

# PACIFIC UNION RECORDER

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

VOL. 2

OAKLAND, CAL., DECEMBER 4, 1902

No. 9

## THE CHURCH

### The Regions Beyond

After choosing His disciples, Christ appointed them as His representatives, and gave them their ordination charge, their commission. They were to go forth as His witnesses, to declare what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world.

He who called the first disciples is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Him, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God.

God desires His workers to make the world their field of labor, rather than to work only for those who already know the truth. Never did the Lord Jesus confine His labors to one place. We read of Him that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all

Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

We read again: "When the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak; for they knew that He was Christ. And when it was day, He departed and went into a desert place; and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."

Christian missionary work was to be done in all places. The truth was to go from point to point. Christ worked as He desired His disciples and all other laborers to work. The towns and cities of Palestine resounded with the truths that fell from His lips.

To-day the truth is to be proclaimed in the same way. The world is our field. Everywhere the light of truth is to shine forth, that hearts now in the sleep of ig-

norance may be awakened and converted. In all lands the gospel is to be proclaimed. God's servants are to labor in places nigh and afar off, going to the regions beyond, ever preparing to embrace a wider circumference. They are to work while the day lasts; for the night cometh, in which no man can work. They are to point to a Saviour uplifted on the cross. From many voices are to be heard the words, "Behold the Lamb of God, which taketh away the sin of the world."

Churches are to be organized, and plans are to be laid for work to be done by the members of the newly-organized churches. The workers are to keep reaching out, annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it encircles the world.

As workers go forth, filled with earnest, happy zeal, thrilling with the love of God, the whole church at home is revived.

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. The Lord's people are weighted with the most solemn responsibilities. There are before them the most glorious possibilities. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his

sheaves with him." In practical obedience to the divine command, their confidence will increase, and their talents will be multiplied. Obstacles will be removed. The mountain will become a plain. The desert will rejoice and blossom as a rose.

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee."

Ellen G. White.

## THE FIELD

### To the People of the California Seventh-Day Adventist Conference

Dear Brethren and Sisters: In California there has been harvested this year doubtless the most universally abundant crop that has ever been known in the state. The season of busy, heavy work is past. The winter is now at hand. All this presents to us the best imaginable opportunity for the finishing of the blessed work of putting into the hands of the people that blessed book "Christ's Object Lessons;" and, by this, absolutely sweeping away forever the debt on Healdsburg College. And, as I said to the people at the Fresno camp-meeting, if our people in this conference will faithfully follow up the selling of that book from now until the annual meeting of the stockholders of Healdsburg College, the last of April, that meeting of the stockholders at that time will witness the entire clearing away of the Healdsburg College debt.

This is certain; there is no room for any doubt about it. And that you may see this for yourselves, I present to you here the actual standing of that debt on October 31, 1902:—

At the beginning of our "Object

Lessons" campaign, in March, 1902, the amount of the actual debt, including interest accumulated, was \$42,846.78. In the seven months from March 31 to October 31 there has been cleared of that debt \$18,173.82 and of the accumulated interest \$1,984.82, making in all \$20,158.64. This leaves a balance of \$22,688.14, and interest \$1,000, making in all \$23,688.14.

Thus, on the first day of November, 1902, there stands less than \$24,000 indebtedness against Healdsburg College. And the number of "Object Lessons" that are already in the hands of the people for which the money has not been returned, and the number yet to be sent out to fulfil the proper and original quota, with the payment of the remaining unpaid pledges, are sufficient to sweep entirely away the whole debt from Healdsburg College, and even leave a balance on the credit side.

Now what is there that could possibly hinder the accomplishment of this thing? The abundant crops have brought plenty of money to the people all over the state, and the season of busy work is past, so that there is nothing to hinder our people from freely engaging in this good work in these winter months. And since the original number to be distributed was only six books for each recorded member in the conference, a goodly number of which have been sold and the money paid on the debt; and since there are six months until the last week of April, who is there who will deliberately sit down, and listlessly fold his hands, and say that he can not sell one book or less a month?

Please do not think that I am saying or expecting that it should take six months to do this. It can be done in a much shorter time. Indeed, who is there that is willing to take his stand and say that by simple, plain endeavor he can not sell a book a week? And only one book a week sold for six weeks by each recorded member of the conference would sweep away this whole thing in six weeks.

Another thing: Please do not make the mistake that a good many have made, of thinking that in order to sell "Object Lessons" it is essential that every one

must literally go out and canvass. You are not asked necessarily to go out and canvass. You are not asked necessarily to go out at all. All that is asked is that you sell "Object Lessons." And many people are selling the book, and thousands of them have been sold, without the sellers going out of the house, or out of the shop, or wherever their daily occupation may call them.

This, because people come to your home, on some errand, or for a friendly call; there is your opportunity to tell them the story of the book. Persons come to the shop to see you about a piece of work; there is your opportunity to call attention to the good enterprise of which the book is the key. People will come to you, perhaps, to buy something; you will go to people, perhaps, to sell, or to pay for something; there is your opportunity to call attention to "Object Lessons," and the great work that is being done by it in Christian education.

Some, by watching and using just such opportunities as these, have readily and easily sold from twelve to forty. Some who are actually unable to go out of the house, or to be out of bed at all, have sold more than their quota by simply using opportunity that was offered in the coming of persons to visit them in their affliction. So it is not distinct canvassing ability or experience that is required in this. It is simply the willingness and thoughtfulness that will watch for opportunities and use an opportunity when it comes. This is not to say that you must not go out and canvass for the book. Do that if you choose. Do it if you can. But do not think that that is the only way in which it can be done.

Please, also, do not think that we who are in charge of affairs at Healdsburg College are sitting down there only with open hands to receive what you send in, and have that to pay the debt. We are steadily working on that debt from our side of the matter. We have, first of all, settled that when the college is by this campaign cleared of debt, it shall remain so; and that while the college is being cleared of it, we will not continue to make more debt.

This required that we should bend every endeavor possible to make the college, in its regular work, self-supporting. This in turn required that we should bring in trades and occupations which, kept in steady operation, would be both self-supporting, and an aid to students in gaining an education. And this endeavor the Lord has so blessed and prospered that, within the single year from the beginning of October, 1901, the trades and industries put in operation at Healdsburg College have already enabled us to clear away \$10,500 of the debt.

It is a fact that the clearing of this \$10,500 of the debt is due directly to the successful establishment of the trades and industries in the work of the college; for that \$10,000 was a fund that had been deposited by the donations of liberal-hearted brethren, the interest of which—\$500 a year—should be given to worthy students to assist them through college in their education. Now the establishment of the trades in the college enables the worthy student to pay his own way through college, to obtain the same or even a better degree of education, and enables him to leave the college at the end of his course in possession of an honest trade by which he can make his way anywhere. Having organized this plan, we presented to the brethren who had donated that fund of \$10,000, the case as here stated. We asked them whether they would transfer that \$10,000 to the general account of the college, so it could be used in maintaining the trades and causing the trades to maintain the students in their course of education, thus enabling the student to finish his course of education in possession of a good trade. They readily agreed that this was far better, and gladly gave to us written instruction to transfer that fund to the general account of the institution. This has been done, and so \$10,000, and \$500 annual interest, has by this one turn been cleared away from the college debt, and this as the direct consequence of the establishment of the trades and industries for the employment of students in the school.

Yet this is not all. It is only proper to say that the managers and teachers in Healdsburg College are making donations and real sacrifices to help in this work. For instance, the college had no respectable wagon to convey students and visitors to and from the depot and the students' home. The managers and teachers in the summer school last summer donated money to buy the material for a good, three-seated, two-horse, covered spring wagon, and the college blacksmith built it and had it ready for use, though not entirely finished, at the opening of school, October 15.

The college trade in fire-wood has grown so that there is a steady demand for a considerable supply. There was therefore great need of a shed in which the wood could be sawed, split, and stored in rainy weather. It would cost about \$350, and we could not go in debt for it. The managers and teachers began the enterprise by giving liberally of their own means toward buying the material. And now we are asking every person who owes the college (we do not mean pledges toward paying the debt, but those who have been students and who may yet owe something on their account) to pay something, however little, of what he owes, and thus enable us to put up that shed without debt.

I do not mention these things as of special merit on the part of the ones in responsibility at the college, but only to give you substantial assurance that on our side we are really putting our interests and energies into the clearing away of this debt, while asking you on your side to take hold now in this best of all times to finish up that thing. In addition to this, the teachers and students last spring sold six hundred copies of "Object Lessons," and now they are arranging to go out and do again the same thing, or even more.

Brethren, this work is going on; the debt is being paid; and, while the debt is being paid, the institution is being put upon such a basis that, when the college is once cleared of debt, it shall forever remain so. Come, brethren and sisters all, please join us in this grand gospel work, that, in every sense

and in every phase, is true Christian education.

#### THE SECOND TITHE.

At the late camp-meeting and conference at Fresno there was unanimously passed by delegates and people the following recommendation:—

"9. We recommend to the prayerful consideration of our people in this conference the advisability of paying a second tithe, for the support of the church-schools and other financial needs in our churches."

This was done after the study of the Bible and careful thinking on the subject. There was a serious consideration of the manner of our raising means for the support of the different phases of the cause, apart from the direct work of the gospel ministry. The work of the gospel ministry is supported according to the Lord's directions, by the Lord's tithe. But there are other phases of the cause of God that are important and worthy of liberal, systematic support, such as the poor, the church-schools, the furnishing of light, fuel, and general expenses involved in keeping up the regular worship.

Our church-schools have come to stay; they are in the order of God, and will remain as long as the work of the third angel's message continues in the earth. It is therefore easy for all to see that it is proper that there should be some systematic means by which the church-schools shall be properly supported.

It has been found that these necessities, which are perfectly proper, have, without any established system, caused such an encroachment upon the Sabbath and the Sabbath worship as to give to the Sabbath and our Sabbath meetings too much of a cast of an opportunity for raising funds. This is true, not only concerning the Sabbath, but, in the absence of any systematic plan, the necessities of the cause have required that in general meetings precious time has had to be spent in urging, and at times excessive urging, the people to give. Indeed, the spirit of prophecy has spoken, long ago, to this effect, thus: "The raising of

money has been carried to extremes. It has left a bad impression upon many minds. Making urgent calls is not the best plan of raising means. The calls for means at our large camp-meetings have been hitherto attended with comparatively good results, so far as the wealthy are concerned, but we fear the result of a continued effort to thus replenish the treasury; we fear there will be a reaction. Greater efforts should be put forth by responsible men in the different churches to have all follow the plan of God's arrangement. If systematic benevolence is carried out, urgent calls for means at the camp-meetings for various enterprises will not be necessary. God has devised a plan by which all may give as He has prospered them, and which would make giving a habit."

These things have caused the brethren all over the land to consider and inquire whether there is not a better way than we have found for raising means for the different phases of our work. This led to the searching of the Scriptures, to see whether we have been following fully "the plan of God's arrangement." This searching of the Scriptures brought brethren in different parts of the country, at the same time, and without any communication with one another, to the plan of God's arrangement, as in the second tithe; for it is the truth that in the Bible, in the plan of God's arrangement for the support of His cause, a second tithe is as clearly arranged as a first. This is so plain that after two sessions of Bible study on the subject at the camp-meeting, the delegates and the people unanimously passed the recommendation quoted at the beginning of this communication, and a large number of them there took their stand upon it, and publicly declared their intention of immediately putting it into operation in their affairs.

We take it that all our people stand in about the attitude of one of our sisters, who said: "I have not studied up the subject myself, but if the second tithe is revealed in the Bible, that is enough for me. I will recognize it." Accordingly, the object of this com-

munication is not to make an argument upon the subject, but merely to state to you the circumstances under which the recommendation was made, and to set down for your consideration the Scriptures and the truth, and make plain the fact that a second tithe is as really a part of "the plan of God's arrangement" as is the first tithe.

The first tithe, we all know, was devoted to the ministry in the Lord's service in the sanctuary, and so was wholly the Lord's, as it is written: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service." Num. 18:21. And, "The priest the son of Aaron shall be with the Levites, when the Levites take tithes." Neh. 10:38. And of this the Levites gave a tithe, even a tithe of the tithe, to the support of the priests.

Thus what we recognize as the usual tithe, or the first tithe, was wholly devoted to the Levites with the priests. "The tithes of the children of Israel, which they offered as an heave-offering unto the Lord, I have given to the Levites to inherit." Num. 18:24.

But the second tithe was retained by the person who tithed it, and was spent by him in whatever way he might choose, only in the service of the Lord.

Thus the first tithe was given away by those who tithed to the Levites. It was called directly "the Lord's" (Lev. 27:30), and was wholly devoted to the service of the Lord, in the Lord's way, as He should direct, in the ministrations and service of the priests and Levites in the sanctuary and among the people, while the second tithe, though also devoted to the Lord's service, was left altogether to the choice of the one who tithed it as to how he would spend it or devote it to the cause of God.

Accordingly of this tithe it is written: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy

flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set His name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." Deut. 14:22-27.

This is also commanded in Deut. 12:17, 18: "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings; or heave-offering of thine hand; but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." Also in verses 5 to 12: "But unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatso-

ever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord; and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you."

Every third year there was a special use of the second tithe, as is written: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:28, 29.

Thus for the two years they were not to eat or consume any of this tithe within their gates; but must take it, as it was or in money, up to the place that the Lord had chosen, and there they were to use it. Then the third year this tithe was to be laid up within their gates, and there consumed in hospitality to the stranger, fatherless, widow, and Levite, who should come and eat and be filled and rejoice. It was only the carrying out of the principle taught in the giving and distribution of the manna in the wilderness: "He that gathered much, had nothing over; and he that gathered little, had no lack." Through the second tithe the Levite, the fatherless, the widow, and the poor, who had little or nothing, shared in the

abundance of those to whom God had given abundance.

Then, when this had been performed according to the word of the Lord, the following direction was to be followed, and the following blessing asked: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandments which Thou hast commanded me; I have not transgressed Thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that Thou hast commanded me. Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey." Deut. 26:12-15.

Also on this subject of the second tithe, indeed, of the two tithes, the spirit of prophecy has spoken, and made it very plain, as follows: "To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' But in regard to the second He commanded, 'Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to fear the Lord thy God always.' This tithe, or its equivalent in money, they were for two years to bring to the place where the sanc-

tuary was established. After presenting a thank-offering to God and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality."—Patriarchs and Prophets, chapter 51, first two paragraphs.

In the Hebrew literature outside of the Bible there is also direct reference to the second tithe in such a way that it is perfectly plain that it was a recognized and an established thing among them. In the book of Tobit it is written: "The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold away, and went and spent it every year at Jerusalem." Chapter 1:7, 8.

And Josephus says: "Let there be taken out of your fruits a tenth, besides that which you have allotted to give to the priests and to the Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city."—Book 4, chapter 8, section 3.

It is perfectly plain that a second tithe would put into the hands of our people an abundance from which they can easily sustain all the funds and demands that arise in the work of the Lord—for the poor, for the church-school, for church expenses, for calls at general meetings and camp-meetings, etc. It will make a supply, always ready, from which each one can give liberally, as the Lord has prospered him, and without any urging at all, much less any extreme or undue urging.

From this it need not be concluded that this will exclude all offerings on the Sabbath. Offerings on the Sabbath are right, for the Scripture says, "Give unto the Lord the glory due unto His name; bring an offering, and come into His courts. O worship the Lord in the beauty of holiness; fear before Him, all the earth." Ps. 96:8, 9. Thus the regular Sabbath offering in the Sabbath-schools can continue, and any other offerings that the people may choose to make.

The great thing, not the only one, however, that the second tithe will do is that it will put into the hands of our people a ready fund, from which, at their choice and as the needs of the cause may be, they can give easily and liberally, without urging or pressure, and without pledging and being constantly in debt. It will make our people forehanded instead of behindhand,—“the head and not the tail,”—financially ready; and with such a training they will inevitably be a people generally financially successful, lending to many nations,—yes, through liberal gifts to missionary work, etc., lending to every nation and kindred and tongue and people, and not borrowing.

There is blessing in it; who can refuse to receive the blessing?

Respectfully submitted,  
CAL. CONFERENCE COMMITTEE,  
Per A. T. Jones.

### California's Foreign Delegation

The readers of the "Pacific Union Recorder" do not need again to be reminded of the action taken at the last annual conference of California to send abroad a strong delegation of its laborers to work in foreign fields. Upon the separation of these delegates at the close of the conference, it was understood that all would meet in Battle Creek, Mich., November 22, at a great missionary gathering to be held at that date. The first to reach Battle Creek in accordance with this arrangement was the writer and his family, who arrived November 3. Others came from time to time, until twenty were present.

On Sabbath, the 22d, at three in the afternoon, all these, with two others from other states, were present in the Tabernacle, to speak of their interest in the various fields to which they were assigned. All were glad to have with us on the occasion Elder W. T. Knox, president of the Pacific Union Conference, Elder W. C. White, and Elder A. T. Jones, and C. H. Jones, members of the California Conference Committee.

The exercises opened with appropriate songs, and prayer by Elder Knox. Elder A. G. Daniels made a brief statement of the circumstances which led up to such a service, and was followed by Elder Jones, who spoke of the missionary spirit prevailing in California, which induced that conference to send abroad its most promising young men and women, and to volunteer to support them in foreign fields the same as though they were in California, and to do so more cheerfully than though they remained in the home conference.

Elder Jones' remarks were followed by short talks from the writer, D. A. Parsons, J. W. McCord, C. T. Everson, A. S. Marchus, F. D. Gauterau, Frank and Walter Bond, C. H. Castle, Ethel Scoggins, and Delmer Baker. Remarks were also made by most of the ladies belonging to the party, and by T. C. O'Donnell, a young man from Michigan, who lately filled an important place in the "Review and Herald" office.

Every word from these breathed the deepest love for, and devotion to, the work in which they had enlisted. Not one regret was expressed, but rather joy, that they were to be permitted to go "to the front" for the Master. The great congregation of 2,000 or more seemed deeply in sympathy with the forward movement that had thus started to warn the world of the Lord's coming in this generation; and when, after the others had spoken, Elder Jones asked how long they supposed the coming of the Lord would be delayed if all the conferences would send abroad their laborers to needy fields, there came up from the deep silence muffled voices, saying,

"Not long." And that is true. We may well believe that if this movement started by California shall be generally taken up by all the conferences we have not long to remain in this state of being. What a blessed thing this would be, were it an assured fact! But it must be, we believe. We believe the brethren at home will now put their hands and shoulders to the work as never before, and help to make this thing a success. At this writing (November 23) the company is very busy getting ready to take the evening train for New York, from whence we sail, the 26th, for Liverpool, on the steamer "Majestic," of the White Star Line.

Upon arrival in England we shall hasten another letter forward, to let our California friends and others know of our movements. We hope to furnish the "Pacific Union Recorder" at least one letter each month, in which will be reported the labors of the California delegation in foreign fields. We shall try to make these of so much interest that all will desire to have the "Recorder." Let all to whom this letter comes, solicit the subscriptions of those who do not now have the paper.

J. O. Corliss.

### The "Object Lessons" Work

Dr. Paulding, of Arroyo Grande, writes that the "Object Lessons" sent them are nearly paid for, and they will be ready to sell the next quota when it comes.

Will not all the churches in this district show a like spirit of promptness, and be ready to rejoice together.

D. T. Fero.

Elder and Mrs. F. R. Shaeffer started for their new field of labor in Georgia the early part of November. They will be associated with Elder H. F. Courter, formerly from California, but who is now president of the Georgia Conference.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

**WESTERN WASHINGTON**

**Among the Churches**

Recently I visited our churches in the southern part of this conference. We had an excellent general meeting at Vancouver. The church-school established there is proving successful, and funds were raised to pay the debt incurred in building. Our church-school work looks very encouraging. We now have six schools established, and are fortunate in having an efficient corps of teachers. Last year there were but two schools; thus four were added this summer. Our people are awaking to the importance of the system of education that God has ordained for our church-schools. For this we feel thankful.

At present our workers are all engaged in pushing the "Object Lessons" campaign to completion, which we hope to accomplish during the coming holiday season. Quite a fair proportion of our quota has been disposed of, and in this final effort we feel determined to finish the good work begun last spring. Our people relate many precious experiences in going from house to house with this book, laden with pearls of great price. We feel that, as "God is testing His people" in this work, we can not afford to be found wanting, but hope to profit by this experience, and thereby be fitted for greater service in His vineyard.

S. W. Nellis,  
Pres. Western Washington Conf.

**Tithes and Offerings**

RECEIPTS FOR FIVE MONTHS ENDING  
NOVEMBER 1

Aberdeen, \$218.46; Connie, \$47.65; Colby, \$86.70; Centralia, \$151.71; Cedarhome, \$11.45; Deming, \$77.75; Elma, \$71.35; Everett, \$159.50; Enterprise, \$74.75; Hoquiam, \$197.44; Kent, \$109.19; Kelso, \$40.82; Montesano, \$5.16; Mt. Vernon, \$258.13; Olympia, \$173.30; Puyallup, \$58.35; Pe Ell, \$67.78; Shelton, \$107.59; Seattle, \$1,423.84; Sara, \$9.90; Tacoma, \$301.58; Vancouver, \$336.47; Wilkeson, \$48.06; Whatcom, \$104.20;

Carrollton, \$30.64; Sedro-Woolley, \$5.00; Woodland, \$10.63; Friday Harbor, \$101.86; personal tithe, \$451.37; total, \$4,730.83.

OFFERINGS

Haskell Home, \$43.21; missionary acre, \$26.95; first-day offerings, \$145.91; Christiania, \$237.67; relief of schools, \$13; Southern field, \$8.60; Sabbath-school donations, \$233.06.

Daisy D. Cuddy,  
Treasurer.

**WESTERN OREGON**

**"Christ's Object Lessons" in the Western Oregon Conference**

We are just getting started in a campaign for the sale of "Christ's Object Lessons," which we sincerely hope will compass the grand end at least of placing with the people the last book of our quota and the applying of the returns on the college debt. And we sincerely hope that much more than the paying of our part of this debt will follow from this effort. Indeed, we did not consider it a success according to God's plan in this movement unless an activity in missionary effort, such as has not been seen among us for a long time, is awakened.

For the disposal of our quota we have a large work in hand. If some conditions, which I need not name, were better, the work before us, which is of such proportions, would seem much smaller. As it is, the situation calls for a most vigorous effort. The magnitude of the work in hand, together with conditions that exist, would discomfit us, had we not such strong assurances that One has spoken so plainly in regard to this movement, who has never forsaken His people in any crisis, but has so often wrought wonders when all but His arm has failed.

With these reasons for confidence and trust in Him who is "glorious in holiness, . . . doing wonders," we are taking up this work now, hoping not to fail nor be discouraged till the books yet remaining of our quota—be-

tween six and seven thousand—are placed in the hands of the people.

Seeing it most certain that we will succeed in accomplishing this end only by a consecration for service that has not been our experience in the past, and by laying hold upon our Father's right arm of strength, and seeing, too, that it is necessary for us to justly appreciate the responsibility that we have as a conference and as individuals in this work, we called a council of all our laborers who could be present, at which the situation as it confronts us was reviewed. Wisdom was sought from God for the successful working out of the problem with which we are grappling. We had a good meeting of the workers, and are much encouraged by the cordial cooperation on the part of all. Without exception our corps of laborers are standing shoulder to shoulder for the advance. The watchword all along the line is, "Onward to the goal." Each one is hopeful in God for success. It seems evident that their enthusiasm and courage will arouse a like attitude among the people to the work that is before us.

We are armed with bows and arrows, as was Ephraim; but we must not turn back in the day of battle, as did he.

We have not made any special effort during the summer months in this field, as some of the conferences in this district did, as we wanted our laborers to carry forward their regular tent work during that, the only time when such work could be done in this field. And, too, conditions among our people and all the rest were very unfavorable for such a campaign as we have now inaugurated.

This makes us somewhat later in getting this work into operation, but we hope to see the consummation of our hopes in this movement in due time. If by March or April this is accomplished, our most sanguine hopes will be realized.

Our hearts are encouraged as we see this grand plan for the relief of our schools accomplishing such magnificent results; and we

believe that God will give signal evidences of His approval where His people go forward in the work that has been placed in their hands.

F. M. Burg,  
Pres. Western Oregon Conf.

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### Astoria, Molalla, The Dalles, and Kingsley

Since last reporting I have had the privilege of visiting a number of churches in the Western Oregon Conference. At Astoria I could only stay a short time, owing to other appointments. I spoke four times, and a good interest was manifested. I then visited the little company at Molalla, and tried to strengthen their hearts and encourage them to do something in the "Object Lessons" canvass, calling special attention to the glorious promises made to those who rightly connect with the work. Next I visited The Dalles; there are only two sisters left in this town, and they have families to look after. We, however, encouraged them to seek opportunities to sell a few books at least. From here I proceeded into Wasco County, to a little place called Kingsley, near which a few Sabbath-keepers had settled. Upon urgent request, I held meetings with them about sixteen days, presenting some of the main features of our faith. These people were hungry, starving for the truth. I spoke on the subjects that the people asked for. A deep interest was manifested in the second coming of Christ, the law of God, the Sabbath, nature of man, etc., people coming as many as five miles to hear "the new doctrines." The last evening, November 16, the house was filled to its utmost capacity. When I announced the close of the meetings, voices came from all parts of the congregation, assuring me that the people were not tired of Bible instruction. They urged me to return in the spring and continue the subjects. This I hope to do, if the Lord permits. Some new ones took their stand to obey God, but just how many I could not tell. Several of the best families of the neighborhood ac-

knowledged that, if the Bible is true, this is truth.

My wife and I are now planning to spend a few months in California, hoping the change may improve her health.

R. D. Benham.

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### MONTANA

#### Great Falls General Meeting

October 31 to November 9 was a season of refreshing to the Great Falls church, of Montana. During this time a general meeting was held there. The ministerial brethren present were W. B. White, R. D. Quinn, W. A. Gosmer, and the writer. Four meetings were held daily. The morning social meetings were seasons of special importance. The spirit of consecration came in. All enjoyed the peace and rest that comes after surrender and consecration. This experience of grace in the heart gave quite a missionary impetus to the work. A number are taking hold of the tract work, and will carry it on under the envelope plan. Those who had not performed their part of the "Object Lessons" work took hold of this willingly, so that within two weeks after the meetings closed the "Object Lessons" work will be finished in this division.

The forenoon and afternoon meetings were devoted largely to the study of the different phases of the work. As the brethren could see the magnitude and understand the needs of the work, they trembled at the responsibility resting upon them as individuals. There was a special interest manifested in the education of our children and youth.

The evening sermons were general and doctrinal, and were of interest to all.

A Sabbath-school convention occupied one day. This was productive of much good, and enjoyed very much.

The attendance was good. Quite a number of the brethren came forty miles to attend the meetings. All felt that they were richly paid in the blessings received, and that they could go

home better able to stand the trials and bear the burdens of life.

L. A. Gibson.  
Box 193, Bozeman, Mont.

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### Haines, Alaska

Leaving Chilkat Cannery the last of July, we went to Haines, a small place, containing at that time about thirty-five or forty inhabitants. We did not expect to stop there more than a week or two, but the interest and attendance were so good, considering the few people there, that we remained about five weeks.

While no one took a stand for the message, we sold thirteen or fourteen dollars' worth of books to deeply-interested ones, and fifteen "Signs" a week.

The evening just before we left about twenty friends showed their kindly feelings toward us by a calling, with well-filled baskets, for a social time. This was an enjoyable evening. Things were well ordered and consistent. Among the number was an old gentleman who has charge of the Presbyterian mission for natives. His family also were present. This old gentleman was present one night, since coming from Haines to Skagway, at a Bible-reading on the plan of salvation, held with one of our neighbors. When about through with the reading, he asked me if I could give him the texts that had been cited. He said he wished to study them. After he returned to Haines he wrote to this neighbor and requested him to send him the texts used in the continuation of the study. Before he returned home he bought a copy of "Daniel and the Revelation." He took dinner with us, and said he was going to make a study of the Sabbath.

We still hold the readings once a week with our neighbor, who, by the way, with his wife, the organist, are among the best members of the Presbyterian Church here in Skagway. The old gentleman from Haines was present again at the last study, and seems as deeply interested as ever. We are confident that the Lord is sending him light, and that he is



not rejecting it. He and his family are highly respected in Haines.

We praise the Lord for the presence of His Spirit with us, and, while not much is to be seen at present, we believe that souls will be in the kingdom as a result of our work at that place.

A. M. Dart.

Nov. 19, 1902.

### Tucson, Arizona

Since returning here from Sanchez, I have held, a part of the time, three public services a week, for those who manifested interest. Besides visiting at Patagonia and Nogales and with isolated ones and others who had become interested through correspondence, I have also sold a number of "Christ's Object Lessons" and other books.

The work has been progressing slowly but steadily. One has been received by baptism here, and others await baptism at Patagonia and Nogales. I hope that we may be able soon to permanently start the work at Nogales. There seems to be much interest manifested there, which has been awakened by the circulation of our tracts and papers.

Thank the Lord that we have reached the time of which He has spoken, when, all over the world, men and women will be looking wistfully toward heaven, when prayers, tears, and inquiries go up from souls longing for light, for grace, and for the Holy Spirit. Many are now on the very verge of the kingdom, waiting to be gathered in. We who are the King's messengers and ambassadors in Christ's stead need to be up and doing, looking for souls on every hand, praying that we may be sent to those who are hungering for the words of eternal life.

Walter L. Black.

God grant to us that spirit of wisdom and understanding, uprightness and godly fear, without which, even in greatest things, there is nothing; with which, even in the smallest things, there is everything.—Dean Stanley.



### Great Falls Sabbath-School Convention

At the general meeting for Northern Montana, held at Great Falls, October 31 to November 9, the Sabbath-school work was not forgotten. One day was devoted entirely to a Sabbath-school convention. As some from the Williams Creek and Evans schools were in attendance, also, others who are studying in the state home department, it was a good time to exchange thoughts upon this important branch of the work.

The topics had previously been assigned to persons who should lead out in them, but each one present seemed to feel a personal interest and responsibility to make the convention a success and the general discussions of the subjects were free, interesting, and profitable.

One special feature of the convention was the part taken by the children of the church-school, who attended in a body, and furnished the greater part of the singing. "Put the fodder low, where the lambs of the flock can reach it," was the instruction given by the chairman at the beginning of the day, and the close attention paid by the children, who sat through the three sessions, almost as interested as the older ones, showed that the suggestion was not forgotten. Some day, should time continue, these children will be the Sabbath-school superintendents, secretaries, and teachers, and how important that they begin now to take an interest and a part in this work!

"The Work the Sabbath-school Should Do for Its Members and Others" called forth some excellent thoughts. It should give its members so clear and definite an idea of the principles of our faith that no one can grow up in it without being able to give an intelligent Bible-study upon any vital point. Our lessons have covered almost the entire Bible within the memory

of many of the young people of our schools. It should bind the children to the Saviour; the truth, and the church, by ties which all the arts of Satan can not sever. It should attract the world, as light and truth always will; should furnish an atmosphere that will bring the chance visitor again; and, moreover, it should branch out into practical missionary work in the community, holding branch Sabbath-schools and children's meetings wherever possible.

Other subjects of equal interest and importance were discussed, and we trust that a new impetus may have been given to this branch of the work in Northern Montana.

Lulu T. White.

### Duty of Each Member to the School

In the consideration of this subject we shall endeavor to reach two logical conclusions: First, that the Sabbath-school is the medium chosen of God for the study of the Scriptures; and, second, that we each have a duty to perform in the Sabbath-school.

The first is so generally accepted that but little space will be devoted to the proof.

In the days of the Hebrew theocracy the Scriptures were made the basis of all instruction, intellectual as well as moral. Imbibing in this study the great truths and wisdom of the Creator, no contemporaneous nation reached so high an intellectual plane. While the principles laid down by the schools of Plato, Pythagoras, and other ancient philosophers, have been overturned and overturned, those of the Hebrew scholars have stood the test of all ages, unchanged because emanating from God, the Source of all wisdom.

Of Daniel, one raised in the fear of the Lord, and a deep student of His Word, it is said that he surpassed in knowledge all the wise men of Babylon.

Christ set us an example, not only in the study of the Word, but in its study during the tender years of youth, when, at the age of twelve, He was so well versed in the Scriptures as to set at naught the rabbis.

Timothy was commended as having known the Scriptures from a child; and again we are enjoined to search the Scriptures, for in them we have eternal life. The words of God are spirit and truth, and are as necessary for the existence of the spiritual body as is bread for the physical.

The study of the holy Word being so important, and order being a fundamental principle of God's universe, we can conceive of nothing less than a systematic study of the Scriptures.

The Sabbath-school is organized for this special purpose, and we shall next inquire the relation we each sustain toward that body. In all organizations the hearty co-operation of all its constituents is the basis of success. It is the same in the Sabbath-school, and this special feature can not be too fully emphasized.

Where there is a consciousness on the part of the officers that each member is willing to do his utmost for the success of the school, they despair not, but press forward, unencumbered by the heavy load of discontent that so often hinders their work and causes their efforts to result in failure. A house divided against itself falleth. It makes no difference how efficient may be the officers, unless there is unity of action, none can succeed. The duty of each member is to support the officers in every way, and hold up their arms in prayer; for this is the Lord's work. This support we have spoken of is more far-reaching than would at first be supposed. It includes everything that is conducive to the success of the school.

Well may we sing that song, "Never Come Late to Sabbath-school," and resolve within our minds that such shall be our motto. How cheering it is to see the eager faces all in their accustomed places, promptly on time, and how annoying it is to have the members come straggling in during the first song, during prayer, and even during the exercises following! The interest that such take in the Sabbath-school and its welfare may safely be judged by the effort they make to be on time.

In the classes we so often hear the excuse, when called upon to answer a question, "I am not prepared." Teachers, how do you feel when that reply comes? Do you not feel that your efforts to unfold to them the beauties of God's Word have to a certain extent failed? Do not doubts crowd round your minds whether or not that scholar has lost that love for the study of the Scriptures that should be his? The teacher may be capable, earnest, and zealous, but one or two unprepared pupils cast a shadow over teacher and class, lessen the interest in the subject, and lessen the interest of the school.

Is it your duty to aid in the advancement of the gospel in needy fields? If so, donate liberally to the Sabbath-school. Shut not up your bowels of compassion while others are thirsting for the Word of truth. Be not forgetful of their needs while rare privileges are yours. As stewards of God's goods, what right have we to selfishly enjoy blessings which belong to others?

When asked to conduct the review the next Sabbath, or to teach a class, will you in the future object? Do your duty. It is, indeed, a rare occasion when one spends fifteen or twenty minutes in the study of the Word with any person from whom he receives no new thought or idea. You may be that person, but for your own sake do not refuse; for you yourself will receive a greater good from your effort than any one else.

Finally, may we not place as of the greatest and highest duty which we owe the Sabbath-school that we represent in our individual lives the principles and truths learned from the study of the Scriptures in the Sabbath-school?

When each member realizes the fact that God has entrusted him with at least one talent, for which he must give an account, there will not be a desire to escape responsibility. When each member realizes that it is God's work, and that unto God, and not unto man, we do service, he will cheerfully take up any duty. When each member feels that his best efforts

are needed in the school, then that school will be a crowning success.

Dear reader, have you a duty to perform in the Sabbath-school? Have you done your duty in the Sabbath-school? If not, will you now resolve to do it in the future?

Albert Ross.

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### Repentance and Reformation Essential to Healing. No. V

#### SICKNESS AND SUFFERING GOD'S LAST CALL TO REPENTANCE

The thirty-third chapter of Job sheds much light upon God's purpose in disease, and from this portion of Scripture we learn that sickness and suffering are heaven's call to repentance.

Verses 14-16 read: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."

God is here represented as speaking to man once, in the quietude of the night, sending a personal message to the soul. If this message is not successful in diverting man from his selfish desires or harmful plans; if the ears of the soul are too dull to hear the sound of the still, small voice; then God speaks yet once again to the wrong-doer, through the channel of the ear. He opens the ears. He sends a messenger of truth with a verbal message of warning, or the printed page, with light and knowledge, and thus the divine voice is supplemented by the human in God's effort to save man from destroying himself by his continued transgression. And Heaven's purpose in all this is shown by verses 17 and 18: "That He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword."

The Scriptures instruct us, when we see a brother in the wrong, to go to him personally, and lay the matter before him, seeking to show him the error of his way; and so God deals with the wrong-doer. He speaks to him first by His own Spirit, in the inner sanc-

tuary of the heart; but if man will not hear, then He brings additional influence to bear upon him, just as the Scriptures instruct us, when our brother will not hear us alone, to take two or three with us at the time of the second interview. And then, it will be remembered, we are told, if he refuses to hear us, we are to bring the matter before the church; and so our Father above, having spoken to man twice, without succeeding in changing His course, next brings the matter before the world. Suffering, pain, and affliction overtake the wrong-doer. The story of this third message—heaven's last warning to the soul—is told in verses 19 to 22: "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it can not be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers."

So we see that if God's first message, by the voice of the Spirit, and the second, by the voice of the human messenger, are not sufficient to warn man of the dangers of his transgression and the evils of persistent disobedience, then God has a more effective way of speaking to the sinner. "He is chastened also with pain upon his bed." The pleadings of the Spirit within have been ignored; the laws that govern the health of soul and body have likewise been ignored; and now the Lord speaks in a language and in tones that every human being can understand,—the language of pain and suffering. So, in a certain sense, every pain that man is called upon to endure is the voice of God to his soul. God expects us to be able to understand the language of pain, and to decipher the meaning of disease; for, ordinarily, human suffering is Heaven's last message to the man. We need the kind of spirit and discernment that Daniel had, which enabled him to read the handwriting on the wall, so that we shall be able to read the handwriting of disease in human experience, be able to translate the language

of affliction, and thus, by the things which we have suffered, learn obedience. These verses tell the story of dyspepsia, emaciation, pain, and acute suffering. These physical pains and mental anguish are all the thunder tones in which God is speaking to a soul that has refused to listen to the whispers of the still, small voice. These things, which we so often term disease and disaster, are but the efforts of an all-wise God to save His erring creatures from destroying themselves. The very consequences of disobedience are in themselves a divine warning of the ultimate destruction that is involved in transgression.

Now we come to verses 23 and 24: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness ('to show unto man what is right for him,' R. V.); then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom."

Those who understand the true relation between sin and suffering, who understand that sickness is an effect and disobedience the cause,—those who are able to interpret the language of disease and the significance of pain and the meaning of affliction, are evidently scarce; for Inspiration represents them as but "one among a thousand." But it is the privilege of every Christian to thus be an interpreter of the voice of God as it speaks to those who are sick in soul or body. This interpreter must endeavor to show the afflicted soul that his sufferings of to-day are but the echo of his transgression of yesterday. He must seek to show the relation between cause and effect, between transgression and penalty. He must point out that affliction, whether physical or spiritual, is neither the mysterious dispensation of Providence, nor an evidence of divine wrath or anger, but that it is in itself Heaven's last effort to correct a wrong-doer. This interpreter must show the sinner that in transgression he has "perverted that which is right," that it has profited him nothing, that he has sinned, and thus bring the sufferer to the place where all his afflictions, whether physical or

moral, will become the means of leading him back to the pathway of right, from which he has strayed, and, as a consequence, brought upon himself all these painful experiences.

It is very often quite difficult to trace all the connections between cause and effect. It often appears that we are called upon to suffer much for which we have not consciously sown; for, in a certain sense, every man is sharing the penalty resulting from the wrongdoing of preceding generations. We can only see through a glass darkly what God is doing, yet this should not for one moment lead us to doubt either His wisdom or His love.

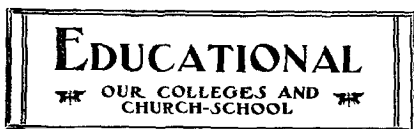
If man does not know what is good for him, the greatest missionary work in his case consists in instructing him how to eat, drink, and live in general so as to reap the harvest of health, instead of that of disease and affliction. And this is the work of the interpreter, or the "one among a thousand." So, if the representative of God, the messenger of truth, the interpreter of the meaning of pain and affliction, shall succeed in pointing out to the sufferer the folly of transgression, and lead him to sincere and thorough repentance, this is the encouraging promise that God has given:—

Verses 24 to 30: "Then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth; he shall pray unto God, and He will be favorable unto him; and he shall see His face with joy; for He will render unto man His righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

If the wrong-doer has sincerely repented, and truly purposed in his heart to cease to do evil and learn to do well; if he has sought

forgiveness for his sins, and is looking to Christ as the Saviour and the keeper from the guilt of sin and the power of sin, the Father says concerning this soul, "I have found a ransom." What a privilege every Christian has of thus being an interpreter of humanity's sorrows and sufferings and pointing sinners to their ransom, even to "the Lamb of God, that taketh away the sin of the world"! But it must be remembered that every penalty for sin designed by God to correct the sinner, if it fails to produce repentance, will ultimately become a destroying power to the wrong-doer, and thus it is with all disease. Our afflictions, had we understood their meaning and searched out their cause, would have produced a spirit of obedience to divine law and a desire to be in harmony with divine order. But, failing of this influence, our afflictions are stepping-stones to the grave.

W. S. Sadler.



#### A Letter to the California Church-School Teachers

Dear Teachers: The reports for the first month are coming in quite promptly, though a few have not been heard from as yet. Now another word with reference to the accuracy of these reports. The first one absolutely correct is yet to be received. Yet it is a very simple matter to add, subtract, multiply, or divide correctly. There is no reason that I can think of why a teacher of these simple processes should not be able to perform them correctly herself. Yet not all of the errors are errors in accuracy; some are errors in principle.

I will repeat some of the points to be noticed in the making out of the monthly statistics:—

1. "New pupils" are all who enter (E) after the first day of the term.

2. The "total number enrolled" is the whole number of names on the register, whether members at time of making report or not. It includes number of original first-

day members and "new pupils." The total number enrolled in each succeeding month should show an increase over that of the preceding month by a number exactly corresponding to the number of "new pupils" for the month.

3. Attendance should be marked truthfully and carefully. No pupil should be given credit for attendance on a day in which there is no school; in other words, holidays, legal or otherwise, should not be marked as days of school, whether they are to be made up or not, or whether teachers are to receive pay for same or not. The reports must show the actual truth as to the number of days taught and the number of days, or, rather, half-days' attendance.

4. The "average daily attendance" for each week should be obtained by footing up the "one-half days' attendance" column for that week and dividing said footing by ten, that is, "drop in decimal point." The sum of the four weekly footings should agree with the footing of column A. To obtain the average daily attendance for the month, simply point off one decimal place in footing of column A and divide by 4, which is the same as dividing by 40 half days in the school month.

N. B.—In case a holiday should occur in any week, then do not divide the footing of the column for that week by 10, for there will not have been ten half days of school that week; but on the contrary divide by the actual number of half days taught that week. If there have been four days of school, then divide by 8. Let all fractions be decimal and correct to tenths. In cases of this kind, where there has been any week of less than ten half days, then the sum of the four weekly columns will not correspond to the footing of column A. To get the correct average daily attendance for the month in this case, divide the footing of column A by the actual number of half days taught.

5. All tardiness should be recorded and entered in report, whether excused or not.

6. "Average number belonging" for the month would be found in the same way as explained above

for average daily attendance, that is, divide the footing of column B by the actual number of half days taught. Of course, where this number is 40, then drop decimal point, and divide by 4. In this case the sum of the four numbers in columns 1, 2, 3, and 4, and line b will be the same as the footing of column B. This is a test of the accuracy of the work.

Just another word in regard to the time of making the records. All entries in the register should be made at once. Do not trust to memory. Keep register on desk, and use at the proper time. Use Part II for class records and for results of examinations; that is what it is for. Let us be faithful in our work.

Respectfully,

J. S. Osborne,

Supt. Church-schools.

Healdsburg, Cal., Nov. 16, 1902.



#### Medical Work in Salt Lake City

We have a needy field here, and yet one that is hard to work, as proven by workers trying the field, and then going elsewhere; by workers refusing to undertake the work here, and by the slow progress our work has made during the past year. Sometimes it was rather discouraging, but we have stood firm for the principles of the gospel of health, and during the past two months have begun to see our work make more rapid progress. We plant the seeds of the gospel of health in our patients' minds and hearts and, as far as possible, in their lives.

We teach them the whole truth. Diet is one important factor, and we teach it to them straight, both by precept and example,—no meats, tea, coffee, condiments, alcohol, or tobacco. The more strict we are the better they like our principles, and they get better results from our treatments.

As one patient begins to improve by obeying the laws of his being, he sends his friends to us, and so our work is being adver-

**MISSIONARY WORK**

**The Book Work**

**CALIFORNIA CONFERENCE  
Report for Two Weeks Ending Nov. 14, 1902**

MARVEL OF NATIONS		Orders.	Value.
M. S. Drake, Fresno.....	25	\$	37 50
C. B. Secord, S. Francisco...	32		48 00
C. N. Miller, Bakersfield.....	11		16 50
GREAT CONTROVERSY			
George Cary, Marysville.....	1		2 50
HOME HANDBOOK			
J. J. Hill, Fresno and Sanger.	5		24 00
C. N. Miller, Bakersfield.....	2		10 00
DESIRE OF AGES			
Jessie Young, Sacramento.....	5		19 00
Ella White, Sacramento.....	5		19 75
HOUSE WE LIVE IN			
C. N. Miller, Bakersfield.....	12		8 00
Ella M. White, Sacramento...	10		7 50
Jessie Young, Sacramento.....	3		2 25
Total.....	III	\$	195 00
Miscellaneous sales.....			62 75

**A Golden Time**

We have reached the autumn of the year. Nearly all of the various crops of the year have been gathered in. Prices for all farm produce are good. Grain, hay, eggs, and poultry are bringing extra good prices. Wages for all kinds of labor are good, and the whole land is in a state of prosperity. Thus it is a good time to sell books. Money is quite plentiful, and people expect to spend more or less during the fall of the year. Then Christmas time will soon be here, and thousands of books will be bought for presents; and why should they not be books which contain the gospel of Jesus Christ, the special message to the world at this time,—reading matter that will be for the eternal good of those who buy it?

How many times we have heard such expressions as the following: "I wish you had come around sooner; I have just ordered some books for Christmas presents, but I would much rather have yours"! Of course, we can not reach all homes in time to get their Christmas orders, but we can reach many of them in time. And then we can persuade many who are expecting to buy some useless article to get a good book in its place.

It is truly a golden time to work, and I hope there will be a large number who will improve the opportunity. Many who were very busy during the spring and summer have more time to spare now, and if they would go out and spend it in carrying the precious truth to their neighbors and others, they would do a grand work for the Master, and souls would be saved in the kingdom of God through the seed thus sown. While business is good and the outlook is encouraging, we have something which is better than all that; we have the Lord Jesus with us, and He has all power in heaven and in earth; therefore we can have success right in the face of difficulties and hard times. We know that now is the time for this message to go to the world. Yes, it is time for us to hasten in the work; therefore let us go forth full of courage and zeal, doing all we can, for the autumn is rapidly passing away.

S. C. Osborne.

**A Great Opportunity**

I find that there is often much hesitancy about trying to sell "Christ's Object Lessons," for the reason that many of our people do not know how to go at it. This very fact is the best proof that our professedly missionary people are sadly inefficient in the very work for which we are supposed to be best prepared. While we feel that the Lord would teach them the best ways for them to labor, if they did but exercise what little faith they might possess, yet a few suggestions may encourage them to make an attempt.

The Lord has said this book can be sold. Then it certainly can. He has likewise said that every one should have a part in it, from which it follows that every one can sell "Christ's Object Lessons."

"But I have no time."

"Why so?"

"Because I am so closely confined to my office that I have no chance to get out and canvass."

"Who said you had to get out to canvass?"

"Well, I don't see how one can

tised by living epistles, known and read of men.

Our treatment appliances are few, and we have no nurses with us to help us in our work, but standing firm for principles has won for us a good class of patients.

Our office and treatment rooms are located in one of the largest business blocks in the city.

Rents and living expenses are high here, but we have managed to make the work self-supporting during the past year. We hope to be able as our work increases to add more treatment appliances, and in the near future to employ some nurses to help us in the work.

We are of good courage in the work, and expect to see our work progress more rapidly during the coming year.

W. L. and Eva M. Gardner.  
Nov. 10, 1902.

**Donations to San Francisco Dispensary**

Receipts reported to Nov. 3, 1902, \$1,221.04; electric light rebate allowed, \$25; Mrs. Kennedy, \$5.00; Woodland Church, \$3.50; Young People's Society of Healdsburg, \$2.00; Mrs. Ayheus, \$1.00; Mrs. W. Hartwig, 25 cents; Mrs. E. Babcock, \$1.00; Mrs. A. C. Bainbridge, \$1.00; Mrs. Rachael Haslem, \$2.00; Wm. Hartman, \$2.00; H. C. Matthews and wife, \$2.00; J. C. Miller and wife, \$2.00; W. A. Morris, \$1.00; B. J. Pope and wife, \$1.00; Henry Haslem and wife, 50 cents; Mrs. Edith Speedie, 30 cents; total to date, \$1,270.59.

E. E. Parlin,  
Nov. 30, 1902. Treasurer.

The following list of donations to the San Francisco Dispensary Fund was, by oversight, not printed in its regular order:—

Previously reported, \$877.16; Miss Minnie Massoll, \$25; Mrs. Mary A. Shaw, \$5.00; Mrs. S. A. Hill, \$1.50; H. E. Philbrook, 50 cents; Young People's Society of Crows Landing, \$2.50; Young People's Society of Oakland, \$3.50; miscellaneous, 66 cents; Young People's Self-denial Fund, \$100; total to date, \$1,015.82.

E. E. Parlin,  
Sept. 25, 1902. Treasurer.

sell 'Christ's Object Lessons' otherwise."

"But if the Lord has said you can sell it, and your time is so taken up that you can not get out to canvass, it is certain that you can sell it some other way. The thing, therefore, for you to find out is how He wants you to sell."

This is the very thing the Lord has been showing the earnest souls that have asked Him for counsel.

Here is a sister who takes in washing, working hard from morning till night. A splendid opportunity! She is meeting people every day. If she hasn't time to canvass them, she can loan them a copy of the work, at the same time handing them the pamphlet containing the printed testimonials and the other leaflet, "To the Friends of Christian Education." Ask them to give the book a thorough inspection. The Lord has singularly blessed this plan. Surely no one would ask to do less. If we are ashamed of the Lord and His business, let us quit it forthwith,—not quit the Lord and His business, but quit being ashamed.

The busy doctor can loan books to the families he visits and to the people who come to him. The busy clerk or office hand can step into a house on his way to or from work, leave a copy, with these pamphlets, explain in three minutes the whole purpose, and ask them to look the book over. The farmer going to town may do the same. Let us open our eyes, brethren and sisters, and we will see a thousand opportunities which as many petty excuses have concealed.

To the busy and the timid the Lord has given success with this plan of work.

In places where the people are hard to get access to, another plan has been adopted with good results. It is to begin with tract work, as suggested in "How to Use Tracts," and in a week or two, when acquaintance with the persons has been made and access gained, the book may be introduced.

If any of the pamphlets men-

tioned above are wanted by you to assist in carrying out any of these plans, write us. Let every effort be put forth between now and Christmas. The time is most opportune. Let us remember in adopting any of these plans that the Lord will not lend so much aid to the strong as to weaken them. That character may be strengthened, God encourages exertion, not idleness or shirking. The purpose of the Author and Finisher of our faith is not merely to sell books. He could sell a million a day; but let us remember that character is what He is aiming to develop. Do not think therefore that He will do for us what we can do for ourselves. For me to solve the problems in arithmetic for my child and to do his chores would mean to weaken him in mind and body. So, for the weak, God adds large results to their little effort; to the strong, the largest results to their largest efforts.

Let us remember that we so labor with Him; not that He is to do all the work or more than His share.

J. A. L. Derby.

### The "Object Lessons" Work

In various parts of this Union Conference efforts are being put forth to close up the "Object Lessons" campaign, which was started a few years ago. In another column will be found a report of the work in the Western Oregon Conference.

Elder W. B. White, president of the Montana Conference, has addressed the brethren in that field as follows:—

#### THE LAST FINAL BATTLE

"This fall our people all over the state are making the last final battle to complete the 'Object Lessons' work. Those who are starting out with faith and courage are having good success, and God is blessing their effort. The quota of the Montana Conference was 2,160 copies. The most of these are now sold, but a good many are yet in the hands of the people. Now is the best time of the year to make the last closing effort. Will all lift now, right now, before

the holidays, that the work may all be done, and the money in before the opening of the new year?

"If each one will now dispose of the few books they may have in their homes, and send in the money, it will not be long before the jubilee song of freedom can be sung throughout Montana. All that remains now is for each one to do faithfully and quickly his part, and the battle is won. It is very easy to procrastinate in this matter of 'Object Lessons,' but now, brethren and sisters, is the time to strike, if it is ever going to be done. We feel intensely anxious on this point, that all the work should be finished in the next two months, for soon God's 'set time' for this work will be past, other lines of work will be demanding our attention, and then it will be hard to take up this work again. Who will act at once in this matter, that Montana may be free by January 1, 1903? A united pull now will bring the victory. It must be done, brethren and sisters, and now is the time. Who will go out and by courage and faith get the victory?"

In the Upper Columbia Conference Prof. J. C. Rogers is taking the lead in their special campaign, and the plan is to close up the work by January 1, 1903. Of the quota of books for this field, 9,216, some 5,190 books had been sent out up to November 1, leaving 4,026 books still to be distributed. In some districts of the Upper Columbia Conference the work has been completed, and how these brethren took hold of the work is given in the following lines:—

#### HOW THE CAMPAIGN WAS FINISHED IN OUR DISTRICT

"The northern part of Idaho was my field to work with 'Object Lessons.' I have been asked to hand in a report of our work in this part of the Lord's vineyard.

"It was not by might nor by power, but by the Spirit of the Lord, that we did what we have done. When I first reached my territory, it seemed to me that the work was not going at all. The following Sabbath we had a meeting, and the Lord came in, and by His Spirit broke the barriers

down, so that the brethren came forward to bear their part of freeing the college from debt. The remainder of the work in this territory went steadily forward, the brethren taking their quota of books, and becoming personally responsible for their sale, and it was not long till most of the brethren were ready to pay for their books, whether they had sold them all or not.

"Only two Sabbath-keepers live at one of the places in this district, but these two took and paid for fifty copies of 'Object Lessons.'

"As I look back over this summer's work, I feel that it has been a precious one to me, because I know that the Lord has been near, and that to bless. I was anxious to share in the experience of selling this book to the people of the world, so when the books had all been placed in the hands of the brethren, I canvassed as I had opportunities, and have succeeded in selling fifty-four books.

"W. R. Smith."

"At our camp-meeting at Pendleton I became personally responsible for the books to go to my district. My wife and I went to our district, and placed the matter before the members, and read what the Testimonies say about the work, and told them that we had become personally responsible for all the books to go to that district, and we expected to pay for them, if we had to sell everything we had to do so. We asked them then how many would take their quota of books, or more, and pay for them by September 1. Some took their quota, some more, and some would not take any at all, and others were gone, and we could not find them.

"We visited all the churches in our district, and got the members to take all the books we could, and then we had almost 200 books left on our hands. We fixed up a wagon, and put our books in it, and started out through the country, selling books through the day and camping at night. It was just before harvest, the poorest time to sell books, but we knew we had to pay for them, so we kept on with the work until we sold 164 books ourselves, and we found a few

scattered Sabbath-keepers, who took some; so our books were disposed of. We would go out away from the churches, canvassing on one, two, or three-week trips, through the dust and heat, and return and tell our experience, and spend the Sabbath with the church, and start out again. Though we set the first of September as the time that all the books should be paid for, yet there were several who were not prepared to pay for their books by that time, so on September 10, when we sent in the money to balance our account, we had to advance \$145 of our own money to close up our work. We have collected most of this amount since that time. "J. A. Holbrook."

"In my last report I was at Fruitland, Wash. From there I went to Myers Falls, and by visiting all the brethren and holding some meetings with them the most of them decided to take their quota of books. After this I found I had several books on my hands to make the full quota for my district, but I soon disposed of them. Then the most serious question of all confronted me, 'How shall I close up this work?' I well realized that I arose to my feet at our last camp-meeting, signifying that I would be personally responsible for the full quota of books assigned me, and I well knew that if my word was worth anything it meant financially responsible, as well as morally responsible. So I set about the work in this way: When I went to my district I talked 'Object Lessons,' I preached 'Object Lessons,' and showed that God had spoken and had devised this plan, and the only question for them to decide was, 'Do I believe God, and am I ready to obey Him?' When they saw these points, most of them were ready and anxious to cooperate with the Lord in this grand work, some taking more than their quota. I told them that I had become personally responsible for the entire district, and proposed to see that the college received \$7.50 for every member in my district, whether they sold a book or not, and asked them to become personally responsible to me for their quota. They agreed

to do this, and I delivered them their books. I stayed with them, helped them finish their work and plan how to raise the money to pay for their books, and helped them to sell them; I went out into the field with them, and was one with them in their work.

"I believe this principle, if followed out, will bring success to this grand 'Christ's Object Lessons' campaign. I also felt that the work was so important and the time so precious that visiting at home should not be thought of until my work was finished, that I should stay right by the work, and press the battle till the victory was won.

"October 30 I turned over to the tract and missionary society \$7.50 in cash for every member in my district. In order to do this, I advanced \$95.50 of my own money, but this amount will be sent to me within the next sixty days. The reason that I advanced this amount is that I desire to begin a series of meetings, and I knew it was not expected any one should leave this work until he had completed what had been assigned him. W. S. Holbrook."

The California Conference is making a special effort to place the balance of its quota of books in circulation. The students of Healdsburg College did excellent work during one week last spring in circulating "Object Lessons," and their interest has been awakened again. The week beginning December 1 is to be at their disposal for another effort in this line. The teachers will accompany the students to the various fields that have been selected, and will labor with them in their work. All of the churches have been invited to cooperate in this grand movement, and place in circulation as many books as possible during this month.

Without doubt, the present season is the opportune time for the completion of this work, and every one should take hold of it with a firm determination to labor on until the jubilee song of freedom is sung, and we have learned the lesson God would have us obtain from this special course of training in the Master's vineyard.

# PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

PACIFIC UNION CONFERENCE OF SEVENTH-  
DAY ADVENTISTS

1059 Castro St., Oakland, Cal.

Subscription Price, Fifty Cents a Year

Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

December 20 to 27 has been appointed as a week of prayer.

Elders W. T. Knox and A. T. Jones returned from Battle Creek, Mich., November 30.

Prof. J. A. L. Derby has been asked by the California Conference Executive Committee to take charge of the "Object Lessons" campaign in the conference. He has entered upon his labors.

Elder C. D. M. Williams writes that he has held two meetings in Maine, Arizona, which have awakened quite an interest. He also visited Flagstaff November 17, where he held two meetings, and one person was received into the church.

On November 27 Brother Walter Halliday, of California, took the train for New York, from which port he will sail for England, to his future field of labor. On account of sickness he was unable to accompany the large party of workers from California.

The company of workers from California for the European field expected to sail from New York November 26. In another column will be found an interesting report from Elder Corliss, telling of the missionary meeting held in Battle Creek, Mich., November 22.

Elder W. L. Black is planning to begin work in Nogales, Arizona, at an early date. Nogales is in the southern part of Arizona, on the Mexican line, hence presents a large field for labor among the people who speak a dialect of the Castilian language.

The winter quarter of Healdsburg College begins December 17. This is a favorable time for students to enter. Those intending to come should correspond with the president, M. E. Cady.

## A Seed That Grew

The following is a letter which we have just received from a gentleman in Texas:—

"I received the tracts, and am well pleased with them, especially the one on the Lord's day. I have a book written by Waggoner, entitled 'From Eden to Eden.' I find it to be the best work I have ever read on that line, and have decided to keep the Sabbath from now on."

This gentleman goes on to ask us various questions concerning our truth, and seems to be intensely interested. Dear reader, are you sowing such seed as this?  
H. H. Hall.

## The Week of Prayer

Once again we are nearing the close of a year, and, as we review the experiences through which we have passed in 1902, we can not fail to see that the Lord has been very gracious to His people. This has been especially noticeable in the Pacific Union Conference, for while in many portions of the world there have been serious labor troubles, suffering, and dire calamities, yet peace and prosperity have been our portion. From all our local conferences encouraging reports have been coming, speaking of success attending the workers, of a goodly number of churches that have been established as memorials of God's truth, and of a revival of the missionary spirit among the people. The effects of this have been seen, not only in the awakened interest in our home missionary work, but also in the work in the distant fields. In every conference some substantial token of this interest in foreign mission fields has been given by sending men and means to carry the truth beyond their own borders.

All, however, must be convinced that only a beginning has been made. The times in which we are living, the rapidity with which all things are being prepared for the closing scenes of the conflict, the great responsibility that rests upon each individual as a custodian of the last message of mercy, God's saving message, calls for a consecration from each one that has not yet been ours.

In a few days we will have reached

the time set apart by this denomination as a special season of prayer. These seasons never should be permitted to become formal services, but should be occasions of great blessing to us. Shall we not make this week of prayer an occasion for earnestly seeking God for ourselves and the work of the gospel? The Lord is opening doors everywhere. The cries for help are heard from every land, and must not be permitted to go unanswered. Our only hope, however, that this generation shall witness the coming of the Lord is that we ourselves shall know that we are just where the Lord wants us to be, and are having the experience He has for us. This calls for perfect consecration on our part.

May this then be an occasion to the people of God that will mark a new era in our history and work. Let each one plan to make it a special season for prayer and seeking God. In our consecration let there be no holding back part of the price, but let the surrender be full and complete.

W. T. Knox.

## Notice to California

The Legislature of this state will meet in January, and we desire to supply each one of the 120 members with the "Sentinel" for five months, and other important literature. This will take some means, but we know our brethren are interested in the movement, and will gladly donate to a fund for this purpose. We have ordered the papers; so let the contributions come in. Address California Tract Society, 301 San Pablo Avenue, Oakland, Cal.

## Obituary

Matlock. — Sister Betsey A. Matlock, aged 82 years, and 11 months, died of old age, in Stockton, California, November 24. She embraced the present truth some fifteen years ago, and was one of the charter members of Stockton church when it was organized. Funeral service was conducted by the writer November 26, assisted by Brother J. Ernest Bond.  
J. N. Loughborough.

## For Sale or Exchange

Sixty acres of upland, including five acres of orchard, under fence, good house, and outbuildings, 14 miles from Chico, Cal. Will sell on easy terms, or exchange for property near one of our colleges. For further particulars address Elder C. N. Martin, John Adams, Butte County, Cal.