference in Australia, and his plea was for four of our best agents. They said, "Our men have all run out, they have all come over to Australia, and we have only one man left in the field." The president said, "We have sat down [and I did not doubt that part of it], we have sat down, and thought over every man in the field, and there are none that we can take out of the churches; and what can be done?" I said, "Get a new state agent." They said, "Whom shall we get?" I said, "Take the only man left in the field, and make him state agent." They did this, and that agent went to work with four young men to train them for service. He took them into the field, and went with them. When he had them trained, he left the best one of the four in charge of the work, and went on to another church, to train some more canvassers for work, and in six months he had agents selling \$3,500 worth of books per month.

I often think of a favorite illustration of Brother Daniells about the darky preacher who took for his text these words, "These that have turned the world upside down are come hither also." He said, "I will divide my text into three parts: First, the world is wrong side up; second, it ought to be right side up; third, *we are the men to turn it up.*" The only way we can turn things right side up is to take hold and do something.

I do not want to see a boom in the book business—a growth in a night. I want to see a steady, determined rise. A man said to me not long ago, "Will you guarantee me \$15 a week if I will go into the canvassing work?" I said: "I will not guarantee you five cents a week. You will get all that you deserve." The Lord

says, "Go work in My vineyard, and whatsoever is right that shall ye receive," and the man who wants more than that is not an honest man. We want our agents to go into the field because they are convinced that God has called them, not because they are guaranteed a certain amount. The promise of God is guarantee enough, and any man who wants more than that can not have it.

CANVASSING CLASS IN HEALDSBURG COLLEGE

A few days ago Brother Albrecht and I visited Healdsburg College and had an excellent time with the students. We found them much interested in the canvassing work, and about forty agreed to take a drill for the work. This drill will continue for two weeks, beginning May 5.

Professor Cady heartily cooperates with us in the work, giving us the best time of the day for our class, and not only permits the students to attend, but urges them to do so. He also thinks our class will increase to fifty when we get started.

Our colleges are for the purpose of training persons to become laborers in some branch of the cause, and it is good to see such a large number of students going out from our colleges into the field to labor this year. This is as it should be. Allow me to quote a few lines from the Testimonies: "Let young and old consecrate themselves to God, take up the work, and go forward, laboring in humility, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability that God has given them, seeking counsel from Him, and combining the work of selling books with personal labor for the people, their talents will be increased by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education."

S. C. Osborne.

THE BOOK WORK

NORTH PACIFIC CONFERENCE

Report for Five Weeks Ending April 11, 1902

HERALDS

Agent.	Hours.	Orders.	Value.
G. B. Collett.....	42	48	\$ 64 75
Anna E. Krumm		6	8 25

GREAT CONTROVERSY

G. B. Collett.....	158	29	75 50
H. H. Johnson.....	95	39	109 00
H. D. Terrell	51	16	45 75
D. W. Emerson	30	2	5 00

BIBLE READINGS

Martin Hansen.....	61	28	57 75
A. H. Booth.....	279	55	117 00
B. G. Booth.....	250	63	156 35
John E. Rogers.....	75	60	155 75

LADIES' GUIDE

Marian Higley.....	80	33	103 75
Eliza Cole.....	16	6	79 00
Effie M. Merrill.....	40	2	6 00

HOME HAND BOOK

C. E. Starr.....	145	30	162 25
H. E. Loop	76	41	200 00
Chas. Lengel.....	95	21	100 00

MARVEL OF NATIONS

C. Ewald		7	10 50
E. L. McLafferty.....	25	10	14 50

MISCELLANEOUS

W. H. Coffin.....	48	18	50 50
D. Richards.....	180	32	79 00
Anna E. Crumm		14	17 50
C. Ewald.....	62	26	15 75

CHRIST'S OBJECT LESSONS

J. B. Robinson.....	8	12	15 00
Totals.....	1,816	588	\$648 85
Miscellaneous sales.....			181 85

"SIX MORE"

The following letter explains itself:—

"Lewiston, Idaho, April 9, 1902.

"Pacific Press Publishing Co., Oakland, Cal.—Sirs: In 1888 you published a book entitled 'The Great Controversy between Christ and Satan,' by Mrs. E. G. White. Have you any copies of it now? There is an old Scotch lady in this city who bought a copy several years ago, and she wishes to obtain six more like it.

"If you have them, please state price of same and what the expense would be delivered in Lewiston.

"If you do not have them, can you tell me where she can get them?"

"Respectfully yours,

"Mrs. —."

Would you not like to be the agent who sold the original copy? If so, would it not be well to com-

mence sowing for such a harvest by taking up an agency for this grand book at once?

H. H. Hall.

"SOME SIMILAR WORK"

The following letter has just been received, and clearly indicates that the reading of "Christ's Object Lessons" creates a desire for "similar works":—

"Crescent City, Cal.

"Pacific Press Publishing Co., New York—Sirs: Having read 'Christ's Object Lessons,' by Ellen White, I would be obliged if you would send C. O. D. some similar work of hers, also your catalogue containing her works, that I may make some selections.

"Most respectfully,
" —"

How thankful we should be that we have "similar works" to carry to such people! Are you carrying them, dear reader?

H. H. Hall.

Very few people have any true conception of the value of the Bible, or what the world would be without it. It would be a blessed thing if we could all feel its value as did the poor old woman, who, being asked if she had a Bible, said: "What should I do without my Bible? It was the guide of my youth, and it is the staff of my old age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and I trust it will give me hope in death."—Selected.

ITEMS OF INTEREST

Sabbath, April 26, a church of seventeen members was organized at Redlands, San Bernardino County, Cal.

The church-members at Ukiah, Cal., have sold their quota of "Christ's Object Lessons." What church will be next?

Elder W. T. Knox returned from his trip to Honolulu April 23. A report of the work in that field will be found in our Field department.

Brethren Martin, Parsons, and Shaffer are holding tent-meetings at Byron, near Stockton. They report a good attendance and a very encouraging interest manifested.

It is expected that the North Pacific and Upper Columbia Conferences will be attended by Elders W. T. Knox, J. O. Corliss, and M. E. Cady, and Dr. Abbie Winegar, and Brethren H. H. Hall and S. C. Osborne.

The North Pacific Conference has decided to discontinue the "Missionary Visitor" and furnish to the "Visitor" subscribers the "Pacific Union Recorder." The new members of our family of readers, as well as all others, are invited to contribute to the "Recorder" any items of experience they may have from time to time in their missionary work.

A class in canvassing has been organized at Healdsburg College. When the question was presented, thirty-six names were handed in the first morning, all or nearly of whom had been out with "Christ's Object Lessons." Thus we see that the work of circulating "Christ's Object Lessons" is accomplishing much good in developing canvassers.

A joint meeting of the stockholders of the Healdsburg College and Pacific Press Publishing Company was held in Oakland, Cal., beginning Friday evening, April 25, and continuing to April 29, to consider the needs of each institution and plan for the coming year's work. The attendance was good, and much interest was manifested in the reports that were presented. A full report from each institution will appear in our next issue.

Pleasure is seldom found where it is sought. Our brightest times of gladness are often made by unexpected things.—Our Young Folks.

PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

PACIFIC UNION CONFERENCE OF SEVENTH-
DAY ADVENTISTS

1059 Castro St., Oakland, Cal.

Subscription Price, Fifty Cents a Year

Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

NOTICE

The second annual meeting of the Portland Sanitarium and Benevolent Association will be held at the sanitarium, in the city of Portland, Oregon, Tuesday, June 3, 1902, at ten o'clock A. M.

At this meeting a board of seven trustees will be elected, also five members of the constituent body.

W. R. Simmons, Pres.

L. I. Stiles, Sec.

THE NORTH PACIFIC CAMP- MEETING

The North Pacific camp-meeting will be held in Albina, a suburb of Portland, Oregon, beginning May 22, and continuing ten days. In many respects this will be the most important meeting ever held in this conference. The matter of forming a new conference in the territory north of the state line, west of the Cascade Mountains, and south of British Columbia, will be considered; also the forming of a new conference in British Columbia. Other matters of great interest will be considered. We ask for a full delegation from the churches. This will probably be the last general gathering in the North Pacific Conference as it now stands. Good help will be provided. Meetings will be conducted in the German and Scandinavian languages.

The Northern Pacific and Southern Pacific Railroads will furnish a rate of one-and-one-third fares for the round trip. Plenty of tents will be pitched on the ground

to supply all who attend. There will be a restaurant where meals can be had at reasonable rates; also a provision stand.

We are anxious to see a large attendance. A general impression prevails among our people that a decided onward movement must be made. Everything indicates that our work is fast closing up. Any neglect on our part to fall in with advance movements will endanger our eternal interests.

H. W. Decker.

WANTED

Twenty good, strong young men and women, with fair education, who are ready to devote their lives to the medical missionary work. There will be opportunity for a number of consecrated young people to enter the nurses' medical missionary training school at St. Helena Sanitarium July 1.

We are glad to assure those who desire to enter this line of work that we are prepared to give the best of instruction and furnish opportunity for practical experience along the line of true missionary work. Will be glad to correspond at as early date as possible with any who are desirous of entering this school for the purpose of fitting themselves for a life of usefulness in the Master's cause.

A. N. Loper, M. D.,

Medical Supt. St. Helena San.

PETALUMA CAMP-MEETING

The local camp-meeting for Sonoma Valley, Napa Valley, and the northern bay district, will be held at Petaluma June 5-15. More will be said about it, but please begin now to prepare for it; and be sure to come, all who live in this region. There is to be no business connected with this meeting, so all the time will be devoted to the spiritual interests of those who attend. It is certain to be a splendid meeting. We are preparing for such a meeting, and we shall have it. Come and enjoy it. Do not miss it by any means.

Alonzo T. Jones.

TENTS

Tents for the Petaluma camp-meeting will be rented as follows: 10x12 tent, \$2.50; fly, \$.50 extra; burlap, \$.50 extra; 12x16 tents, \$3.50; fly, \$.75 extra; burlap, \$.75 extra.

Send in your orders early to M. H. Brown, 301 San Pablo Avenue, Oakland, Cal.

THE MAY "SENTINEL"

Why is it that nations, after becoming great and powerful, lose their prestige, and finally fall into irretrievable ruin? This is a question that should be of profound interest to every American. It is plainly answered in an article on "The Dissipation of Self-government," by Alonzo T. Jones, in the May "Sentinel of Christian Liberty." When you have read this article, you will realize that the prime cause of national ruin, the real cause of the fall of the great empires of the past, is something which should not be ignored by any human being, for it is first the cause of individual and personal ruin.

Another valuable article in the May "Sentinel of Christian Liberty" will be "The Civil Sabbath; Its Alliance with Legal Rum," which is the first publication of a striking address delivered by Mr. Paul P. Lyon, of Ormsby, Pa., at the annual convention of the Young People's Prohibition League in New York on April 5. It sets forth cogently and plainly the real relation between the liquor trade and the "civil sabbath," showing how a great evil has resulted from the attempt of man to regulate "sabbath" observance.

Copious extracts from a remarkable article that has just appeared, predicting the outcome of present industrial and economic conditions, will be presented. No one who has any interest whatever in the social and political developments of these times, from what standpoint he may view them, can afford to leave this article unread. It will be headed "Feudal America."

Subscription price, \$1.00 per year. Address orders to your state tract society.