

PACIFIC UNION RECORDER

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

VOL. I

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THE CHURCH

I AM GLORIFIED IN THEM

Christ said to His disciples: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

After Christ's ascension the disciples were joyful, not because He had left them, but because He had ascended to stand in the presence of His Father, that He might secure for His waiting, watching, praying church on earth the gift of the Holy Spirit. And while the disciples were praying, the Saviour's promise was verified. The Comforter came to the bereaved church, and as the Holy Spirit rested on the apostles, they became mighty in power. God's chosen messengers "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In His last intercessory prayer Christ pleaded, "Neither pray I for these alone, but for them also which shall believe on Me through their word." These words include all who have believed on Christ and all who believe on Him at the present time. "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." Oneness, harmony, unity of spirit with the Saviour,—these are the signs by which Christians may be distinguished. Thus they show to the world that Christ is the Son of the living God, and that He is able to give salvation, even eternal life, to all who believe on Him.

"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." When shall we take hold of God's work in earnest? We all need a deeper, broader experience. When we are one with Christ, we shall be united with one another, and shall manifest steadfast loyalty to God, to His Word, and to our brethren. The true believer will have confidence in his brethren and sisters. He will be conscientious in every transaction, because his lips have been touched and cleansed by the live coal from the altar.

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." We must set ourselves to the task of laying hold of eternal realities. We must link up with Christ, that we may be hid with Him in God. When we understand this union, we shall not depend on human beings for strength. God will be to us all and in all. In Him will be our confidence, our trust.

Christ made His soul an offering for sin. Thus He made it possible for man to hate sin—that which requires such an offering, such a sacrifice, to rescue the sinner from its terrible influence.

The Saviour claims much in His prayer. To His Father He declared: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." In representing to the world His Father's attributes, He cast over God's character no shadow to dim its glory. He revealed to the world His Father's likeness. Neither in word nor in spirit did He perpetuate sin.

In this prayer Christ said, "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word." Christ expects much from us. Concerning His faithful followers He will declare to His Father, "They have kept Thy Word."

Continuing His prayer, Christ pleaded: "I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." Oh, what a lesson Christ's prayer should teach every one who bears any responsibility in God's service! Can Christ say concerning us, "I am glorified in them"? Should not a thorough transformation take place in the hearts of even the men who

have long known the truth, but who have not earnestly endeavored to glorify Christ? Let every worker carefully search his heart to detect the motives prompting wrong words and actions. Have men become so blinded that they can not distinguish between sin and righteousness?

It is time for a spiritual awakening to take place in every sanitarium, every publishing house, every divinely-established institution. Let the workers connected with our institutions awake to a realization of the sacredness of their trust, so that Christ may not be compelled to say: "Take these hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Unfaithful stewardship must be met and accounted for. There is now need of a most thorough self-examination. Shall unholy works testify against us as a people?

Christ continued: "Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." Are there not those connected with God's work who have not been sanctified through the truth? Have not many in positions of responsibility thought that *position* glorifies man? Have not many lost their spirit of obedience to God's Word? They continue to do those things that are sinful in God's sight. Is it not time for such ones to begin to search the heart, that they may discern what spirit they are of? Is it not time for them to cease to corrupt their ways before God? Let every man, whatever his position, realize that true greatness is attained only by appropriating truth, to the sanctification of body, soul, and spirit. Only thus is it possible to be a partaker of the divine nature, having overcome the corruption that is in the world through lust.

"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."

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

Mrs. E. G. White.

A VIEW OF THE HARVEST

[Address delivered by Elder A. G. Daniels at the Pacific Union Conference, Portland, Oregon, March 4, 1902.]

Our great Leader says, "Lift up your eyes, and look on the fields; for they are white already to harvest." Never since the gospel was made known have these words been as true as they are to-day, for there never has been a time when man was so near to the final harvest as now. When is the harvest?—The Bible says, "The end of the world." The great Reaper is waiting for us to go forth into the world and prepare it for the final gathering. Another scripture that comes in connection with this is, "The harvest truly is great and the laborers few." We can not realize the greatness of the harvest unless we look away beyond the limits of the territory that we consider our field. We must look farther away than these Pacific Coast states, even beyond the limits that bound the United

States; we must look just as far as the lands stretch, just as far as inhabited islands dot the waters, to see the greatness of this harvest. When we do this, we see that, compared with the greatness of the field, the laborers are indeed few.

The thought that we wish to consider just now is how we can increase the number of useful laborers. Let us look at the needs of the field and see what we can do to supply these needs. The United States constitutes one-twentieth of the great field that we are to occupy; thus nineteen-twentieths of humanity are outside of the United States. The people abroad are not supplied with laborers giving this message as the United States is supplied. In fact, the great nations across the waters have very few laborers. In Great Britain there is a people to whom this truth must go, and who are as much entitled to it as we are in this country. In France there are thirty-eight million people, and they have less than a half dozen laborers. In Italy there are thirty-one million people, and they have only one laborer. Spain has seventeen million people, and not one worker. Austria has two laborers for thirty-one millions of people. Russia has one hundred and fifty million people and less than half a dozen laborers. Over in China, with its three hundred and fifty million, this people are just landing one minister and a Bible-worker. There are forty millions in Japan, and we have three English workers, and one of them is on the way home now. With this hurried glance over the field, you see how we are situated. So many millions, with so few laborers! The harvest truly is great and the laborers few. We can all see that these fields must have this message. What, then, do the Scriptures tell us to do?—"Pray therefore the Lord of the harvest, that He will send forth laborers into the harvest." Prayer should be a part of our religion; we should pray to God to send forth laborers into the harvest.

For one hundred years the Lord has been preparing the world for this time and for this message. God sent over the Protestant coun-

tries a great tidal wave of missionary spirit. I call your attention to William Cary. You know the uncontrollable burden he had to give the gospel to India, that would not let him rest until it placed him personally in India. He prayed a long time for God to send forth laborers into that field, but the burden never left him until his own feet were planted there. About the same time Judson had a burden for India, and there he labored and wrought for years. He gave that people the Scriptures and other literature in their own language. God did a great work through him. We might refer to different mission fields, like Africa, China, and Japan; men were impelled by the Spirit of God to go out into these countries, learning the languages and translating the Scriptures into their tongues. Other men have labored, and we have entered into their labors; we can go now and give them the gospel in their own language. Besides this work in explorations and discoveries and inventions, God has been preparing facilities for this hour. I believe that the Lord has led men to invent and to bring out all these facilities for rapid transportation and communication of thought for the purpose of thrilling the whole world with the mightiest message that has ever been given. The field is prepared, the facilities are prepared, and the message is here. Now, what do we want?—We want a mighty army of consecrated, intelligent workers to go forth into the harvest field. How can we get them? I believe we have come to a point where we must consider this question with great intensity, and with the purpose to take hold and develop something. The time has fully come for this denomination to raise up workers by the hundreds and thousands, and to send them forth into the dark places of the world. We have been dallying long enough. Japan stood two years without a superintendent. The Mission Board was asking all that time for one man to go there as superintendent, and it took them two years to get him. I say this is too bad for a people claiming to be the foremost people in mission-

ary work. The Mission Board has been asking ever since last General Conference for some wise-hearted man to go to Africa and act as superintendent of South Africa, including Matabeleland, but we have not found the man, and do not know where to get him. We have been asking for six months or more for some one to go to the West Indies and organize a union conference over there, and we can not get a man to go. I might go on and mention many more instances. They have been asking for us to send workers to France the last six months, and we have not been able to send a single person. It is so all over this great world—calls to the harvest, but the laborers are few. How long is this thing going on?

Not long ago, in a meeting of the Mission Board, we took the "General Conference Bulletin" directory, commencing with the man whose name begins with A, and ending with the man whose name begins with Z. After we had gone over the whole list, and could get no workers from it, one of our number said: "Brethren, we must adopt a new policy. We have been looking for men of years and conference experience and official position, but I believe that we must change our policy. We must now fall back on the young men and women of this denomination and send them forth to take possession of the fields." When he had made that statement, it seemed that God sent a flood of light down into the room. The thought came to me, Why, that is just what the Lord did a hundred years ago. He sent young men into the dark fields, and they have been the missionary stars of the last century. I noted down some of the names of those sent out. Robert Moffit, known as the missionary evangelist to Africa, went when he was but twenty-two years old; John Mackenzie, the missionary statesman to Africa, was but twenty-three years old; and David Livingston, the explorer of Africa, went forth when but twenty-seven years old. These men went to Africa when they were young men, and none of them had ever been president of a conference,

nor been a bishop nor an archbishop, yet they did a grand work in that benighted land.

Judson, the missionary translator, was only twenty-four years old when he went to India. Henry Martin was the same age when he went to India. John Williams, who went to the South Pacific islands and was murdered, left England for the south seas when he was twenty years old. Robert Morrison, who went to China, was only twenty-five years old. Roger Williams, when he left England to come to America, was but thirty-one years of age. As I began to look over the list, I came to the one conclusion, that is, that it is not necessary for men to have had a conference experience, to have been a conference president, or to have had a long experience on the conference committee, to become a missionary in a foreign land. The thought came to me that hundreds of young men and women of this denomination can go forth and do for the world more than these missionaries did, if a corresponding missionary spirit take possession of them, for we have the light and truth that these men never had.

The Mission Board authorized me to visit our colleges and arrange with from one to two hundred young men and women to go to foreign fields, to start in with a training at the summer training-school at the Emmanuel Missionary College, and, after some special preparation at the Sanitarium, they can go forth in the fall to the fields that are calling for help. Light has come to my heart ever since this decision was made. We can speak definitely and clearly to the young people of this denomination that there is something for them to do.

There are three points we settle with each one of them: First, they must give themselves to the foreign field, without reserve as to fields, and they must be willing to go anywhere in the habitable world that they may be called. Second, it must be without reserve of time; it must be for life. Third, there must be no reserve as to quantity; they must give all there is of them to this service.

The fields are open; the call is

made; and now we want to find the young men and women who are willing to give all there is in them to this grand work, and will go forth into the harvest-field.

THE FIELD

SUNDAY LAWS IN WASHINGTON

Word has just been received from the prosecuting attorney that the case against Dorsey Nichols, of College Place, for keeping an open store on Sunday, has been decided against him. The case was first tried before Judge Brents, in the Superior Court, and decided to be unconstitutional. We quote from Judge Brents' decision:—

"I confess I have no sympathy with Sunday laws. I think that an act which is wrong on Sunday is wrong on every day of the week. What the Legislature forbids to be done on Sunday, to be consistent, unless it be acting from religious motives, should be prohibited throughout the week. Our government is not based upon a principle that any particular religion should be favored by legislation, or that any man's views as to proper religious observance should be endorsed by legislation. Church and state are to be kept separate."

His decision was that the Legislature that enacted the law transcended its limits and made it class legislation. He said any other line of business had as much right to be done on Sunday as had drug stores, hotels, barber shops, and livery stables, and the Legislature that would pass an act allowing hotels, barber shops, and livery stables to do business on Sunday had no right to prohibit any other people from doing the same.

This case was appealed to and argued before the Supreme Court of the state of Washington several months ago. We have long been waiting the results, and they are as stated above. What we shall do at College Place, we do not know. The business of the college, much of it, is done on Sunday. We have a blacksmith shop, a bakery where

the Walla Walla Health Food Company does its business and manufactures its foods, the store of Brother Nichols, as well as the tract society office, doing business at College Place. What the results will be, we can not tell, but Mr. Sharpstein, the lawyer who defended the case, thinks that nothing more will be done about it. All kinds of business are transacted in the city of Walla Walla, only three miles from College Place, on Sunday, as far as one can see. Aside from hotels, barber shops, druggists, and livery stables, there is a ball game played several Sundays during the baseball season. Mr. Sharpstein himself is manager of the baseball league. What the full decision covers is not yet known, but word has simply come from the prosecuting attorney that the case has gone against Brother Nichols.

We are reminded, however, that these things are closing in upon us. We have a daily mail six days in the week, but none on the Sabbath. An effort was made some months ago which resulted in keeping the office open upon the Sabbath; now a petition has been sent in to have the mail carried on the Sabbath. The only objection we can find against having the mail continue as it has been is from one man who has had trouble with the brother who carries the mail. A counter-petition has been drawn up and sent to the Post-office Department, laying before those having the matter in charge that this little village was first settled by Seventh-day Adventists, who have erected a college and are carrying on educational work, and that few are living in the village aside from our own people. This petition has been signed by several who are not of our faith, who say they are satisfied with the mail, many of them preferring to do their business on Sunday rather than take time to attend to it other days of the week. After the case was tried before the Superior Court, we presented Mr. Sharpstein with "Two Republics," "American State Papers," and other literature along the line of religious liberty. And in conversation with him yesterday he said he was never more surprised in his

life than at the decision that had been handed down. He hoped, however, that at the next election there would be those elected to the office who would not be led to prosecute such cases; and he also thought there would be a legislative act of some description that would work against such a law. But we have little hopes in this direction, for the Spirit of God said years ago that what the church failed to do in a time of peace she would have to do under most forbidding and trying circumstances; and while we know that these things are coming, yet, when we stop to realize the magnitude of the work before us, we can only cry out to the Lord to hold the four winds of heaven, that they blow not "on the earth, neither the sea, nor the trees," till the servants of our God are sealed in their foreheads.

We hope our people in the Upper Columbia Conference will use every available means to get our literature into the hands of the people, that all may become informed as to what is being done.

A. J. Breed.

WESTERN OREGON CONFERENCE

We are one of twin conferences born lately in this North Pacific Coast territory. The readers of the "Recorder" have before this seen the report of the action taken by the North Pacific Conference, at the camp-meeting in Portland, providing for the organization of two conferences in the territory formerly included in its field of operations. The Western Washington Conference occupies all of Washington lying west of the summit of the Cascade Mountains. Our conference is that part of Oregon west of the Cascades, and Wasco and Klamath Counties, lying east of that range.

The territory included within these limits is approximately 36,000 square miles. Thirty-four churches, aggregating a membership of about 1,300, represent in this field the truths of the third

angel's message. What has been done in the past for the advancement and building up of this work the lovers of the truth appreciate, and we recognize the responsibility that we have to take up faithfully the work in all lines, and go forward as fast as God will lead us. His faithfulness to His people in the past, and His promises, are the ground of our hope for prosperity, according to the measure of our consecration to Him. We are glad for the hearty cooperation we have seen throughout our ranks at the beginning of this year's work. Our laborers are planning for the summer's campaign with courage, and we trust to see many precious sheaves gathered in. A meeting of the laborers and church officers of our conference was called on the camp-ground for counsel in reference to the sale of "Christ's Object Lessons." We are giving this matter its proper place in planning for the work before us.

The officers of our churches were unanimous in saying to us that we could leave the responsibility for the work with "Christ's Object Lessons" in the churches with them, and our field laborers could feel free to enter new fields for the summer's work, and, of course, incidental to their meetings and other work, sell "Object Lessons." If emergencies call for it, they will give some attention to the churches for their encouragement and help.

We were glad for this expression of loyalty by the churches, and God will surely bless in this work that involves so much to themselves and to the cause of God in the earth. A large number of the churches have already ordered and received their full quota of books. Some have not as yet their full number. But none will consider their responsibility discharged until the quota for this field is placed in the hands of the people and the money applied on the school debt. "Loyalty" should be our watchword now; and if we see the purpose of God in this special work placed in our hands, to free our schools from debt, we shall be fitted for advance steps with the onward march of this people. Otherwise than this we can only expect to find ourselves

falling into the rear, and ultimately falling out by the way. We ask our brethren and sisters everywhere to remember in prayer our conference, as well also our sister conference north of us, that from the first the work done may insure the blessing of God upon us, and in the end a rich harvest of souls be gathered for the garner of the Lord.

F. M. Burg.

AN OPEN LETTER

To our brethren and sisters in the Western Oregon Conference, greeting—

We believe that your interest in our work and plans for the future are one with ours, and we therefore have prepared for your study and reference the following statement of the work of the committee appointed to divide the effects of the North Pacific Conference.

TITHE FUND

The committee on division arranged that the Western Oregon Conference should have its share of the tithe as shown by the books June 1, 1902. This division was on the basis of membership, which is three-fifths. A portion of the tithe was found to be unavailable at present, so of cash on hand our conference turned over the two-fifths (\$318) falling to the Western Washington Conference, with a note to them for \$1,490.40, their amount pro rata from the tithe that is due the North Pacific Conference. This will be turned over to them as soon as it is returned to the treasury.

Thus our tithe stands as follows: Cash on hand, \$479.40; due the treasury, not available at present, \$5,046.14; due to Western Washington Conference, per note given, \$1,490.40. This state of the tithe fund emphasizes the necessity of promptness and faithfulness on the part of each in rendering to the Lord His own, that the work in our conference may go forward. It will also be necessary for church treasurers to send in remittances once a month.

NEW SYSTEM OF ACCOUNTS

The General Conference has instituted a new system of keeping the accounts of our churches. We will communicate this in detail to each church officer later. All such offerings as first-day, annual, tent fund, missions, etc., will hereafter go to the church treasurer. Only such funds as may arise from the sale of publications and from offerings taken for tract and missionary work will be handled by the librarian. Sabbath-school donations will be turned over monthly to the

church treasurer. The necessity for keeping a correct account of the different funds should be emphasized, and we believe the new system of keeping such records will be a safeguard against the misapplying of moneys raised for definite purposes, and confusion will be avoided.

TENT AND CAMP-MEETING FUND

It was found that the tent and camp-meeting fund was in arrears to the amount of \$792.10. Three-fifths of the debt and three-fifths of the tents fell to our conference. This money is due to the tithe fund, and, considering the depleted condition of the tithe treasury, and the demand that must be made upon us by another year to replace some of our worn-out meeting tents by new ones, and inasmuch as it is a good policy to have wherewith to meet emergencies as they come without borrowing from the tithe or other sources, we urge upon our brethren and sisters in the churches to make donations to the tent and camp-meeting fund at an early date. About \$1,000 ought to be raised this conference year. If a favorable offer is made us, we think it best to sell the large pavilion, and replace it by one better suited to this climate. This, however, is not to be done unless it can be sold for an amount to justify us in taking the action.

THE MISSIONARY SOCIETY

The Lord has said that "if there is one work more important than another, it is that of getting our publications before the people;" therefore it will be our policy to give this department of the conference work a liberal share of our attention in planning for the extension of the message.

The committee on division gave this society all the accounts due the North Pacific Missionary Society located in our conference. Therefore all accounts which individuals or churches may be owing the society will be payable here. There were due the North Pacific society notes to the amount of \$1,035.70, three-fifths of which were awarded to us. The North Pacific society owes the publishing houses the sum of \$1,311, which was all assumed by our missionary society, and in consideration of this we were allowed our present office building. In reference to this building we would say to our brethren and sisters that after a very careful and deliberate consideration, it has seemed to the best interests of the work to move the headquarters of the conference and missionary society to rooms on the West Side, more easy of access to railroad depots and boat landings, giving decided advantages for mail and express facilities, and besides bringing us into prominence with the commercial life of the city, that is impossible in our present location. From this move we believe that sufficient financial profits will accrue to us to justify the change and the expense in-

volved. The old repository building will rent for from \$15 to \$18 per month. The conference will pay \$7.50 for its headquarters, and the Pacific Press \$7.50 for office room for its agency for the counter-check-book work. To cover the \$45 monthly rental would leave a balance of \$15, which can largely be made up from incidental sales of stationery, health foods, etc. A good locality has been secured at 201 Second Street, rooms well adapted to the work. The rental is very reasonable, considering the character of the rooms. We believe this to be a move in the right direction. And that thing in reference to the old repository building: Since the North Pacific Church Extension Society holds the deed for the land on which it now stands, and thus legally has the disposal of the property, either to rent or sell it, it would seem a wise plan to place the building at its valuation on the assets of the extension society, and donate to the tract society the income from its rental.

There is a large list of accounts due the tract society that have been placed on the suspense list. This seems a very unfortunate feature. Our people throughout the conference who have accounts with the society, even though they are of long standing, should regard them as sacred as ever; and, seeing the needs of the tract society for means to do aggressive work, these accounts should be settled as soon as circumstances will permit.

CHURCH EXTENSION SOCIETY

The liabilities of this society, aggregating about \$8,000, have been assigned to us. In consideration of this, the property in which this money is invested, the East Portland church, mission building, and tract society repository, are placed with our resources. Now, that the notes outstanding against this society may be met when due, together with accruing interest, and also that the tithe fund, from which about \$3,000 has been appropriated to meet demands on the incorporation by notes coming due, may be reimbursed, it should appeal to the loyalty of our people to see that notes and pledges due the society from them be paid at as early a date as possible.

There are resources in the way of outstanding notes to about \$3,400. The East Portland church has shown its loyalty by recognizing its obligation to pay into the treasury of the society \$4,000, considering the fact that they have the use of the building free from rent. A vigorous movement is on foot among them to provide for the payment of this amount as soon as possible. A good degree of success has followed the movement thus far.

To put the finances of the incorporation on a better basis, the management proposes to negotiate for the sale of the mission building, which is of no practical value as it is, and which would bring, at a safe estimate, \$2,500.

THE MEDICAL MISSION

This institution needs and deserves the cooperation and support of the conference and the people throughout the field. Dr. A. Carey has been placed in charge, and associated with him a committee of counsel representing and bringing into touch with the mission, the conference, the Sanitarium, and the health-food department. Our people throughout the field should give this institution their liberal support in donating such articles as will be a material help to the mission in carrying on its work. Bedding and fruit and any such provisions as can be utilized in the different departments of the institution are solicited, and their receipt will be gratefully acknowledged.

The inventory of the mission shows a resource of about \$1,000. Against this there is about \$200 liabilities, leaving a present worth of \$800. While the different departments are quite well equipped, yet to do the work that should be done in the medical department, there will need to be some improvements made. It is hoped to put the medical and evangelical departments on such a footing that it may accomplish what an institution of its character is intended to do. Again we solicit the hearty support of our people everywhere for this worthy enterprise.

"CHRIST'S OBJECT LESSONS"

We will not write at length as to this work, since we have prepared and sent a letter to all the churches in the conference, setting this matter before them. The sale of "Christ's Object Lessons" must go forward in our field with no relaxing of effort, until the great end is compassed—the sale of the last book of our quota and the singing of the song of freedom. Let "freedom from debt" be our cry. We believe that the interest in this direction that will be aroused in the effort to free our schools from debt will also lead to the endeavor that all departments of our conference and every individual should make to see the last cent of debt wiped out.

Brethren and sisters, we believe we shall have your support and cooperation in working out a policy of administration where debts will be shunned as we would shun the leprosy. And with you standing shoulder to shoulder with us, working with the help that God will give, we shall in due time be on our feet, to go forward according to this heaven-approved policy that God has placed in our hands. This work with "Christ's Object Lessons" has more in it than the lifting of the debts from our schools. While that is a grand end, and calls for our diligent and faithful attention, yet following from this God has intended blessings that will fit His people to go forward, clothed with His strength, to accomplish in this generation the work of giving to all nations the last warning message.

Let there be no "boom," as some speak of it, but a steady, loyal march forward. With the degree of consecration which the work demands and which the Lord will recognize, this work can soon be done, and victory realized.

THE SANITARIUM

This is one of the beacon-lights of the city of Portland. It represents principles that are inseparably interwoven with the great system of truth for which we stand as a people in the world. The Lord has spoken with reference to this branch of the work, that the health principles held and advanced by us, and for which our sanitariums stand, are "as the right arm of the third angel's message." Doors to many hearts, and to rich and fruitful fields, have been and are being opened by this grand means He has placed with us.

We would not draw comparisons between different departments of God's work, but it is clear that this line of endeavor justly calls for our most hearty support and cooperation. The prosperity that has followed the efforts to build up and to do good by this branch of work in the city of Portland during the years since it was first started, is most gratifying. Financially and spiritually the work of this institution has won the confidence of our people in this northwestern coast, and of the public as far as the institution has become known. This success is not attributable to the human management, for those in charge have been too conscious of mistakes and shortcomings in their work, and look upon the results that have followed the efforts made as too far above what human wisdom alone could do, to possibly take the credit to themselves. Feeling as they do in this, and knowing God's interest in, and care for, this important branch of the last great message, those in charge feel to give Him all the glory, and to ask the people everywhere to join in the acclaim.

The financial standing of the institution is not only gratifying to all, but justifies the management in favorably considering a prospect of erecting a building adapted to the accommodation of the patronage that has wholly outgrown the present buildings and facilities. The confidence of the leading men of Portland in the working of the Sanitarium and its aims has caused them to lead out to secure for the institution a site for a new building and support in the way of loans at a low rate of interest that will enable the proposed movement to be consummated.

With a prospect of such help from the city, and considering the need of buildings and equipments for accommodating the patronage of the institution, and the fact that an amount sufficient to provide such necessary buildings and facilities will not exceed the rental on the present quarters, and, too, that there is almost a surety that

the rent on the buildings now occupied will be raised to a point that will make it out of the question to hold them longer, it seems wise in the judgment of the board of management to cooperate with the business men of the city to secure a favorable site, and negotiate for the loan of an amount of money sufficient to erect the needed buildings.

That the Sanitarium is not in this move hopelessly involving itself, a few figures will show. Its present worth is about \$13,000. The gain to the Sanitarium proper for May was \$1,088.45; to the food department, \$325.26, aggregating a gain of \$1,413.71 for one month. With this showing it seems that the most conservative view of the situation will recognize the safety of the proposed step to secure the needed building.

And with this ground for action and a prospect of liberal help from the city, the management are planning to formulate measures that will give this branch of the work in Portland its needed facilities in the way of buildings and equipments.

The following circular letter from the board of trade will give our readers an idea of the attitude that the men of this city, who are interested in the public good, sustain toward this work:

"Portland, Oregon, June 12, 1902.

"We, the committee from the board of trade, respectfully invite your attention to the accompanying pamphlet, and ask that you give the matter serious attention, and respond without delay. There is urgent need that something be done immediately to secure this worthy enterprise, and it is only by securing individual enterprises that we can hope to grow and hold our position as the leading city of the northwest. Seattle will soon outstrip us, unless we bestir ourselves, so don't wait for the committee to call on you, as they have not the time, being busy, like yourself, with their own affairs, but select some one or more of the plans suggested on page 2 of the pamphlet, and call or send your contribution, small or large, as you can afford, to the Portland Trust Company, at No. 109 Third Street, between Stark and Washington Streets. If you desire further information concerning the matter, it will be cheerfully furnished on request directed as above. An examination of the pamphlet will convince you that it is not a money-making scheme, but is something that will contribute largely to Portland's supremacy. Battle Creek, Mich., a city of only 20,000 inhabitants, is raising \$200,000 for the parent institution. Now there must be good reasons for such an effort, all of which is fully explained in the pamphlet. We have here some of the most capable of the faculty of that institution, who served long and acceptably, and who have proven their ability here by what they have already accomplished. We can not afford to run any risk of losing this meritorious enterprise by indifference and inaction.

Besides the foregoing there are other

and better reasons for making an effort to secure this worthy institution, which will readily suggest themselves to the thoughtful reader of the pamphlet.

"Respectfully,

"Board of Trade Committee.

"P. S.—The Ladies' Auxiliary of the Spanish-American Veterans are making an effort to raise money to endow one or more rooms in the new building (if one is erected), which we consider an undertaking well worthy of encouragement, and parties assisting the larger enterprise will be allowed to apply a portion in that way if they so desire.

B. of T. Com."

Accompanying this circular is a 16-page pamphlet setting forth in a pleasing and forcible manner the objects and aims of the institution and the character of its work. In sending out this letter and pamphlet the board of trade show an attitude to this branch of our work that is surely an encouragement to the management. On the last page of this pamphlet is an elevation representing the new building as planned by the managers of the institution. It will be interesting to the readers to secure and examine this pamphlet. Address the Sanitarium, First and Montgomery Streets, Portland, Oregon.

Believing that our people throughout this conference appreciate the good work of this institution and the principles for which it stands, we are free to appeal to those who have means to invest in a good work to donate in cash, make pledges payable not later than one year hence, or deposit with the Sanitarium at a low rate of interest such sums as their circumstances will permit. Make all remittances to the treasurer, H. E. Hoyt, First and Montgomery Streets, Portland, Oregon.

SABBATH-SCHOOL WORK

The progress of the Sabbath-school work the past year has been encouraging. The interest shown in the Testimony studies has greatly increased during the year. This is a most important work, and one we hope no teacher will neglect. We, as teachers, should embrace every opportunity for improvement in this responsible work to which we are called.

Only eighteen of our forty-five schools are taking copies of the "Advocate." Each school not taking this paper will soon receive a sample copy, and we hope all will avail themselves of this excellent help, which needs only to be seen to be appreciated.

The church-school and young people's work has been united with the Sabbath-school work. Let all secretaries of young people's societies and all churches expecting to carry on church-schools during the year, write to the corresponding secretary, Miss Edith Starbuck, 201 Second Street, Portland, Oregon.

Executive Committee Western Oregon Conference, per F. M. Burg.

HILO, HAWAII

We came to this island immediately after the close of the convention held in San Francisco, and found one family of three, and two sisters, members of the church, in need of much help. All are natives, except one sister, who is so opposed by her husband that she or her children dare not attend our meetings, so adds no strength to the company.

We hold Sabbath meetings at the home of one of the native sisters, and canvass and hold Bible-readings with the English-speaking people during the week.

It rains nearly every day, which interferes with our work materially, but the Lord has helped us sell quite a number of books, and one excellent native lady, who has attended our meetings regularly, has accepted the truth; she is educated in English, and is quite a help to us in interpreting to the natives. The island is devoted almost wholly to sugar plantations, the work on them being done by Portuguese and Japanese. Many of the Portuguese have large families and seem willing to read and learn, but a worker who could speak their language could do a good work canvassing and holding Bible-readings among them.

The climate is good, nights cool, with refreshing rains and breezes from the ocean. The soil is not so fertile as on some islands of the group, although many fruits and vegetables are raised. Everything is high. Butter is from fifty cents to eighty cents per pound; milk, ten cents per quart; Irish potatoes, four cents per pound; eggs, forty cents per dozen; graham flour and corn meal, five cents per pound. All flour and feedstuffs are shipped from the coast, also dried and canned fruits.

The plantations are on the coast, the center of the island being mostly lava flow or ragged rocks. Owing to the prevailing rains, it is quite hard to get to these plantations without a covered conveyance in which to carry our books and other periodicals to protect them. We are very much in need of a colporter's wagon so arranged that

we can eat and sleep in it, and also hold open-air meetings in the evenings, where opportunity offers, after the workmen come from the fields. This would make our expenses very light and enable us to scatter books and papers where it would be absolutely impossible to go on foot; and bicycling is entirely out of the question on these rough mountain roads.

We hope all our brethren who are interested in the island fields will donate something toward this much-needed conveyance and team, which will cost about \$250. We will be glad to receive funds for this wagon, and will report the same through the "Pacific Union Recorder."

We have the promise of a lot in Hilo for a church building, providing one can be built and dedicated free from debt. If we had such a building in which a school could be held, much good would result, as some of the white people are asking for a private school and are willing to help support one.

We hope to be remembered by the brethren and sisters in the states, that the blessing and guiding hand of the Lord may ever be with us in our work.

We are all enjoying good health, and are of good courage in the Lord, and in His strength we go forth to win souls for the kingdom.

C. E. Leland,
Mrs. C. E. Leland.

DOUGLAS, ALASKA

Although we have been able to visit Douglas but seldom for some time in the past, the two sisters there have been over occasionally to Sabbath-school, and the work is progressing.

We supplied Sister Carter with health foods, and she has been selling them to the people, quite a number being interested in them. Sister Dilsaver disposes of twenty-five "Signs" weekly. She recently read an article in the "Signs" about a faithful little girl who did much with her missionary garden to assist in building a church. This inspired Sister Dilsaver to do more for the Master, and she has started out to sell some books. The Lord,

ever ready to witness to the spirit of work, has given her seven or eight orders for "Coming King," and two or three for "House We Live In." In a note telling me of this effort, Sister Dilsaver said, "I will give all this money for the spread of this message." This sister has accepted the message since we came to Alaska, about nine months ago.

Dear brothers and sisters, this is the spirit the Master wants to see. Let us all get it and go home, with songs and everlasting joy upon our heads.

A. M. Dart.

May 4, 1902.

THE UTAH MISSION

It was in the fall of 1889 that the first steps were taken by the California Conference to send a company of canvassers into Utah to open up the work. This company of workers was enlarged the next year, and during the succeeding four years many thousands of volumes of our publications were placed in the hands of the people.

After the canvassers had been in the field a year or more, the living preacher came with his portable tabernacle, and the message was proclaimed publicly, and souls were gathered out.

Later on the General Conference workers occupied the Utah field, and they have labored faithfully to build up the work, until now there are about 150 Sabbath-keepers.

The work in Utah moves slowly. This is the experience, not only of our people, but of all denominations that have entered this field. It has been a territory that required a large expenditure of means in order to get a work well started. All through the state can be found small meeting-houses, that have been erected by the means that have been furnished from other states in the Union.

At Salt Lake City we have a small company of believers, but there is no meeting-house that they can obtain that gives stability to the work.

The brethren are now thinking of building. This is a move in the right direction, as Salt Lake City is the metropolis of Utah, and many

are coming and going all of the time. To build a church in such a center will be a great help to give our work a more substantial footing in that field. We therefore appeal to our brethren to come up to the help of the Lord at this time. Let contributions large and small be made to push forward this enterprise.

Some of our readers have formerly lived in Utah, and therefore they will be deeply interested in this move. Many others who have been blessed in their different vocations will be glad to render assistance in this line. We sincerely trust that there will be a liberal response, and that our work in Salt Lake City will soon be on a permanent basis.

Donations in behalf of this work should be sent to Elder W. A. Alway, Provo, Utah, who is the superintendent of the Utah Mission Field.

J. J. I.

SOUTHERN CALIFORNIA CONFERENCE, BANNING AND SANTA MONICA

June 3, in company with Brother O. J. Fisher, we went to Banning to hold a series of tent-meetings, but on account of the extreme heat we thought best to abandon that field till fall or winter.

One soul took his stand for the truth as a result of the labor there. At the close of the third public service he told me he wanted a little time to talk with us. After telling us that he believed in sanctification, or the second work of grace, he said, "About one year ago I was impressed by the Spirit of God that the day of judgment was at hand, and that I should tell the people to prepare to meet God." He felt that he had not been faithful in presenting this message, but he said, "When I was in Barstow a few days ago, a voice said, 'Go to Banning,' and I came here, and as I heard you preaching the judgment message and telling the people to prepare to meet the coming Christ, I knew just why I was sent to this place. I have received instruction."

We then talked to him about

the test of the judgment and the Sabbath of the Lord, and gave him some tracts and pamphlets. Two days later this brother came to us, stating that he had been much in prayer since seeing us last, and that he would keep the Sabbath. For this experience we praise the Lord.

We have just come to Santa Monica, where we shall be joined by Elder J. F. Ballenger in a tent effort to commence Thursday evening, June 26.

R. W. Miller.



QUARTERLY REPORTS

It is now time for all Sabbath-school secretaries to send in their quarterly reports. Please do not wait, but attend to the matter just as soon as possible, for promptness on your part will be very greatly appreciated by those who have to make state reports.

All money should be paid to your church treasurer, and the reports *only* sent to your state Sabbath-school secretary.

C. R. K.

MISSOULA, MONT., SABBATH-SCHOOL CONVENTION

The Missoula church is scattered. There are, however, few of its members who are not enjoying Sabbath-school privileges. Besides the home school, branches are conducted at Clinton and Philipsburg, with family Sabbath-schools at Ovando and St. Regis. These, with the Stevensville school, make quite a settlement of Sabbath-schools, with Missoula as a center.

In harmony with a recommendation of the conference educational committee, a Sabbath-school convention was held here Sabbath, June 14. Representatives from some of these outlying schools, together with a full attendance from Missoula, made a large and interested audience. Three sessions were held, forenoon, afternoon, and evening. In order to give more time for the regular work of the

convention, the Sabbath-school was called at 9:00 A. M. Perhaps it was not a model school, but it was an interesting one, and an hour later found all in their places ready to hear and tell how it might be improved. Here is the program in full:—

FORENOON SESSION

10:00-11:00, "When and How Shall the Bible Be Studied."

11:00-11:10, singing.

11:10-11:25, exercise for the children.

11:25-12:10, "The Things That Make a Good Sabbath-School."

12:10-12:30, "Music in the Sabbath-School."

Intermission.

AFTERNOON SESSION

1:15-1:30, singing.

1:30-2:10, "The Harvest Ingathering of 1902."

2:10-3:00, "How Shall the Teacher Teach?"

3:00-4:00, "The Home and the Sabbath-school, Their Relation."

EVENING SESSION

8:00-8:45, "What Can We Do for the Salvation of Our Children." Question-box.

Nine of the smaller children had been drilling for some time, and were ready with an interesting exercise. Large pasteboard cards were hung from their necks, each bearing the name of one of the fruits of the Spirit. As they took their places, the blank sides of the cards faced out, but as each repeated a verse containing the name of his or her particular fruit, the cards were turned toward the audience. When all were turned, and the fruits in their order could be read down the line, they repeated in concert Gal. 5:22, 23.

The harvest ingathering of 1902 is to be observed all over Montana this fall, and much interest was manifested here, some telling of the plans by which the children are earning money. One little boy six years old dropped twenty-five rows of beans, each row five or six rods long, receiving a penny a row.

Many of the subjects were presented in a short talk by some one, after which the topic was thrown open for general discussion. At

the close of the evening topic, a social meeting was held, the tone of the testimonies being praise for the "Object Lessons" work. The Missoula church has sold almost its entire quota, most of the members having sold their assignment, and the little prelude to the great jubilee song which filled our church that evening made us long for the time when we should hear it in its completeness.

We are glad for our Sabbath-school convention.

Lulu T. White.

CONVENTION HELD AT MONROVIA, CAL., MAY 3, 1902

On Sabbath, May 3, our little Sabbath-school at Monrovia held a most profitable and pleasant convention. Though few in number, having only recently organized a church here, we enjoyed a feast of good things.

After the regular session of Sabbath-school in the morning, an hour and a half were spent in the consideration of the subjects, "The Work the Sabbath-school Should Do," and "How May Young Teachers Be Trained for Effective Work?" Interesting discussions followed the reading of the papers on each of these subjects, and many helpful thoughts were brought out. Singing, prayer, and Scripture reading also added to the interest of the occasion.

At 2:00 P. M., after an intermission of an hour and a half, we again convened to consider the subjects, "The Family Study of the Word of God" and "The Duty of Each Member to the School." The opening of the question box also brought out several new subjects, the discussions of which were heartily entered into.

Quite a number from the Sabbath-school at Pomona, also several from Los Angeles, were present, and the help they rendered, both in the singing and in the discussions, was greatly appreciated.

It was a day long to be remembered, and we trust that the fruits of this convention may be seen in our future work.

Your sister in Christ,
Mrs. E. S. Ballenger,
Secretary.

THE SOURCE AND CHANNEL OF HEALING FOR SOUL AND BODY. NO. 2

THE DIVINE SOURCE OF HEALTH

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after." "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Jer. 30:17; 33:6.

When Zion is without health because she has transgressed and refused to obey the laws of her Maker, is it reasonable to expect the Creator to bring health and happiness before we experience a change of heart and habit with reference to our spiritual and physical practises? A change of sowing must invariably precede a change of reaping. If God brings the harvest of health to Zion, it is because Zion has begun with heart and hand to sow for it. A faithful Creator and a loving Redeemer stands ready to bless every seed that is sown for health, but not infrequently this question of cooperating with God in the cultivation of the health of soul and body is lightly regarded by many, who, like Naaman, the leper, seem to think that sooner or later God will, without any cooperation on their part, even in the face of their continued transgression, miraculously and instantaneously heal them of their disease or distress.

God alone is able to work the miracle of health. The harvest of health can be given only by God; but whether or not we receive it depends entirely upon the diligence and faithfulness with which we sow for it. When a man gets sick, divine power alone can heal him. Neither our prayers, the doctors' wisdom, the nurses' treatments, nor anything else, can heal either soul or body. The Lord is the Healer. If a man is sick and ever gets well, it is because the Lord has healed him. By coming into harmony with God and into obedience to natural law, by praying, by giving natural treatments, etc., we are able to cooperate with the healing power of God. More than likely it was

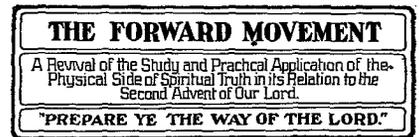
failure to thus cooperate with healing power that is in some way responsible for the affliction. Harmony with God is the secret of spiritual and physical health. The great river of life proceeds from the throne of God. Every created being is absolutely dependent upon the Creator for life, and all life and health and healing we must recognize as emanating from this one divine source. Within every grain of corn and wheat the Creator has placed a principle of life, which, under proper conditions, will spring into activity. Likewise, every man has been given a lease of the life of God. Christ, who is the light of life, is "the true light, which lighteth every man that cometh into the world." John 1:9. God is the giver of life to both soul and body, and when this life has been impaired by transgression, He alone can restore it. There is no healer but God, therefore no healing but divine healing.

"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb; yet could he not heal you, nor cure you of your wound." Hosea 5:13. How often we see afflicted men and women depending upon the knowledge of men and the virtues of drugs to give them strength and health, like as Ephraim did, when all the while they might have gone direct to the great Source and Fountain-head of all life and strength. The invitation to every sin-sick and disease-stricken soul is: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Just as many earnest but ignorant souls are wont to put the Virgin Mary between their praying and the God who hears our prayers, likewise many honest souls are unconsciously allowing human agents and agencies to usurp the praise and glory for their physical restoration, which rightfully belongs to the great Restorer.

Divine healing goes hand in hand with the revelation of peace and truth. The fulness of health is

found in our being at perfect peace with God and in complete harmony with physical and spiritual truth. All the while the divine Healer is seeking to bring health and cure to His creatures, but it is impossible for them to experience the blessing of physical and spiritual health while they are antagonizing the divine will and trampling underfoot truth and righteousness. Those who would enjoy the inestimable blessing of abundant health must walk in the ways of peace and truth.

W. S. Sadler.



OUR DAILY BREAD

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones." Eph. 5:29, 30.

"Know ye not that your body is the temple of the Holy Ghost which is in you? . . . Therefore glorify God in your body." 1 Cor. 6:19, 20.

"I beseech you . . . by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your spiritual worship." Rom. 12:1, 2, R. V., margin.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," i. e., that the glory of God may be manifested to men. 1 Cor. 10:31.

Since we are commanded by the Word of the Lord to eat and drink to the glory of God, it is evident that we ought to seek wisdom from God, in order that we may be instructed how to live according to the divine will in the matter of our daily eating and drinking.

Holy Scripture is not silent on this theme; consequently our search will not be in vain if we seek teaching and guidance in this from the written Word. It is also expedient for us that we allow our minds to be open to receive useful knowledge from other reliable sources,

which may help us treat our bodies in a proper way.

A poor, afflicted woman, who had received no education in her early days, looked unto God in faith, and He healed her instantaneously of an incurable malady. A few weeks afterwards she was troubled with a disordered digestion, the natural result of indiscreet eating. Being advised by a friend who had been instrumental in her marvelous healing to eat brown bread, and renounce indigestible foods, she replied with astonishment, "I never take means now."

Food convenient for us builds up the body, whilst the drugs which are usually administered to the sick often produce evil results. Consequently they are not prescribed for people who are out of health by the pure Word of God.

Our God desires us to cherish and nourish our bodies, which are His; therefore we ought to learn how to feed, and use, and work our bodies. We ought also to act conscientiously according to knowledge. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. This is just as true of bodily habits as it is of the thoughts and intents of the heart.

Refusing to heed and obey the promptings of the Spirit concerning daily food is a source of many minor sicknesses among Christian people, which can not be removed through prayer, being the natural consequences of unforsaken sin, until the disobedience which is the source of the malady is humbly acknowledged unto God, confessed, and renounced.—Selected.

BREVITIES OF HEALTH

The most successful time to cure a disease is before it begins.

We have departed from the natural simplicity of our forefathers, and are therefore compelled to leave behind us the natural strength of constitution which they possessed.

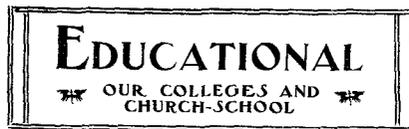
Fiery spices create a thirst that the town pump can not satisfy; thus the kitchen becomes a vestibule to the saloon, and the cook goes into partnership with the undertaker.

Resorting to the use of stimulants to secure strength is like placing a mortgage on one's property. It provides ready cash for the present, but sooner or later the mortgage must be foreclosed.

There is a school which many a child enters at infancy, and from which he is not graduated until death, and that is the school of bad habits. He acquires them early, and adheres to them until late. The diploma that he gets in this school is ill health and chronic invalidism.

Would you not be very much surprised to find a boy going to bed at night ignorant and waking up in the morning a college professor? It is likewise inconsistent to entertain the notion that there is some way by which humanity can secure health without sowing for it.

David Paulson.



EDUCATIONAL MEETINGS

Providence permitting, I will meet with the churches in Oregon, Washington, and Montana as appointed below.

Wherever Sabbath meetings are held, I shall be glad to have the brethren and sisters from the surrounding churches attend, as far as possible. The object of these meetings is to set forth the principles of Christian education and the importance of the church-school work. The work of the Walla Walla College and the relation which it sustains to the message in the Northwest will also receive attention, and there will be opportunity for consultation with parents who are thinking of placing their children in some good Christian school where they will receive the instruction demanded for the times.

Will the elders or leaders of these churches kindly arrange for time and place of meetings, and do all they can to extend the notice, so there may be as large an attendance as possible?

OREGON

Grant's Pass, Tuesday, July 8; Roseburg, Wednesday, July 9; Albany, Thursday, July 10; Salem, Sabbath, July 12; Beaverton, Monday, July 14.

WASHINGTON

Vancouver, Tuesday, July 15; Centralia, Wednesday, July 16; Aberdeen, Sabbath, July 19; Hoquian, Sabbath, July 19, afternoon or night; Olympia, Sunday, July 20; Elma, Monday, July 21; Tacoma, Wednesday, July 23; Puyallup, Thursday, July 24; Seattle, Sabbath, July 26; Rainier Heights, Sabbath, July 26; Kent, Monday, July 28; Everett, Tuesday, July 29; Walla Walla, Sabbath, August 2; College Place, Sabbath, August 2.

MONTANA

Missoula, Tuesday, August 5; Stevensville, Wednesday, August 6; Clinton, Thursday, August 7; Missoula, Friday and Sabbath, August 8, 9; Helena, Sunday, August 10; Armington, Monday to Wednesday, August 11 to 13; Great Falls, Thursday and Friday, August 14, 15; Bozeman, Sabbath, August 16; Utah camp-meeting, August 17 to 21; Montana camp-meeting, August 22 to 26; College Place, Sabbath, August 30.

C. C. Lewis,
Pres. Walla Walla College.

GRADUATION DAY OF THE SAN FRANCISCO CHURCH-SCHOOL

The church-school of the city of San Francisco held its second annual graduation exercises on Thursday, May 29, in the church at 916 Laguna Street. A very large audience assembled, and a profitable hour was spent. Five young women were graduated, and they, with their principal, Mrs. Marie Marchus, occupied the left-hand side of the rostrum. The school board, with the pastor, Elder W. S. Sadler, sat on the right of the rostrum.

Very pretty festoons of greenery, and bright bunches of flowers, adorned the room, and the scene was a most pleasing one. Not the least interesting feature of the occa-

sion was the presence of the school-children, who took part in the program.

After prayer had been offered, the school assembled in front of the rostrum and simultaneously repeated psalm 148, showing much careful training in its preparation. Following this, the pastor spoke on "The True Aim of Mental Training," which, he said, was the development of character, rather than the mere acquisition of facts. "We are trained mentally that we may be more useful spiritually; the true mental training prepares the student to act a better part in this world." Graduate Christine Schellhorn then gave a brief history of our school, recounting the incidents that had occurred from the beginning of the school up till the present time. Then we listened to an admirably rendered recitation, entitled "There's Life Beyond," by Elfreda Pearson, another graduate.

Mrs. Marie Marchus stated the object of our school, which she suggested was the preparing of the child to fill acceptably the place God had designed him to fill. She mentioned the examples of Samuel, David, and Daniel as instances of the value of good training in youth. Two other graduates, Viola Mattner and Georgia Morton, rendered the song "Some Sweet Day," the latter accompanying with a guitar. "Builders for Eternity," an extract from N. P. Willis' poem of that title, was recited with ability by Edith Buchanan, who also was a graduate.

A trombone solo was given by Mr. Ames, and enjoyed by the audience, after which the pastor presented the diplomas to the graduates.

Elder Richards addressed a few words to the young ladies, and urged them to strive to so live that later on they might receive from the hands of God the best diploma of all—a crown of eternal life.

The occasion was greatly enjoyed by all present, and much interest was manifested in the welfare of the church-school, of which Mrs. Marchus and Miss Mabel Howell have been the teachers during the past year.

One who was present.

✻ MEDICAL ✻ MISSIONARY

THE SAN FRANCISCO DISPENSARY

The Lord is opening up the way before us, and we are entering as fast as we can raise the money. There are already many sick poor waiting for the dispensary to open its doors. Who will help? Twenty-five dollars will be a great help, and will make you a life member of the California Medical Missionary and Benevolent Association. We want to open the dispensary by August 1, if possible. Send your donation at once.

W. S. Sadler.
995 McAllister Street.

DONATIONS TO SAN FRANCISCO MEDICAL MISSIONARY AND BENEVOLENT SOCIETY

Previously acknowledged, \$253.77; Mrs. Mathews, \$5.00; Hannah Mott, \$3.00; Miss Mott's Sabbath-school class, 25 cents; Mrs. Bishop, 50 cents; Mrs. Davies, \$1.00; Jas. Rasmussen, \$2.00; Mrs. A. B., \$1.00; Mr. Hunter, \$2.00; R. W. Keef, \$1.00; W. H. Button, 25 cents; Mrs. Lucy E. Taylor, 50 cents; S. L. Harvey, 50 cents; Mrs. J. W. Bond, \$1.00; H. N. Tolton, 50 cents; V. Woolford, 50 cents; D. W. Barr, 50 cents; A. W. Butcher, 50 cents; M. E. Cady, \$1.00; Mrs. E. R. Hazleton, 25 cents; Geo. Manuel, 50 cents; A. Lingle, 50 cents; T. A. Kilgore, 50 cents; D. T. Fero, 50 cents; C. A. Cary, 50 cents; C. W. Bond, 25 cents; W. T. Lamb, 25 cents; Chas. R. Cameron, et al, 50 cents; a friend, 25 cents; Jas. A. Dye, 25 cents; P. R. Albright, 25 cents; Chas. Nesten, 25 cents; M. G. Cady, \$1.00; Mrs. M. A. B., 10 cents; Mrs. S. K. S. King, 50 cents; Mrs. S. Mills, 25 cents; Mrs. A. Holtgen, \$1.00; friend, 25 cents; Mrs. B. Mitchell, 50 cents; Mrs. A. Burr, 25 cents; H. E. Chapman, 25 cents; a friend, 10 cents; M. A. Leonard, 50 cents; a friend, 25 cents; S. C. Osborne, 25 cents; A. G. Wilbur, 50 cents; Marcus Snook, \$1.00; W. D. Workman, 25 cents; a friend, 50 cents; Mrs.

H. A. Powelson, 50 cents; Mrs. M. H. Hicks, 10 cents; Mrs. W. D. Ayers, 25 cents; a friend, 50 cents; A. L. Anthony, 50 cents; N. J. Waldorff, 50 cents; Mrs. H. Fancher, 25 cents; Mrs. L. H. Miles, 25 cents; Dr. A. M. Winegar, \$3.00; Miss F. L. Case, 25 cents; Mrs. M. Snook, \$1.00; Mrs. A. Cole, 50 cents; E. J. Hibbard, 50 cents; Mrs. B. F. Winkler, \$1.00; Mrs. A. Morton, 25 cents; Miss N. Steele, \$5.00; Mrs. E. Shaeffer, 50 cents; A. D. Benton, 50 cents; miscellaneous, 25 cents; Mrs. A. G. Wilbur, 50 cents; Mrs. J. W. Pond, \$5.00; S. L. Adams, \$5.00; H. A. Kenison, \$5.00; W. C. White, \$5.00; a friend, \$1.00; Petaluma camp-meeting, miscellaneous cash, \$30.05; total to date, \$363.12.
E. E. Parlin,
Treasurer.

June 12, 1902.

THE WORK IN SAN DIEGO

There never was a time when the prospects for medical missionary work in Southern California were better than at the present time. The hand of the Lord is surely in the work and directing in the plans, also impressing upon the wealthy men of the world to assist by donations and liberal rents for the establishment of the work.

At present we have secured a beautiful location right in the center of the city of San Diego for restaurant, health-food store, and treatment rooms. These we hope to have in good working order by the 15th of June. There is no place on the Pacific Coast which can afford a more favorable climate for those seeking recreation and health. It is called the land of sunshine and flowers. Very seldom is there a fog, and never a wind-storm. In a recent letter from Dr. Kellogg, he says he considers this one of the best points he knows of for sanitarium work.

It seems that the opportune time has now come to secure a sanitarium location. Two beautiful sites are now offered for the work, at exceedingly low prices. One place that cost about \$75,000 can be obtained for \$12,000; another that cost \$100,000 can be bought for

\$14,000. It seems too bad to allow these beautiful locations to be bought up and used by the world, when they might be secured and used for the advancement of the third angel's message.

In a testimony dated March 14, 1902, the following words are used: "The time has come when those who will be much benefited by our institutions understand by experience that the city is not the best place to establish a sanitarium; then, again, the outlay for buildings is to be far less than men in their own judgment would decide. Offers of buildings at a low price will be received from men of the world who are favorable to medical missionary work. All these things should be taken into consideration. Take advantage of favorable offers. Often there are offered at low prices country places on which are buildings that could be utilized for sanitarium work. If the grounds are extensive, and if the surroundings are beautified by ornamental and fruit trees, we should consider these as strong reasons why we should secure such places for sanitarium work."

Both of the locations offered at the present time are from five to eight miles from the center of the city, and each place contains twenty acres of land, with good, substantial buildings all ready to occupy; but it is certain that the time is fast slipping away in which these places can be secured. Property is now advancing in price, and the railroad that is assuredly coming from the east will cause a large emigration of people to this section of California. Then real estate will double many times.

So if any of our brethren are impressed with the outlook for the work, and wish to assist by donations or loans, they can correspond with the writer or with Elder W. M. Healey, at 2719 G Street.

T. S. Whitelock, M. D.
229 20th St., San Diego, Cal.

SANITARIUM GRADUATION EXERCISES

It was my privilege to attend the graduation exercises of a class of nine nurses in the Sanitarium chapel, on the evening of June 18, 1902. The attendance was quite large, being augmented by a goodly number of stockholders of the institution from abroad, who were assembled at the Sanitarium for the annual business meeting.

The chapel was very appropriately and tastefully decorated by beautiful things gathered by human hands from God's forests and gardens. Exercises were begun by a simple yet appropriate and affecting prayer by the chaplain, C. L. Taylor. We feel sure that every Christian present was united in asking for the rich and constant blessing of the Lord to rest upon the Sanitarium work and workers, the exercises of the evening, and the nine dear young people of the graduating class in particular, and every good work in the wide world in general.

The singing was all good, very good. There was seemingly no attempt on the part of any of the singers to make a display of themselves through their acquirements. There was a marked absence of theatrical quivers and affectation; the songs seemed to come from hearts fragrant with the love of God and inspired by the Spirit of the Lord to lift up Jesus. Any other kind of singing is not music to the ear of Heaven.

The address was delivered by Elder A. T. Jones, and was listened to from beginning to end with the most marked and respectful attention. And indeed it was worthy, for I think that I but echo the sentiment of all who heard the address that from the first sentence to the last it was a beautiful, logical, practical, and scriptural setting forth of the divine principles of the glorious gospel of Christ, such as were preeminently appropriate for the occasion. And we are indeed happy to say what we hardly expected beforehand that we could say, that the address was not even subject to the criticism of being too lengthy. It was neither too long nor too short.

Next followed the awarding of diplomas to the class. This was done by the physician-in-chief, Dr. A. N. Loper, in a very brief, simple, impressive, and Christian way. Then came the benediction and dismissal. And it did verily appear that the good Spirit of the Lord prevailed in the service more and more till the very close. Christian greetings, kind words and wishes were exchanged, then all departed, with the general feeling that it was *good to be there*.

In conclusion I will add that I am called an old man, and from that standpoint I can sincerely say that, in my humble judgment, the exercises above reported had more of the Spirit of Christ in them throughout than any of like purpose that I ever attended before. Oh, may the time hasten to come when *everything we do may lift up Christ!*

H. A. St. John.

MISSIONARY WORK

"SOW BESIDE ALL WATERS"

The following experience, related by Elder J. M. Rees and published in one of our exchanges, should furnish a wonderful lesson to our canvassers and to all our missionary workers. Do not be discouraged when you see no immediate results from the seed sown. There may be many such surprises in store for the faithful worker, some of which will not be revealed until we meet those for whom we have labored in the kingdom of God.

"At the first camp-meeting held in North Carolina, while we were holding a missionary meeting, a man and his wife stepped into the back part of the tent, and I noticed they were interested in what we had to say. Our meeting had not been in session long until a sister got up and produced a little bunch of tracts, yellow with age, sewed together, and said: 'Somebody sent me these tracts, and I embraced the truth from reading them. I do not know where they came from.' Her husband also gave the same testimony, and then another arose and said the same

"Presumption is Satan's counterfeit of faith."

"If God should forgive sinners without repentance, there would be war in heaven all the time."

thing, and then others, until eight people in that congregation had testified that they had received the truth from reading those tracts. They all lived in the same neighborhood. The meeting closed, and then the woman who had stayed in the rear of the tent stepped forward to the woman who had spoken first, and said: 'Do you know me? I am your sister who left North Carolina twenty years ago. We sent you those tracts.' You never saw such a greeting as they had there, and we all wept in sympathy with them. Then when the greeting was over, the man said: 'Yes, we are the ones who sent you the bunch of tracts. We lived in Kansas, and when we sent those tracts, we were so poor that we prayed the Lord to help us get the postage to send them, and He did.'"

AN OPENING FOR YOU

In the special campaign which is now being carried on in the circulation of "Patriarchs and Prophets," all our people can find something to do.

The Sunday-schools who use the "International Series" of lessons will be studying Old Testament history from July to December of this year, and also during the same period *next* year. We find by examination that a large portion of the lesson topics selected are fully covered (and in a connected way) by "Patriarchs and Prophets."

So this book is the very best "help" which can be placed in the hands of the Sunday-school students, teachers, and officers, for their study during this series of lessons.

Our experienced canvassers will find it a most opportune time to sell "Patriarchs and Prophets," and those whose territory has been worked with other books can now advantageously take up this one.

"Object Lessons" workers who have sold their quota and completed their work can now go over the same ground with "Patriarchs and Prophets"—another book by the same author—and they will be quite certain to meet a favorable

and cordial reception from their former subscribers.

Our sisters can speak of the book to those of their neighbors who attend Sunday-school, showing their own copy and securing orders for one like it.

Our brethren can talk of the value of the book and the good instruction it contains with the men (who attend Sunday-school) whom they meet on their way to and from town, and some will find time to make a canvass of their own vicinity.

Our ministers could take up the Sunday-school lesson on Sabbath afternoon or on some evening, advertising the service as especially for the study of the Sunday-school lesson, and permitting questions to be asked, etc. The interested ones could be followed up then or later by some worker who could present to them the merits of the book as a "help."

Our Bible workers can often place copies of the book with their readers, when they show its value in connection with the Sunday-school lessons.

Any one who has a copy of "Patriarchs and Prophets" could loan it to a neighbor, directing the attention to the special pages in the book which treat on the lesson for the following Sunday.

Can *you* not carry out some of these suggestions? Will you not?

HELPS

We have just printed a "Canvasser's Own" description of "Patriarchs and Prophets." This was developed in actual field work by practical canvassers who are successful in selling the book. It is especially intended for use with a prospectus by our regular canvassers, but a copy will be sent to any one on request who wants to study up on the book. We have prepared also a suggestive canvass for use in connection with the Sunday-school lessons, also a little four-page leaflet (referred to before). This leaflet gives the name and date of each lesson, the lesson scripture to be studied, and the pages in "Patriarchs and Prophets" which treat on the same. One of these leaflets will be sent with each copy of the

book ordered, but copies for distribution to assist in creating an interest in the book will be furnished as below.

Any or all of these "helps" described above can be secured by ordering through your state tract society.

Do not forget that the Sunday-school lessons for the last half of 1903 are also largely covered by this book.

What do you say, dear reader? Will not you consider this indeed an *opening for you*, and enter into service at once? S. N. Curtiss.

HAVE YOU HEARD HIS VOICE

God is calling. He has given the signal to advance. All along the line we receive word of a "forward movement." May this whole body move forward like a vast army under the leadership of one great general. May this message permeate the whole body from center to circumference. We can not advance one member and let another member suffer without the whole body suffering with it. Likewise, if we advance one member, the whole is benefited thereby.

So, while plans are on foot to reform, to move forward, to roll back the reproach, etc., every one connected with the message must be affected by them. God's plan is that *every soul* shall have a part. The "Object Lesson" movement is the Lord's plan. It enlists all, and one part of this work is to *train people to be canvassers, that they may take up our larger books and sell them.*

God has a canvassers' institute in which *all* are to receive instruction from Him. It is a *grand* and *noble* work. "If any work is of more importance than another, *it is the canvassing work.*" Yet it is not separate from the other lines of labor, but is in direct sympathy with them and opens up and prepares the way for other lines of missionary work.

Many who purchase books are isolated. How shall the canvasser's work be followed up in this case? A plan has been suggested, simple, yet I believe effective.

Blanks will be furnished all canvassers, to be filled out when the delivery is made, and then sent in to the missionary secretary; thus the name and address of the purchaser will be secured, also the title of the book.

These blanks will then be placed in the hands of church-members in different localities, who will study the book and write a letter to the purchaser, dwelling upon some interesting chapter, and speaking of the love of God. Thus the purchaser feels that some one is *interested in his soul*, not alone in his money, and will be led into a diligent study of the book. Every soul who buys a book should receive these missionary letters. The canvasser will feel that he is backed up by all of God's people. The preacher will feel that he has the cooperation of all, and there will be a desire on the part of each one to enter new territory.

The canvasser spying out new territory should bring back a good report, and all should go up and take the land. The canvasser sows, the missionary letters water, and the preacher reaps.

God alone knows how soon this "everlasting gospel" might go to the world if all would take hold with a will. There is a call to action. May the love for souls take deep root and be manifested in corresponding efforts. May every soul now unite in the effort to push the work of God.

Step in line, my brother, my sister. God calls *you*. Have you heard His voice?

H. H. Johnson.

AN EXPERIENCE WITH "OBJECT LESSONS"

We have had some blessed experiences in our work with "Object Lessons." It is just what we have needed to open the homes of the people so we can reach them with the truth. Not only this, but the brethren and sisters who have gone out have received a rich blessing from coming in contact with the people. All that we need to make a success of our work with "Object Lessons" is a firm, undevi-

ating trust in God and His Word. One man to whom I sold the book did not even wish to look at it at first, but when I persuaded him to do so, he became so interested in it that he paid for it on the spot, although I could not deliver it until the next day. Another lady said her husband had had a call to the ministry, but he refused to obey, and she thought that book was just what he needed to help him see his duty.

Let us all put our shoulders to the wheel and push harder than ever, that, before the present season closes, the jubilee song may be sung by us all.

I have just looked up a location for my tent this summer, and expect to pitch it next week. I visited several families in the vicinity and found them anxious to hear what we have for them. The place is about seven miles from where we were last year, in a large Scandinavian settlement.

H. C. J. Wollekar.

A BIBLE READING

PLAIN, DIRECT TRUTHS; CHRIST OUR PATTERN

How many of us have sinned? Rom. 3:23.

What is the fate of the sinner? Rom. 6:23.

Can we be released from the sinner's portion? 2 Tim. 1:10 ("abolished death").

How many can be free? Heb. 2:9, last part of verse; Rev. 2:17, last part.

Where can we get this freedom? Prov. 12:28 ("in the way of righteousness"); 1 Cor. 1:30; Jer. 23:6; Isa. 61:10; Matt. 1:21.

What is righteousness? Ps. 119:172.

Then how did the Saviour get righteousness? John 15:10 ("I have kept My Father's commandments").

What are the commandments? Prov. 6:23; Ps. 119:105.

If the Saviour kept all of the commandments, then what would His life be? John 1:4.

Where did He get that life? Prov. 12:28.

What, then, was His life?—Ans. "The light of men." John 1:4.

The light of how many men? John 8:12.

What does Christ say of us? Matt. 5:14.

How can we be the light of the world? 1 Peter 2:21, 22 (follow His steps).

Can we follow in His steps unless we do as He did?

Can we do as He did without keeping the commandments? John 15:10.

Christ says that we must keep His commandments. What commandments are they? John 12:49, 50. (They are His Father's commandments.)

Can we be Christians unless we keep the commandments? 1 John 2:3, 4, 6; Luke 6:46.

Where is the Saviour now? Rev. 3:21; 12:5.

Can we be with Him? Rev. 3:21; John 14:3.

How can we be sure of this? Rev. 22:14.

If all *can* be there, *will* we all be there? Clarence Santee.

GAIN THAT IS LOSS

In one of his books Count Tolstoi gives the story of a Russian peasant who was told that he might have all the ground he could measure out from sunrise to sunset. When the sun rose in the morning, he started on a journey after the land. He saw the waving trees in the distance, and said, "They shall be mine." He saw the glistening of the lake beyond them, and he said, "I will take that in." He saw the fertile plain just ahead, and determined that it should be his own; but when he had gained these, he lifted his eyes, and behold, the sun had gone beyond the meridian. Then he bent every energy to reach the starting-place. The sun dropped lower and lower, but he reached the starting-point just as the sun went down, and he had gained it all. But when they picked him up, he was dead. What shall it profit a man if he gain the whole world and lose his own soul?—Selected.

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Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

The brethren in the British Columbia field are planning for three tent companies this summer.

Meetings will be held in the southern portion of the Western Oregon Conference by Elder H. W. Decker.

Elder T. H. Starbuck is planning to hold a series of meetings at Albany, in the Western Oregon Conference.

The attention of our readers living in the Western Oregon Conference is called to the "Open Letter," which appears on page 5 of this paper.

Important meetings in the interests of education will be conducted this summer by Prof. C. C. Lewis in Washington, Oregon, and Montana. Further particulars will be found in our Educational department.

Brethren J. E. and F. S. Bond are planning to make a second canvass of the territory of Arizona. They expect to handle "Patriarchs and Prophets" and "Marvel of Nations" as their leading books.

Elder B. L. Howe and family arrived in San Francisco Monday, June 23, from Honolulu, where he has been laboring for a number of years. Accompanying Brother Howe are three young men, Chinese, who have come to this country to obtain an education to fit themselves for the Master's work.

The office of the North Pacific Conference and Missionary Society has been moved from 508 East Everett Street to 201 Second Street, Portland, Oregon. Correspondents will please make a note of this.

Brother George W. Pettit, who was chosen missionary secretary of the Western Oregon Conference, has been very low for four weeks from an attack of lockjaw, caused by a nail that pierced his foot. We are glad to say that recent advices indicate a complete recovery as probable.

At the close of the meetings at Sanitarium, California, A. T. Jones, W. T. Knox, W. R. Simmons, W. B. Holden, and C. H. Jones started for southern California, where the medical missionary interests in that section will be considered.

The annual meeting of the California Medical Missionary and Benevolent Association was held at Sanitarium, California, June 18-22. Full reports of the workings of the association for the eight months ending December 31 were given. Directors and officers were chosen for the coming year. The directorate is as follows: A. T. Jones, president; E. E. Parlin, secretary; W. C. White, F. B. Moran, A. N. Loper, R. A. Buchanan, L. M. Bowen, and W. S. Sadler. A full report of these meetings may be expected later.

In connection with the above meeting the executive committee of the Pacific Medical Missionary and Benevolent Association held several sessions. Considerable study was given to the plan on which this association should be organized. The articles of incorporation were then drawn up and signed. The church, when led by the Holy Spirit, was considered as God's working constituency in the earth, and this body therefore should form the basis for the organization of all medical missionary enterprises. Upon this principle the articles of incorporation of the Pa-

cific Medical Missionary and Benevolent Association were based.

The California Association took the necessary steps to enable it to change its articles of incorporation at its next annual meeting, so they will agree with the principles of the Pacific Medical Missionary and Benevolent Association. It was also decided at this meeting to incorporate the food work as a separate enterprise, under the Pacific Medical Missionary and Benevolent Association.

The brethren from abroad attending this meeting were: Dr. W. B. Holden, from Chicago; Dr. W. R. Simmons, from Portland, Oregon; and Judge Jesse Arthur, of Battle Creek, Michigan. Their counsel was much appreciated.

From the servant of the Lord much instruction was received each morning. Altogether the meetings were very profitable, and steps have been taken to meet the growing demands of this work.

"God never leads His children otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—Desire of Ages, page 225.

CAMP-MEETINGS

Local and state meetings have been appointed as follows:—

WESTERN WASHINGTON

Olympia September 4-14

UTAH

— August 15-24

MONTANA

Helena August 22-31

SOUTHERN CALIFORNIA

Los Angeles. September 12-21

BRITISH COLUMBIA

Vancouver September 11-21

WESTERN OREGON.

Coos County. July 31 to August 10