

PACIFIC UNION RECORDER

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

VOL. 2

OAKLAND, CAL., JANUARY 15, 1903

NO. 12

THE CHURCH

A Prayer

I have been little used to frame
Wishes to speech, and call it prayer;
To-day, my Father, in Thy name,
I ask to have my soul stripped bare
Of all its vain pretense—to see
Myself as I am seen by Thee.

I want to know how much the pain
And passion here its powers abate;
To take its thoughts, a tangled skein,
And stretch them out all smooth and
straight,
To track its wavering course through sin
And sorrow, to its origin.

I want to know if in the night
Of evil grace doth so abound,
That from its darkness we draw light,
As flowers do beauty from the ground;
Or if the sins of time shall be
The shadows of eternity.

I want, though only for an hour,
To be myself, to get more near
The wondrous mystery and power
Of love, whose echoes, floating here,
Between us and the waiting grave,
Make all of light, of heaven, we have.
—Alice Carey.

A New Year's Letter

Elmshaven, Sanitarium, Cal.,
Jan. 4, 1902.

My dear Brethren and Sisters:
The old year, with its burden of
record, has passed into eternity,
and the new year has begun. Let
us gather up the treasures of the
past year,—our remembrances of
God's goodness and mercy,—and
carry them with us into the new
year. Let us brighten the future
by the thought of past blessings.

"Work out your own salvation
with fear and trembling. For it is
God which worketh in you, both to
will and to do of His good pleas-
ure." Let us cooperate with the
Lord Jesus. Only thus shall we
be able to accomplish our part of
the work. He is our efficiency.
He will give us power. Let us
plant our feet firmly on the plat-
form of eternal truth; then we may
know that over us is the protection
of God.

Oh, what wonderful blessings
and opportunities God has in store
for those who wear Christ's yoke!
Trouble comes to us because we
manufacture yokes for ourselves,
refusing to wear the yoke of Christ.

"Being justified by faith, we
have peace with God through our
Lord Jesus Christ." To be jus-
tified means to be pardoned. To
those whom God justifies He im-
putes Christ's righteousness; for
the Saviour has taken away their
sins. They stand before the
throne of God justified and ac-
cepted. They have crucified self,
and Christ abides in their hearts.

My brethren and sisters, during
this new year let there be among
you no accusing. This is the work
of the enemy. If he can lead pro-
fessing Christians to accuse and
condemn, he is served as he de-
sires to be. Let no one, by yield-
ing to feelings of envy, weaken the
hands of his brother, so that the
work entrusted to him is marred.

Be very careful how you carry
reports. Often what you tell to
others, though seeming to you to
be truth, is misrepresentation.
Thus false conclusions are formed.

Thread after thread of misrepre-
sentation is woven into the web,
until the pattern is spoiled. Oh,
how many hearts are grieved and
wounded because of statements
made by those who do not really
know that what they report is
true! How much pain is caused
by cruel handling of reputation!
The course of those who utter
the slander would be just as dark
if represented as they represent
the course of the one whom they
are accusing.

I ask you to study the eight-
eenth chapter of Matthew and the
thirteenth chapter of first Corin-
thians. Pray earnestly for grace,
and then prepare your hearts to
receive the answer to your prayer.

We are being tested and tried.
May the Lord of heaven shut us in
with Him, that the wicked one may
have no power over us.

Often, when the Lord works
upon a certain man's mind to do
certain things for the advancement
of His work, another man thinks
that he can see defects in his
fellow-worker's efforts. Let him
keep to his own work. The Lord,
who sees the end from the begin-
ning, will fulfil His purposes. He
will unite with the one to whom He
has entrusted His work, and will
bring about its accomplishment.
He knows just what is needed.

Christ is the great Master-
worker. We are laborers together
with Him. He has a right to give
each one his work. And let each
one be sure to do the work given
him. He who neglects his definite
work for the work that some one
else has in charge is out of place.

Thus time is lost, confidence abused and shaken, and the work hindered. When we learn to attend closely to our own work, the Lord will help us, and all parts of His cause will move in harmony.

Ellen G. White.

Thomas

Thomas has a place among the apostles, inferior, indeed, to John and Peter, yet an important one. He represents honest, earnest, inquiring, truth-loving skepticism, or that rationalism which anxiously craves tangible evidence, and embraces it with joy when presented. This is essentially distinct from the worldly, frivolous skepticism of indifference or hostility to truth, which ignores or imposes the truth in spite of evidence. The former wants knowledge in order to faith; the latter, knowledge without or against faith. The inquiring spirit of Thomas, having a moral motive and spiritual aim, is a wholesome, propelling principle in the church, and indispensable in scientific theology; it dispels prejudice, ignorance, and superstition, and promotes knowledge and intelligence.

Yet, practically and spiritually, it is defective as compared with the child-like spirit of faith with which alone we can enter the kingdom of heaven, and hence it is gently rebuked by our Lord. For salvation we must go to Christ, not as reasoning logicians, or learned theologians, or pleading lawyers, or calculating merchants, but as the child goes to the mother's bosom, as heart goes to heart, and love to love.—with unbounded confidence and trust. Faith is the true mother of true knowledge in divine things, and even in philosophy, which starts in love of wisdom, and consequently implies its existence. It is only in a very qualified sense, in matters of historical inquiry and philosophic and scientific research, that doubt may be called the father of knowledge.—Philip Schaff, D. D.

“Take heed, and beware of covetousness.”

Coming to Christ

Coming unto Him is coming to a personal decision concerning Him. I say to myself, “If He be a Saviour and I a sinner,—a sinner needing just such a Saviour,—why should I not accept Him? I will. I will take Him at His word. He is mine. This is now settled. He gives an invitation. I do now accept it. He makes a promise. I do now believe it. I will believe it. It is a ‘transaction’ between the infinite and loving Father and a poor, finite, helpless sinner. I rest in His Word. I rest in Him.”

“‘Tis done, the great transaction’s done;

I am my Lord’s and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.”
—John H. Vincent.

Hurried Devotion

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day’s work that we hustle the children together. We get half through the chapter before the family are seated. We read it as if we were reading for a wager. We drop on our knees, and are in the second or third sentence before they all get down. It is an express train, with “Amen” for the first depot.

We rush for the hat and overcoat, and are on our way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better have given them a kiss all around; it would have taken less time, and would have been more acceptable to God and them.

Family prayers often fail in adaptedness. Do not read, for the morning lesson, a genealogical chapter, or about Sampson’s setting the foxes’ tails on fire, or the prophecy about the horses, black and red speckled, unless you explain why they were speckled. For all the good your children get from such reading, you might as well have read a Chinese almanac. Rather give the story of Jesus, and

the children climbing into His arms, of the lad with the loaves and fishes, or the Sea of Galilee dropping to sleep under Christ’s lullaby.

Stop and ask questions. Make the exercise so interesting that little Johnny will stop playing with his shoe-strings, and Jenny will quit rubbing the cat’s fur the wrong way. Let the prayer be pointed, and made up of small words, and no wise information to the Lord about things He knows without your telling Him. Let the children feel they are prayed for. Have a hymn, if any of you can sing. Let the season be spirited, appropriate, and gladly solemn.—Christian Herald.

God Never Wastes “the Barley Loaves”

There lived in an English town a little old woman seventy years of age, poor, and feeble. A sermon on foreign missions so fired her enthusiasm that she went and offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies from her very scanty earnings, anxious to do something for the missionary work.

In that same place there lived a rich young nobleman, who cared more for his dogs than for religious enterprises. He at length heard of the old lady and of her singular zeal and self-denial, for it became the talk of the community. He went to see her one day. He found her in tears, utterly disappointed and discouraged. She said that people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings. “My barley loaves are worthless,” was her despairing cry.

That very night she died. The next day found the young lord sitting silent and alone, with his head bowed, held by his hands. The Spirit of God was moving on his heart. The result was that he that night wrote a letter offering himself as a missionary to Africa.—Baptist Commonwealth.

THE FIELD

WESTERN OREGON

Week of Prayer in Western Oregon Conference

MONITOR

"The week of prayer just passed has been one of refreshing to those in the church here. Some feel to consecrate themselves anew to the service of God. Brother Cole was with us Monday and Tuesday, and worked up an interest in the sale of 'Christ's Object Lessons,' in connection with the readings on Service.

"Librarian Monitor Church."

BLACHLY

"In regard to the week of prayer, would say that we had excellent meetings. All that attended are encouraged to go forward with renewed energy, and make the new year a year of seeking the Lord. While we can not continue the meetings, on account of high water, I believe this year will mark a new era in the lives of some. There is personal work being done for the backsliders, and we already see good results. . . . I am led to wonder if my heart is right. Oh, I must have a deeper work of grace in my heart!

"Member Blachly Church."

ROYAL

"Will say that the week-of-prayer meetings began as recommended. . . . The meetings during the week were good. Elder T. H. Starbuck was present during the last three days of the meeting. His influence and labor among us were much appreciated. On the last day of the meeting the people gave of their means as they were able, and the rich blessing of God filled their hearts.

"Elder Royal Church."

ASHLAND

"Our week-of-prayer meetings were very lightly attended, but we prevailed with the Lord, and obtained the blessing. On Thursday

the Lord came very near. It was one of the best meetings that I ever experienced. When an opportunity was given for testimonies, every one present was up and not only willing, but anxious, to tell what the Lord was doing for him. The readings were so good this year! Our church has been greatly refreshed and our hearts revived. All have reconsecrated themselves to the work. We realize that God has great things for His people at this time, for which we are so thankful.

"Elder Ashland Church."

JACKSONVILLE

"There were only seven of us at the meetings most of the time. Brethren Cole and Johnson were with us part of the time. We had a good meeting. Our people made confession of their faults, and we all consecrated ourselves anew, and are determined to live better lives in the future. We enjoyed the readings, and \$5.50 was raised for the annual offering.

"Elder Jacksonville Church."

NEWBERG

"The week of prayer was observed by the Newberg church. Although few in number, we met each day. . . . We realize more than ever before that it is good to take time from the busy cares of life to seek the Lord, and to search our own hearts, to know how we stand, and trust that during this week of prayer we have gained a better preparation for service than we have ever had before. In the afternoons some spent a part of the time in selling 'Object Lessons' and in other missionary work. The offering here was \$27. Our courage is good; our chief aim is to be found doing service for the Master when He shall come to claim His own.

"Member Newberg Church."

ROSEBURG

"Our church rallied to do a good work before the week of prayer, and Brother — held some meetings in town, which resulted in five taking their stand on the Sabbath question. . . . And, as we were already enthused with mis-

sionary work, there was no special interest developed during the week of prayer, which, however, was enjoyed by all. Our faith took hold of the promises of God, and all are of good courage. We received \$10.50 annual offerings, and may receive more at quarterly meeting. . . . The 'Christ's Object Lessons' work is onward here. "Librarian Roseburg Church."

WOODBURN

"The week of prayer at Woodburn was a profitable season with us, the meetings being enjoyed by all who attended them, all testifying to the goodness of the Lord in bringing us together and enabling us to learn more fully our relation to each other and to our blessed Lord and to the service to which He calls us at this time. . . . Although the company was not large, yet all who could come were present at most of the meetings. The last Sabbath's meeting was much enjoyed, the meeting being followed by a social meeting, in which all the members expressed themselves as being greatly blessed and profited by the readings and meetings. A liberal offering was also made.

"Elder Woodburn Church."

MONTAVILLA

"The week came and went, and left rich blessings among us. Many said it was the best week of prayer we ever had. Three backsliders took a new stand, and another one requests baptism. There was a good attendance, and those that did attend took a new stand for a nobler and higher life. We are all of good courage.

"Leader Montavilla Church."

The above are some of the testimonies that I have received from churches in the Western Oregon Conference as to the results of the week of prayer with them. Space will not allow many others of a similar character that I have at hand. We are glad that these seasons of devotion come as they do to us, and, too, that many of the people of God are observing them, not as a mere form or custom, but as a season of God's own appointment, when the united petitions

of His people bring them upon a higher plane and into closer relations with Him whose power for the accomplishment of the work we have in hand awaits our demand and reception, and who will give it to us according to the exercise of faith.

The meetings here in Portland were characterized by a good degree of earnestness, and, although they were not as well attended as we had hoped they would be, and as we think they ought to have been, still good results followed to those who were present. Differences were put away from between members of the church, and souls, by acknowledging faults and their lack of faithfulness in the work of God and in the doing of His will, and also by seeking earnestly for His blessing, found a closer walk with Him. We are more fully assured every day that the Lord has a greater care for His people and work in the earth than we have heretofore appreciated. "Onward" and "Anywhere for service" are the mottoes for the faithful soldier now.

F. M. Burg.

Eugene, Royal, and Roseburg

From November 20 to December 30 I labored with the churches at Eugene, Royal, and Roseburg, Oregon. An earnest effort was put forth to secure the sale of the rest of their quota of "Christ's Object Lessons." In all these churches I found the conditions such as to make their work very difficult; but, through the blessing of God, harmony of action prevailed, and at each place they ordered the remainder of their quota of books, and immediately went to work faithfully to dispose of them. They are already making good progress in their work, and the blessing of God is attending their efforts. It has been a source of encouragement to find among these brethren such a willingness to complete their work in the sale of these books. I confidently expect that each of these churches will finish its sale of "Object Lessons" before the winter season is over.

T. H. Starbuck.

Financial

Report of tithe received from churches and individuals in Western Oregon Conference between the dates of June 1 and December 31, 1902.

Albina, \$233.95; Albany, \$109.75; Astoria, \$245.81; Ashland, \$288.31; Beaverton, \$128.33; Blachly, \$120.34; Brownsville, \$14.73; Chitwood, \$169.50; Coquille, \$227.85; Damascus, \$8.30; Dallas, \$123.55; Dilley, \$119.29; Eugene, \$191.16; Grants Pass, \$93.94; Gravelford, \$284.90; Hood River, \$94.62; Independence, \$33.76; Jacksonville, \$58.75; Jewell, \$71.50; Kingsley, \$10; Molalla, \$24.80; Monitor, \$274.52; Montavilla, \$379.87; Newberg, \$454.94; Oregon City, \$41.32; Portland, \$1,648.17; Roseburg, \$194.03; Royal, \$187.61; Salem, \$505.61; Spring Run, \$22.10; St. Johns, \$453.99; Tillamook, \$76.45; The Dalles, \$156.29; Willamina, \$80.45; Woodburn, \$99.64; miscellaneous, \$284.35; total, \$7,512.48.

It is desired that the church officers of this conference note carefully the above report, especially the treasurer, who should compare it with his records. Remember this credits the churches with the tithe received at this office up to and including Dec. 31, 1902.

H. E. Hoyt,

Treas. W. Oregon Conf.

SOUTHERN CALIFORNIA

Bible Work in Los Angeles

I have been laboring in Los Angeles for over three years, and, were it not for the promise that God's Word shall accomplish that whereunto it is sent, and that not a word shall fail, I would have been discouraged long ago at the apparently meager results. Of course I know that it takes time in most cases for the seed to germinate and bring forth fruit, and that another may reap from my sowing, for I have reaped where others have sown.

However, God has given me twenty souls who have taken their stand for the third angel's message, and I have as many more who are interested, and for some of them

I have strong hopes. Many of those who have not obeyed as yet, acknowledge the truth, and I hope some day may realize the importance of obedience, and take their stand with us for God's law.

Mr. W. S. Gamble has been here with his chart giving a series of lectures, trying to prove that Sunday is the Sabbath. He was invited by the Rev. Robert McIntyre, of the First M. E. Church, who made the statement from his pulpit that he had been so troubled by persons coming to him inquiring about the true Sabbath, the result of the work of the Seventh-day Adventists and Jews of this city, that he had sent for Mr. Gamble to "forever settle the minds of the people on this subject." One of my readers was there, being a member of that church, and heard the statement, and invited me to hear him. Mr. McIntyre also invited the Sabbatharians to attend, and permission was given to ask questions, which some did, but Mr. Gamble did not see fit to answer them. When one of our people attempted to ask a few questions orally, in response to an invitation to do so, they promptly dismissed the congregation, without giving him a chance to finish his remarks. So far as I know, the result was the opposite to what they expected; at least, this was the influence on my readers.

There is a widespread interest to hear on these subjects, and, instead of canvassing to find readers, as we had to do in the past, they come to us, asking for them, and in some cases offering to pay for them. I have all that I can possibly do, and so have others who are engaged in that work here. A number of the lay members of this church have all they can do in their spare time in the same line, and are doing a good work, getting an experience that will fit them to take the places of those who are called to foreign lands.

I find it an excellent plan to leave a nicely-written copy of the reading given with the reader, for future reference. It is generally studied, and frequently sent to friends at a distance. Some of my studies have been sent almost

around the world. As they are simply God's Word, I hope some soul may be brought to see the truth by them.

Mrs. L. A. Parsons,
143 Carr Street.

CALIFORNIA

Hanford, Grangeville, and Lemoore

It was my privilege to divide the time among these three churches during the week of prayer, beginning at Grangeville on the 20th, and closing up on the 27th at Hanford. The readings were all fairly well attended, and much interest manifested, as shown by the spirited responses in the social meetings following. Elder A. T. Jones was with us two days at Lemoore and one at Hanford, and his labor was much appreciated. Elder A. S. Kellogg also spent the week with us, dividing the time among the above-named churches. The hearts of our people were cheered by the evidences of the Lord's soon return, as all felt that the world is indeed to be warned in this generation. I trust the seed sown in these churches during the week of prayer will grow and bring forth fruit for the kingdom.

J. W. Bagby.
Armona, Cal., Jan. 7, 1903.

Dedication at Burrough

Sabbath and Sunday, December 20, 21, were held the dedication services of the meeting-house of the Burrough Valley church. It was a pleasant occasion. Friday evening, the 19th, Elder H. G. Thurston, Brother Rudy, and the writer arrived in the beautiful little valley, and were warmly greeted at the home of Brother Dunlap. Presently we went to the pretty little house of worship, and were there warmly greeted by the rest of the brethren and sisters of the little church in this little valley. The last finishing touches had been put upon the house in the afternoon of that same day. As the sun was setting, the holy Sabbath was welcomed with the tones of the church bell, the gift of Dr. H. Dunlap, of Battle Creek, and

now rung for the first time. Soon it again was rung, for the first time to call the people to meeting; and now we were met in the first meeting held in the house. Willing minds had thought and planned and saved and economized, and willing hands had worked diligently, that the little church might have a house to the praise of the Lord and in which they might worship Him; and now it was finished, it and its grounds protected by a substantial board fence, with not a cent of debt on it in any way, and we were in it in the first meeting. All were happy, and rejoiced together in gratitude to God.

All who have been in Burrough Valley will remember a rocky knoll, almost in the very center of the valley, and about the highest point in the valley. The top of this knoll was kindly presented to the church by Mrs. Spence, who owned it, as the appropriate place for the meeting-house to stand. It is truly the ideal place in all the valley for such a purpose. On this knoll the little company built a house, 24x44, ceiled throughout with matched lumber. By a partition, about fourteen feet are set apart for the schoolroom. In this partition are double folding-doors, which, opened, allow the two rooms to be thrown into one. The platform with the pulpit is on easy-rolling casters, so that it can readily be adapted to the enlarged room when necessary. Inside and out the house is painted a clear white, and, as it stands, can be easily seen from all parts of the valley. The bell when rung can be heard, not only all over this valley, but also in the valleys and among the mountains for miles around. The carpenters who built the house did the work in such a thoroughly workmanlike manner that to look at it anywhere is a pleasure.

Though three meetings were held, both Sabbath and Sunday, the particular service of dedication was held Sunday, at 11 A. M. All very much enjoyed the meetings and the occasion altogether. Monday morning early we were obliged to leave for other appointments, but we left the Burrough

church a happy, grateful, faithfully worshiping and working company. May they ever remain so, and may that strong little church, with their good little school, enjoy their beautiful little meeting-house, in their quiet little valley, until the Lord shall call us all to the peaceful splendor of the mansions which He has gone to prepare in our Father's true house.

Alonzo T. Jones.

Reno, Nevada

I came to this state to start work among the Scandinavians. Arriving in Reno November 2, I spent some time here visiting the Danes and assisting Brother A. J. Osborne with the work in general. The latter part of the month I came to Gardnerville, where there is a small settlement of Danes. Held three meetings, visiting and holding Bible-readings from house to house; obtained ten yearly subscriptions for the Danish paper, and sold ten copies of "Christ's Object Lessons." I expect to return to this place when the season becomes more favorable for public meetings.

I was in Reno during the week of prayer. We had excellent meetings. The church enjoyed much of the blessings of the Lord.

I expect to go to Lovelock, Nev., after a few days, where there is a settlement of Danes.

My courage is good in the Lord.
Andrew Brorsen.

About five hundred copies of "Christ's Object Lessons" were sold by the students of Healdsburg College during the special week set apart for this work in the early part of December.

Williams, Arizona

Our work is slow, but I am of good courage, as I see some who are willing to obey God. Three persons are now keeping the Sabbath, and I have several other interested readers. J. E. Bond.

"The entrance of Thy words giveth light."

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

Light on the Way

In all the storm-swept night,
In all the dreary day,
Give us Thy certain light—
Thy light along the way.

Where'er our feet may tread,
O'er reddening blooms of May,
O'er graves that hide our dead—
Thy light along the way.

Where right is wrecked of wrong,
Where stern foes fight and slay,
And deepest dangers throng—
The light along the way.

Strength for each task; and still
Faith—blindly to obey;
Thy will our sweetest will—
The light along the way.
—Selected.

The Untrained Teacher

"I believe that the day is coming, and I hope that I may live to see it, when every teacher in every Sunday-school will make written application for the position, and every teacher will have a normal-training-school certificate."

This remark is quoted as coming from a noted Bible-school worker, at a Bible-school convention. It is an idea which has frequently found expression of late. It is repeated with a good deal of energy by speakers before audiences of Sunday-school teachers who never have had and who never can have technical education. It is reprinted in various forms in periodicals which circulate among teachers and those who are to be teachers in a short time, if the number of teachers is to be kept full. In these articles and addresses the work of the Sunday-school teacher is often compared to that of the minister and still oftener to the work of the teacher in the secular schools, and then it is asked, "If the minister and the secular teacher need the special training of the seminary and the normal school for their work, how can the Sunday-school teacher do good work unless he has a similar technical training?"

These ideas are grand and inspiring in their conception, but the

results of bringing them into prominence at the present time are disastrous. I do not think it is an exaggeration to say that twenty Sunday-school teachers are needed where one minister is required. Ministers and secular teachers devote their whole time to their work, and receive a salary for it. Some already declare that the same should be true of the Sunday-school teacher, but it is evident that this can not be done to any appreciable extent for generations to come. Under present conditions, therefore, the unfortunate results of emphasizing so strongly the idea of special normal training for the Sunday-school teacher are threefold. First of all, it has produced a feeling of the most profound discouragement in the hearts of faithful, conscientious, successful teachers. This condition is so evident among teachers of my own acquaintance and observation that I feel sure that I am not mistaken in saying that it is general. I have heard most excellent teachers say that they had almost determined never to go to a Sunday-school convention again, because they were there urged to do so many impossible things. Again, young Christians are becoming more and more reluctant to take a Sunday-school class. For many of them normal training is out of the question, and they do not wish to take a position for which very high authority has declared that they are unfitted. We should think not only of the large city churches, but of thousands and thousands of smaller Sunday-schools scattered all over the country. The third, and perhaps the most unfortunate result, is that when these ideas are emphasized the scholars discount the good and earnest work done by teachers who have not had special normal training. If great leaders say that teachers are not fitted for their work, the scholars will be apt to think so, too.

This is not written to disparage the most complete normal training when it is possible to procure it, provided that the heart is trained equally with the intellect. Let any Sunday-school that can do so have a corps of trained and salaried teachers; but meanwhile let us not

belittle the work of untrained teachers. For generations to come most of the teaching must be done by such teachers, and they are deserving of all honor. Moreover, there are qualities which normal training can not bestow, but which all teachers must have, in order to do successful work. Zeal, faithfulness, love, tact, patience, may all belong to the teacher who has no opportunity for normal training, and the normal training would be worthless without these qualities. If any untrained teachers should read this and be encouraged thereby, I should feel that what I have written is not in vain.—J. M. Hull, in *Westminster Teacher*.

Hanford, California

The Hanford Sabbath-school held a convention December 20. Several schools had been invited to unite with us, but were unable to accept the invitation generally; so only a few outsiders were present. We held two sessions, following the program sent by the state secretary. Several interesting and instructive papers were read, and followed with lively discussions. At no time was the work allowed to drag. The children were given a part in recitations and songs, which proved to be not the least interesting part of the program.

Altogether, it was an instructive and profitable occasion, and pronounced by several as the best convention they ever attended.

Mina Mann.

"John Quincy Adams read the Bible through once each year, reading an hour every morning."

"George Muller read the Old Testament at least once a year, and said: 'I feel personally ashamed if the question is raised as to the location of a text and I am obliged to go to the concordance for it.'"

"Rest in the Lord, and wait patiently for Him."

How Can the Day-School Counteract or Make More Effective the Work of the Sabbath-School

The Sabbath-school has been called the nursery of the church. From it our churches should recruit their workers. Here young and old meet for a few minutes once a week, on God's holy Sabbath, and consider together some portion of God's Word. Here they are instructed in the truths we hold dear at the present time, and the necessity of being a "peculiar and separate people." Here we seek to impress upon minds, young and old, that God has called us to a great work; He has given us great light and privileges, and to just that extent we are responsible; that He desires us to be co-laborers with Him in enlightening the world in regard to the third angel's message; and, more especially than anything else, that "all Scripture is given by inspiration of God," that it is to be the "man of our counsel," and by it our footsteps should be guided, that all real, true science must be in harmony with it, and that which is not in harmony is not science, for science is truth.

Let us glance at the first part of our subject a few moments,—how the day-school may counteract the work of the Sabbath-school. Many a parent who has tried to carefully train his child in all the truths we hold dear has, after sending him to public school for a few years, seen him wholly out of harmony with the truths we profess, and thoroughly imbued with the idea that father and mother are much-deluded people, and the Bible way behind the researches of modern science.

We are told that the "fear of the Lord is the beginning of wisdom." Then how can you expect your child to learn true wisdom when sending him where the whole trend of the teaching is that the opinions and writings of so-called "great men" are the beginning of wisdom, and that the only heresy is in doubting their teaching? When young the mind is plastic and easily impressed. Ideas imbibed in youth go with us through life, and only the grace of God can ever efface them. So when the

child's mind is led through a maze of absurd fairy stories and old pagan myths,—where a mysterious power is made to do all sorts of ridiculous things, and only a magic wand is needed to change everything to meet our wishes,—a glamour and unreality of life are developed. When in his own home the miracles of Christ are read to the same child, in his mind they are a continuation of "fairy stories." Of course, he learns that there are no fairies now, and never were. And yet in what child's mind does there not linger a questioning if, way back in the dim and mysterious past, there was not something to give rise to all these wonderful, fascinating stories. If there are no fairies now, no mysterious power by which things can be transformed at a touch (and teacher says there is not), then, of course, those miracles, if they ever were real, are no longer possible. Natural logic, but sad conclusion.

And so your child will gradually learn skepticism. His mind is not sufficiently developed to distinguish between truth and error, and the sophistries of Satan are indeed plausible. The child soon learns that father and mother are not "up to date" in their knowledge of school-books; that he is having better educational advantages than they ever enjoyed, and, of course, he is soon far ahead of them in wisdom(?) He is taught that the earth was once a molten mass thrown off from the sun, no one knows just how, and was sent whirling through space, and gradually cooled. And in the cooling process were gradually developed its physical features as we see them to-day. This took thousands of years. The idea that there was ever a flood covering the whole earth is preposterous. Father reads in his Bible that in "six days the Lord made heaven and earth," and "He spake, and it was done; He commanded, and it stood fast." But the child who has remembered the teachings of his school says, "Why, that doesn't mean literal days." And, as the Bible must be made to harmonize with science, the creation days are made to mean long periods of

time. Thus the very foundation of Bible truth, God's creative power, is covered by pagan ideas.

Evolution is taught from the second grade. Through the spirit of prophecy we are told that "lessons containing falsehood are given them [the children] to learn." With such teaching five days in the week, can you hope to counteract it by a half-hour's teaching on the Sabbath? You may counteract it to a certain extent by home teaching; but what parent has not learned that the twentieth-century child is far wiser than his parents, and that all wisdom is learned in school. It is not necessary to further enlarge upon this phase of the theme. Any discerning mind can see that the whole tendency of the public school is to lead the child's mind away from the Bible, and so away from real truth, and thus to counteract the work of the Sabbath-school. But so skilfully is this hidden by much that is really good and methods that outwardly seem so pleasing that many fail to look beneath the surface.

Let us consider for a few moments how the work of the day-school may help on the work of the Sabbath-school. A school is established whose motto is, "The fear of the Lord is the beginning of wisdom." The whole aim in every lesson is to impress this motto upon the lives of the children. As reading is taught, the lesson accompanies it that we learn to read because it enables us to know for ourselves what God says in His letter to us; that our voices are given us that we may use them to glorify God; that He wishes us to read distinctly, and give the sense, and cause them to understand the reading. Neh. 8:8. Selfishness is eliminated.

In geography God's purpose in creation is the first thing considered; then the earth in its Edenic beauty; then as marred by sin; and finally its restoration. As each country is studied, its needs in reference to the gospel are considered, even more than its commercial value or the strength of its armament. God "hath made of one blood all nations of men for to dwell on all the face of the

earth," and so all people become our brethren, and as such have a sacred claim upon us.

History is studied to the intent that we may know that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Nations rise and flourish only so long as God can use them in the working out of His great purpose, and then they give place to others.

Nature study is dwelt upon, not as a subject of curiosity and simply to become familiar with the things about us, that it may add to our knowledge, but as another revelation of God, another way in which He reveals Himself to man, and an older revelation than His Word. Although marred by sin, traces of the divine wisdom are all about us, and we study nature in order to become better acquainted with nature's God.

He that said, "Add to your faith virtue; and to virtue knowledge," and, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it;" He who promised that grace and peace should be multiplied unto us through the knowledge of Him; who commanded us to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," surely designed that we should understand the principles of arithmetic. In even this study our lessons may lead us nearer to God, and assuredly to a better understanding of His Word.

Grammar is essential, that we may learn to rightly express our thoughts and interpret those of others; that we may enlarge our vocabulary, and thus be enabled to present more fully the truths God has given us.

Each day lessons are learned directly from God's Word. Sacred history is studied and biographies written by God Himself, ever with the thought that these things were written aforetime, for our learning and admonition. Prophecy is studied as a lamp unto our feet, and a light unto our path. It is unnecessary to dwell further upon each subject. Enough has been said to show

that God's system of education differs very materially from man's. All through the week the mind is trained in the things of God. His Word settles all questions. It becomes the text-book from which there is no appeal, and the source of all knowledge. Science is science in so far only as it agrees with revelation. The school closes Friday night, and Sabbath opens again, the Sabbath-school being only a continuation, or summing up, of the week's lessons. There is no questioning if "these things are so," for have the pupils not been taught all during the week that God's Word is supreme?

And thus home teaching and day-school and Sabbath-school are in perfect harmony, and the work of the Sabbath-school is rendered more effective by the work of the day-school.

Mina Mann.

Joy in Believing

I am afraid there is no more irrefragable proof of the unreality of an enormous proportion of the Christian profession of this day than the joyless lives—in so far as their religion contributes to their joy—of hosts of us. We have religion enough to make us miserable; we have religion enough to make us uncomfortable about doing things that we would like to do. And the whole reason of such experience lies here: We have not an adequately strong and continuous trust in Jesus Christ, working righteousness in our lives, nobleness in our characters, and so lifting us above the regions where mists and malaria lie. Let us get high enough up, and we shall find clear sky.—Selected.

"One thing have I desired, that will I seek after; that" I, in my study; I, in my shop; I, in my parlor, kitchen, or nursery; I, in my studio; I, in my lecture hall—"may dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or our work-table, may be in our Father's house, too; and it is only we that can secure that it shall be.—Alexander Maclaren.

Getting Rid of Evil Thoughts

Those who do evil have evil thoughts. The worst men in the world have thoughts of worse things than the worst that they do. No man is ever quite so vile as he sometimes thinks of being, as he is sometimes tempted to be. But men who do evil things are not the only men who have evil thoughts. The best men in the world have evil thoughts, and are troubled by them. Men who are counted by their fellows pure and saintly, and above all ordinary temptations to do evil, are beset and annoyed by evil thoughts both day and night. They know this, even if their fellows do not. It is in view of this fact that it is an important question to all of us, young or old, How are we to be rid of evil thoughts?

In the first place, it is well for us to understand that we are not to be rid of evil thoughts by trying to be rid of them, by fighting them directly, as enemies of our peace and welfare. Earnest Christian men have tried in that way, and have fought in that way for long years, in their desire to be rid of evil thoughts, and have simply suffered more and more, without any apparent gain. There is no use in such trying and such fighting, strange as this statement may seem.

Mr. Moody was accustomed to say that the only way to get the darkness out of a room was to let the light in. All the brooms and brushes in the world, in the hands of earnest light lovers, would be useless to empty a room of darkness; but the simple throwing open of a window or door would at once flood the room with light. The best way of getting the darkness out of a room is always by letting the light in.

If the inner rooms of your being are in darkness, or if darkness is in them, do not waste your time trying to drive or sweep the darkness out, but open the doors and windows of your soul to the light, and let that light so flood the rooms that the darkness will have disappeared. Moral darkness is an enemy to the soul, but spiritual light will, by its very presence, over-

power that enemy, as can no direct attack with the help of moral brooms and brushes.

Young soldiers in active service are not always free from evil thoughts. They sometimes indulge in unworthy and impure fancies and desires as they loiter in camp, or as they move listlessly along the road, without any absorbing purpose or aim. But when the summons comes to action, and the shock of battle arouses every nerve and impulse of every true soldier, there is then no danger of a soldier's giving himself, for the time being, to unworthy thoughts or impulses. The conflict in which he is engaged demands his best endeavors, and his whole thoughts and purposes. He has too much to think of that is of surpassing importance to have or to take time in thought of that which is utterly unworthy of a soldier's being.

If a man's mother is lying very sick, and he is absorbingly anxious as to her condition, while the thought of her possible taking away from him fills his troubled mind, there is little danger of his being overcome with unworthy and evil thoughts. And so, if that mother has just been called home, and her loving boy is realizing that he is never again to see her in this life, or to hear her sweet voice, his sad and sacred thoughts of her will not be overpowered or darkened by evil and impure thoughts. He would recoil from the very suggestion, if it came to him, that he should do so unworthily.

Thus it is in all things: the best way to get the darkness out is by letting the light in; the best way of keeping out unworthy thoughts is by having the mind full of thoughts that are worthy; the best way of having the mind free of evil fancies and purposes is by being absorbed in helpful and noble purposes and plans. There is no danger of a vacuum, or of contents that are undesirable, when that which is precious and sacred fully fills all the space within.

The way to be rid of evil thoughts in the mind is to have the mind full of inspiring, satisfying, ennobling thoughts. The way to have such thoughts as these is to be specific-

ally engaged in particular plans for the welfare of another, or of others, or in the intelligent consideration of the interests and course of those worthy of holding one's thoughts. There is no room for evil thoughts, or for trifling and unworthy fancies and imaginings, in a mind full of absorbing contemplations of that which is grand and soul filling and holy. Thoughts of the best lives we have known, of the most precious experiences we have enjoyed, or of the richest promises and plans of God in our behalf for the future, in time and eternity, are too precious and too engrossing to leave space for that which is unworthy and dishonoring in our soul of souls. In our spiritual and intellectual being, as in the material and natural world, the only way to get darkness out of a room is to let the light in.

But if, indeed, darkness is still in the rooms of your soul, and unworthy thoughts and fancies and desires there are yet troubling you, do not stop to think about it, or to worry over it, or to try to remove it, but set your face toward the light, and get what profit you can from thoughts that are worthy and profitable. Darkness is not worth worrying over, or thinking about, or even fighting; but light is worth reaching out after and enjoying to the uttermost and forevermore.—Sunday School Times.

Sunshine through Cracks

If we obeyed the command, "In everything give thanks," we should not need to contrive far-fetched causes for gratitude. There was a thankful soul who had learned this lesson, one old and poor and sick, who, upon being asked what she had to be thankful for, answered, looking at the shabby walls of her room, "For the sunshine through the cracks." Is there any one who has less than this to stir the feeling of thanksgiving?

Somehow, God's love sifts in, and is seen, as bright as sunshine, through the cracks of everything that seems to be mean and poor. Nothing can keep this light from looking in and through. Often it

is a crack that lets it in. Something happens to shake and shatter our self-confidence, our peace, prosperity, security, in some way. The walls crack, but the sun looks through. The very thing that seemed almost ominous of evil makes a way for the light to shine.

It is far better to look at the slender line of light than to gaze upon cracks. Nothing hurts the golden beam that slips a radiant finger through the most unsightly hole. It comes through, unstained and pure, as good to look at, as full of warmth and cheer, as if it slipped through a crevice of crystal.

The discriminating gaze that discovers the light, and disdains to stop short with the crack, is worth a fortune. It finds its pot of gold where others would descry but emptiness. Cultivate this happy faculty of the thankful heart.—Selected.

The Love of God

I know of no truth in the whole Bible that ought to come home to us with such power and tenderness as that of the love of God. There is no truth in the Bible that Satan would so much like to blot out. For more than 6,000 years he has been trying to persuade men that God does not love them. He succeeded in making our first parents believe this lie, and too often he succeeds with their children.

The idea that God does not love us often comes from false teaching. Mothers make a mistake in teaching children that God does not love them when they do wrong, but only when they do right. That is not taught in Scripture. You do not teach your children that when they do wrong you hate them. Their wrong-doing does not change your love to hate; if it did, you would change your love a great many times. Because your child is fretful, or has committed some act of disobedience, you do not cast him out as though he did not belong to you. No, he is still your child, and you love him. And if men have gone astray from God, it does not follow that He hates them. It is the sin He hates.—D. L. Moody.

EDUCATIONAL
OUR COLLEGES AND CHURCH-SCHOOL

New Year's Greeting to the Church-School Teachers of the California Conference

Dear teachers, many happy greetings to you for the new year, with wishes and prayers for your continued and increasing success in the blessed work you have chosen to do for the Master. As the new year is coming in, it is a fitting time to cast a retrospective glance over the past,—over the dead year, gone from the earth forever, carrying with it its record into eternity,—and what has the record been?

"'Tis a time for memory and for tears," a time to meditate solemnly on the pages of that record, a time to shed tears of penitence over misdeeds and lost opportunities. While this should be a most solemn time for all men, yet especially should it be to the teacher, for how many and how

weighty the responsibilities that rest upon him!

Dear teachers, how is the record for the departed year? Turn its pages and look at the top until you come to your own account. Look down the pages; compare the right-hand page with the left. Which is the larger? Look on the credit side for the following entries: "Love for the Master," "Love for the children," "Love for the work," "Thorough consecration," "Unselfish application," "Thorough preparation," "Thorough instruction," "Patience," "Perseverance," "Sympathy," "Gentleness," "Sunshine in the face and in the heart," "Punctuality," "Accuracy," "Neatness," "Rapidity," Faithful devotion to the spiritual interests of the children," "Firmness with love in discipline." Now look at the other side. Possibly the dark debits may be seen even through the tears they draw forth. Do you see any or all of the following entries? Let us hope not. "Love of ease," "Teaching for what there is in it," "Love of the praise of the patrons,"

"Loving to make a show," Lack of thoroughness in preparation for the work," "Not thorough in instruction," "Harshness in dealing with timid ones," "Scolding," "Loud, boisterous manner in the schoolroom," "Impatience with dull pupils," "Irregularity," "Unfaithful in reporting," "Indiscretion in administering reproof," "Forgetting that these are the lambs of the flock," "Does not confer with parents," "Too easily discouraged," "Doesn't study the Master's methods," "Forgets that salary is payable in time drafts on the bank of heaven; interest, souls of children; principal, not the gold that perisheth, but the crown of life; endorser, Jesus Christ; payable on presentation 'at that day' if properly endorsed, not negotiable," "Irritability of temper," "Forgetful of the Source of strength," "Lack of firmness," "Cloudy face," "Forgets that pupils follow the example of the teacher."

Oh, can it be that there is such a long list of debits? If so, let us implore the blessed Master to make a credit entry in His own name to cancel all those black debits. "Christ's righteousness" is the credit that will put the accounts in proper balance, dear teachers. Is that entry made for you?

"The old year is going; let him go." "Let the dead past bury its dead," while we turn our faces toward the future, with new resolves and a firm reliance on God for strength to carry them out. In the days to come there will be trials for your courage; there will be clouds to shut off the sunshine; but remember that to every cloud there is a silver lining, and that the Sun of Righteousness can penetrate the darkest cloud.

Teachers, yours is a most important work. How thorough should be the preparation for it! Then when you stand before your classes, you will do it with the assurance that comes with such preparation. First impressions are the strongest. Then how important that they be correct! Thorough preparation on the part of the teacher precludes the acceptance of erroneous answers and consequently wrong impressions.

With the facilities for study at

REPORT OF THE CHURCH-SCHOOL WORK OF CALIFORNIA FOR THE FIRST MONTH

SCHOOL.	TEACHER.	Number boys Enrolled....	Number girls Enrolled....	Total Enrollment....	New Pupils....	Average Daily Attendance.	Average No. Belonging...	Per Cent of Attendance.	Tardinesses...	Visits by School Board.	Visits by Others.....	Average Scholasticship.
San Francisco:—												
Adv. Dep't.....	Mrs. Marie B. Marchus....	9	11	20	2	16.5	17.5	94	21	1	26	88
Pri'y Dep't.....	Miss Mabel Howell.....	19	10	29	5	23	25	95	24	1	39	89
		28	21	49	7	39.5	42.5	94.5	45	2	65	88.5
Oakland:—												
Adv. Dep't.....	Mr. U. T. Cady.....	13	18	31	0	24.1	26.4	91	1	4	3	
Int. Dep't.....	Miss Luella Reed.....	9	12	21	1	20.1	20.5	98	8	0	8	85
Pri'y Dep't.....	Miss Maggie Jorgensen....	20	16	36	9	28.3	30.9	92	9	0	7	
		42	46	88	10	72.5	77.8	93.1	18	4	18	
Healdsburg:—												
Adv. Dep't.....	Mr. G. E. Johnson.....	5	15	20	8	17.6	17.7	99.1	7	2	9	
Int. Dep't.....	Miss Anna Elder.....	15	19	34	17	25.5	26.4	94.8	37	2	11	
Pri'y Dep't.....	Miss Katie B. Hale.....	20	21	41	27	29.1	30	97	50	1	21	
Fresno:—												
Adv. Dep't.....	Elder B. L. Howe.....	20	17	37	17	26.6	27.9	95.3	19	3	8	86
Pri'y Dep't.....	Mrs. Lenore Howe.....	14	8	22	1	18.7	20.2	95	27	1	5	87
Eureka.....	Miss Ethel Gauterau.....	34	25	59	18	45.3	48.1	95.1	36	4	13	86.5
Pepperwood.....	Mr. L. G. Paap.....	13	16	29	12	19.3	21.9	87.9	14	1	9	81
Santa Rosa.....	Mr. M. A. Leonard.....	5	10	15	3	10.9	13.4	81.2	20	5	17	
Petaluma.....	Miss Agnes H. Bingham....	12	19	31	0	25.4	28.3	90	12	3	6	
Sebastopol.....	Mrs. L. E. Kenison.....	10	6	16	3	8.2	8.9	93	12	1	7	
Alameda.....	Miss Lela M. King.....	4	10	14	3	13.4	13.8	98.8	7	0	2	95
Burrough.....	Miss Lulu N. Layman.....	8	9	17	5	11.3	12.9	87	6	0	7	92
Hanford.....	Mrs. Mina Mann.....	2	8	10	3	8.9	9.3	95.7	13	1	5	
Bakersfield.....	Mrs. Minnie Miller.....	10	14	24	8	20.2	21.9	92	37	1	7	
Red Bluff.....	Mrs. Cora E. Diedericks....	4	6	10	6	7.8	7.8	100	9	2	3	88
Reno, Nevada.....	Miss Ora E. Edwards.....	10	13	23	11	15.4	17.7	85.9	7	0	2	
St. Clair, Nevada.....	Miss Cora E. Edwards.....	1	7	8	3	6.4	6.6	96.5	7	0	6	90
Armona.....	Mrs. Ivie A. Cushman.....	3	7	10	2	9.2	9.8	95	3	0	4	86
San Jose.....	Miss Nellie M. Brown.....	3	4	7	1	5.3	5.5	97.3	0	3	5	95
Sanitarium.....	Miss S. E. Peck.....	12	8	20	3	17.2	18.3	86	6	0	1	97
Glennville.....	Miss Florence Peugh.....	No report.										
Morganhill.....	Miss Amanda Wheeler.....	No report.										
		241	284	525	150	410.4	440.8	93.1	346	32	218	88.6

the present time, there is no reason why our teachers should not be well-informed. It is no disgrace to be ignorant, but it is to remain so. Should a teacher make a mistake, he should lose no time in correcting it. This will inspire confidence on the part of his pupils. If he doesn't know a thing, let him not be ashamed to say so. Better a thousand times is this than to attempt to manufacture an explanation which even the children see is but a poor make-shift.

Then again, teachers, be patient with the dull pupil. He needs your sympathy and assistance. What to others may be a very light task may to him be extremely difficult. Enter into the joys and the sorrows of the children. Gain their love and confidence. The dearest friend on earth to a little child is the friend to whom he confides all his troubles, and who sympathizes with him and helps him to bear them. When you have gained this confidence, you have obtained a power for good over him.

Hold the wilful boy with a kind but firm hand. If properly handled, the sweet influence of the Spirit of the Great Teacher may touch his heart, and subdue that strong will. If not, let not the fault be yours.

Let the careless, giddy girl find in you a gentle motherly or fatherly guardian, directing her feet into paths of discretion. What an example the teacher should be in all holy conversation and godliness, for how wide is his influence!

In conclusion let me say, dear teachers, that I look forward to the work of the new year with much glad expectation. I look for great progress. I am glad to be able to make so good a report thus far of the work of the schools. Much improvement has been made; more will be made in the remainder of the school year. The work is onward. This is a very important department of the work of the third angel's message. Let us show our faith in it by putting forth our very best efforts to make it a grand success. God is with this work. How exalted are we, to

be honored with the position of coworkers with God! Let us be faithful. Let the reports come in promptly, and let them be accurate. The brethren and sisters throughout the conference are anxious to know how the schools are prospering, and if I get reports promptly, I can soon thereafter give them the desired information through the columns of the "Recorder." Right here I would urge all the teachers to take the "Recorder." You need it. When you have something good to say, write it to that good paper, so we may all have the benefit of it.

When you send in your reports to me, please write me a letter. I am always glad to know how your school is getting along, more than can be learned from the bare statistics. Let me know your difficulties and your triumphs; let me share both. I am as anxious for your success as you, and will rejoice in it as greatly. Even a few words on the reverse side of the report slip will be appreciated, and preserved with care. What a collection in a year's time! How many good things for the encouragement of all!

Yours in the Master's work,
J. S. Osborne,
Supt. Church-schools.
Healdsburg, Cal., Dec. 31, 1902.

Is Christ Really First

Reader, are you allowing Christ to be first in everything? Do you respect His counsels more than those of any other in all you do? Do you endeavor to please Him supremely in everything? In disposing of your property and making your will, have you put Him first? Can you expect to inherit the promises of those who seek first the kingdom of heaven and His righteousness if you are not doing this? Have you not made promises on these lines which you are failing to fulfil, and which would cause you great embarrassment, if not eternal loss, should He come and you be suddenly summoned to give an account of your stewardship?—Revivalist.

MEDICAL MISSIONARY

San Francisco Medical Missionary and Benevolent Association

**TREASURER'S FINANCIAL REPORT
To and Including Dec. 31, 1902**

Total amount of donations received from about 400 individuals, whose names have been reported, in amounts ranging from 2 cents to \$50, and covering a period of time from March 1, 1902, to Dec. 31, 1902, \$1,302.

DISBURSEMENTS

The disbursements, separated into the principal items thereof, are as follows:—

For heater.....	\$ 60 00
Spray apparatus.....	125 00
Electric light cabinet.....	75 00
Plumbing and supplies.....	460 00
Electrical work.....	60 00
Lumber, tiling, and material and labor on same, etc.....	489 87
Total.....	\$1,269 87
Cash on hand Dec. 31, 1902.....	32 13

Of the \$1,302 received in donations, approximately \$850 has been donated by friends outside of San Francisco, and \$452 by members of this church.

There is still outstanding in unpaid pledges about \$200, the most of which is to be paid within four years in instalments of \$5 per year.

All donations received have been acknowledged by publication in the "Pacific Union Recorder" of the names, as far as reported, and of the amounts received.

All bills presented have been paid, the dispensary is free from debt, and there still remains on hand a surplus of \$32.13 available for purchasing much needed instruments and furnishings.

Respectfully submitted,
E. E. Parlin,
Treasurer.

Donations to San Francisco Dispensary

Previously acknowledged.....	\$1,270 59
E. K. Pearson.....	25 91
Mrs. G. W. Eib.....	50
Mrs. Mary Roberts.....	50
Mrs. J. F. Perkins.....	50
J. F. Perkins.....	1 00
Mrs. and Mr. Novak.....	2 00
Mrs. A. C. Bainbridge.....	1 00
Total.....	\$1,302 00

E. E. Parlin,
Treasurer.
Dec. 31, 1902.

MISSIONARY WORK

Increase My Wages

Increase my wages, gracious Lord;
Give souls to be my hire;
More ransomed ones to sing Thy praise,
And 'scape perdition's fire.

Too long have I been well content
With victuals, clothes, and gold; [;]
Now doth my craving heart repent,
And plead for wage of souls.

In Thy dear hand, Lord, let me be
A humble instrument
To bring some precious ones to Thee,
That they too may repent,

And join the vineyard laborers
Out in the fruited field
Till harvest time; then may we come
Bringing love's bounteous yield.
Albert Carey.
St. Johns, Ore., Jan. 5, 1903.

The Book Work

WESTERN OREGON CONFERENCE

Report for Two Weeks Ending Dec. 13, 1902

GREAT CONTROVERSY

	Orders.	Value.
G. B. Collett, Douglass County	4	\$10 25

BIBLE-READINGS

B. G. Booth, Roseburg.. .. .	7	15 50
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PATRIARCHS AND PROPHETS

C. W. Gibson.....	3	6 75
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Total.....	14	\$20 50
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Miscellaneous sales.....	36	65
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A United Effort

TO SCATTER TRACTS LIKE THE
LEAVES OF AUTUMN

In the "Review and Herald" of December 9 is an important article by Elder Daniells, on behalf of the General Conference Committee, introducing a great tract campaign for the present winter. Four special tracts are being issued as leaders for this movement. Their titles are, "What Do These Things Mean?" "Signs of Our Times," "The Second Advent of Our Lord," and "The Gospel Remedy for Present-day Isms: Spiritualism, Hypnotism, Christian Science, and Higher Criticism."

These tracts, as indicated by their titles, deal directly and plainly with the vital features of the message. They take up the trumpet and tell to the world the

glad message that Jesus is coming in the clouds of heaven, and that the signs of the times show that His coming is near.

PLAN OF WORK

It is the design of the General Conference Committee that this effort should be world-wide, and that every Seventh-day Adventist should take an active part in it. There was a time, several years ago, when our tracts were sold in large editions of hundreds of thousands, when every church was astir, and all the people seemed to carry the burden for souls.

Tracts were scattered, Bible-readings were held, and in many places this work was followed by gospel meetings, conducted by lay members in halls and school-houses; and one of our ministers recently remarked that at that time nearly every church in his state had a great revival, and many conversions followed.

We call for a renewal of that universal effort. The church needs it for its own upbuilding, and an unwarmed world, still in darkness, cries mightily to God and to us for the light. God speaks to Israel, saying, "Go forward." A few can not do the work. All Israel must march in order when the cloud lifts and directs the way. See Num. 9:15-23.

THE PUBLISHING HOUSES

We believe that every publishing house in the denomination will bring out these special tracts, and use all their strength in advertising and pushing them. Copies will be sent to them for this purpose as soon as possible.

STATE AND UNION CONFERENCE PAPERS

Can advertise the tracts, publish reports and plans of work, and assist the "Review and Herald," the "Signs of the Times," and other general papers in their effort to carry this campaign to every home and into every heart.

CONFERENCE LABORERS

Can take up the work, and advertise the tracts from the desk, and organize the people for work.

Thousands of people are ready to work, but hardly know where to begin. Place the work in their hands, and show them how to work.

TRACT SOCIETY OFFICERS

Can correspond with church librarians and isolated members, and help them get started. In fact, the success of this movement will depend largely upon the earnest, enthusiastic leadership of the tract society officers.

A SUGGESTION TO CHURCH OFFICERS

The officers of each church should meet together, and devise plans for a definite campaign to revive the tract and missionary work. Should not the old-time tract society meetings be revived, with their songs about work, their prayers for the work, and their reports of work done? We believe they should. Let us all pray for a revival of good old methods.

SUGGESTIONS TO CHURCH LIBRARIANS

1. Begin the tract work yourself, with that earnest enthusiasm which you wish to see in all the members of the church. Your experience will give power to your words as you persuade others. Remember that the work in your church is not dead while you are working.

2. Counsel with the church officers frequently, and divide your work with them. This good work multiplies as you divide it.

3. Talk the work to every brother or sister or child you meet. Pray for its success constantly. At church, at home, and on the street, keep up the agitation. Say as did the prophet, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

4. Set yourself a definite task, to place some work, even though it may be very small, in the hands of every member of the church. Much of this effort must be private, individual work, but in no

other way can you accomplish so much. One tract given away each week is much better than no work. This little work will lead to more. Plant a little seed, and it will grow, if it has the life. This kind of personal work can be done without great ability. Let this be our motto:—

SOMETHING FOR EACH ONE TO DO

These tracts will be ready soon after January 1, when the "Christ's Object Lessons" work is supposed to be finished. Now is the time to organize and plan for the tract campaign. E. R. Palmer,
Sec. Gen. Conf. Pub. Dept.

Are You Selling It to Catholics

One remarkable feature of the book "Christ's Object Lessons" is that it is just as easy to sell it to Roman Catholics as to Protestants. In fact, there are some reasons why it should be easier to sell to the former than to many of the latter. Catholics are trained to revere God and to love Jesus Christ. When, therefore, the parables of Jesus are presented to them, they are ready to listen. On the other hand, many of the so-called Protestants of to-day have no faith in the Bible, do not believe Jesus Christ was more than an ordinary good man, and, consequently, do not believe in the plan of salvation. Thus many who style themselves "Protestants" are really higher critics and atheists.

Do Catholics buy "Christ's Object Lessons"?—Of course they do. We know of at least four Catholic priests, three in California and one in Nevada, who have purchased the book and recommended it.

1. Brother J. W. McCord took a copy to Father McGuire, parish priest of St. Patrick's Church, San Jose, Cal. After examining the same for about a week, he pronounced it a good book, and purchased it. While it was against the rules of his church for a priest to give a written endorsement of any Protestant book, the fact that he purchased it and pronounced it a good book is in itself a recommendation.

2. Brother A. S. Kellogg, our state canvassing agent, recently visited the Catholic priest at Reno, Nevada, told him the story of the book, and sold it to him.

3. Brother J. C. Rasmussen, accountant for the California Conference, called on the Catholic priest at Half Moon Bay, Cal., and canvassed him for the book. He took it from his hand, and said, "That is just the book I have been looking for for some time,—a work on the parables of Jesus." He said he had always been interested in the teachings of Christ, and asked what the price was. Upon being informed that it was only \$1.25, he said, "Is that all?" and immediately paid the amount.

4. Brother E. J. Hibbard and the writer recently called on Father Quinn, of the Catholic Cathedral, Sacramento, Cal., and told him of the work, leaving a copy with him for examination. He received us very cordially, and promised to examine it at his first opportunity after his extra duties connected with All Souls' day were past. A few days later Brother Isaac Morrison called on him, and received the \$1.25 for the book. Father Quinn stated that though his church did not usually place much value upon the writings of any woman, still this was a good book.

Of course, a good many books have been sold to lay members of the Catholic Church by our brethren and sisters on the Pacific Coast. This we know from reports received, instances noted, and from our own personal experience. And, considering the powerful influence exerted by every priest over his congregation, it is to be hoped that the sale of "Christ's Object Lessons" to the priests at San Jose, Half Moon Bay, Sacramento, Cal., and Reno, Nev., together with their personal recommendations, will be a great help to all who are desirous of disposing of their quota of books among their Catholic neighbors and friends.

Augustin J. Bourdeau,
Sec. Cal. Tract Society.

"Cast thy burden upon the Lord, and He shall sustain thee."

One Girl's Influence

A Boston lawyer, who has for forty years been eminent in his profession, and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course of life:—

When he was a young man, he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service at a wage of less than two dollars a week, who gave one dollar every month to missions; she also had a class of poor boys in Sunday-school, who never missed her from her place. And he said of her, "She is the happiest, kindest, tidiest girl I ever had in my kitchen."

The young man went home, with these broken sentences sticking in his mind: "Class in Sunday-school," "Dollar a month to missions," "Happiest girl."

The first result was that he took a class in Sunday-school; the second was a resolve that if the girl could give one dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.

The Power of Love

If we are to win men for God, we must love them.

In one of my churches there was a family which we wanted to win to the Saviour. You know it is bad when the boys in a home swear, but it is past all mention where the girls in a home swear. I have heard those girls blaspheme at their mother. I tried to find something in that home to love; I could not. I received nothing but insult; so I tried to love them for what they ought to be, as I could not for what they were. It was very hard work.

One day the mother became sick, and I found that those boys and girls in a brutish way loved their mother, and I began to love them

for that. The case was typhoid fever; it lingered long, and this was the time to act, not talk. I went every day. One Sunday night, after preaching, I went down to the house. The sick woman asked me to raise her head on the pillow, and, as I did it, she fell back dead.

It was again time to act. The next morning the boys and I went to buy a coffin, a poor, cheap thing. It would pain me to ever have to put my mother into such a one. I was asked to take charge of the funeral. The boys and girls had become very courteous to me. There were but few there; they had not many friends.

On the way to the house I dropped into a florist's and bought a bunch of roses. There were no other flowers there. When I entered the room, the boys and girls were standing around, taking that last look. I took that bunch of roses and laid it on their dead mother. Do you know what I did? I broke eleven hearts, from the father to the youngest child. I had the joy of leading every one of the family to Jesus. It is ten years since, and they are all His own, and an honor to His church.—Rev. R. W. Trotter.

Our German Papers

As the latest subscription lists of the German papers, the "Hausfreund" and the "Arbeiter," which were in the safe, were not burned, though a little scorched, a small paper in that language will be issued at once, explaining the situation, and setting forth plans for the future. We shall not waste time in mourning, but go to work at once, full of confidence and courage that our work will not be retarded, but be hastened more than ever.

We would ask those of our subscribers who have within the last week of the old year sent in new subscriptions, renewals, or change of address for either of the two German papers to repeat their orders.

Ed. "Christlicher Hausfreund."

"Christ died for our sins according to the Scriptures."

A Further Announcement

CONCERNING THE TRACT CAMPAIGN

Undoubtedly, all our brethren have read from week to week the announcements and notices in the "Review and Herald" concerning a special tract campaign during the coming winter.

One tract is now ready. God has blessed the efforts of His servants to place the vital truths for this time vividly before the people in these simple, inexpensive tracts, and now only one thing is needed. We need sixty thousand people in the United States to circulate at least one hundred of these tracts each. Some will be able to circulate many more. One brother has expressed his determination to put in motion agencies which will scatter one hundred thousand. A few can do a great work like this, many can circulate a large number, and every one can circulate a few.

SPECIAL NOTICES

It has been decided by the officers of the General Conference to recommend that these tracts be scattered one at a time in their natural order: First, "We Would See Jesus;" second, "Signs of Our Times;" third, "The Gospel Remedy for Present-day Isms: Spiritualism, Hypnotism, Christian Scientism, and Higher Criticism;" fourth, "What Do These Things Mean?" This suggestion need not interfere with any other arrangements or methods which may be already organized, or which may be better suited to local conditions; but we think that the tracts are likely to accomplish more good if our brethren will order a good quantity of the first, and carry it to the people, and then order the second, and so on, until the four are distributed. In next week's "Review" the first tract will appear in full. Do not fail to read it. It will surely revive your own soul, and stir up within you a great desire to carry it to others. All these are 16-page tracts. Price one cent each.

May God bless you all in this effort; and we pray that the "old-time" spirit in tract distribution may be revived and multiplied.

E. R. Palmer.

Visiting

(Concluded.)

HOW TO VISIT

All may visit socially with profit, if Christ is in their company, but all are not capable of speaking with profit on the third angel's message. It is better to say nothing than, by injudicious words, to injure the cause of truth and close the heart of your acquaintance against the Word of God. A quiet, friendly, Christian demeanor speaks volumes for the cause, and is vastly better than words untempered and unadvised on the points of the faith. Gain the respect and confidence of your neighbors. Then, if you are not able to speak the truth guardedly and carefully, get them to read the truth. Pray for them and for wisdom from God to know what to do. Try to interest their children in the Sabbath-school, and invite the parents to attend preaching service when it is wise to do so.

There is one point in visiting that should be carefully guarded: we should never attack the belief and character of those not of our faith. This will only serve to embitter, instead of benefiting. Everything of the nature of gossip should be avoided; and, as "familiarity begets contempt," we should be careful not to seek to know the family affairs of our neighbors. We should maintain our dignity as Christians, "adorning the doctrine" by letting our light so shine before men that they may see our good works, and glorify our Father which is in heaven. Remember that your only motive in visiting is to bring the truth of salvation to the homes and hearts of men, and for this purpose strengthen the cord of friendship in every consistent way possible.

Fashionable calls are not missionary visits, and yet it is not best to prolong your visit beyond a reasonable time. We heard of one person who made a missionary visit that lasted from the afternoon of one day, through the night, and was prolonged into the forenoon of the next day, when the work of the household prevented further visiting. The pro-

priety of such visiting is, at least, questionable.

Zeal is not a sufficient substitute for knowledge, and no amount of perseverance can do the work without the aid of the Spirit of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." We are not all adapted to the same work, but Jesus has left to every one "his work." If we sincerely desire to know what it is and how to do it, the Lord will reveal it to us through His Spirit or His servants. We should not think of engaging in this sacred and all-important work without humility and love, for we are to be "gentle unto all men." We should drink of the well of salvation, until rivers of living water flow from our work and influence, to refresh the souls of men, and lead them to inquire for the Fountain of life. We want in our natures that kind, heavenly benevolence that flows out as freely as the sunshine, and benefits men in its natural exercise. If we abide in the vine, we shall not be fruitless branches, and the reward of doing good will go with the doing. Those who labor with Christ for the salvation of men will have His companionship in their work; they will share in His glory at last; they will behold His joy complete, for even through our efforts "He shall see of the travail of His soul, and shall be satisfied."—N. C. McClure.

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear;
These shall ensure thee
A Happy New Year.

—Selected.

ITEMS OF INTEREST

Elder A. T. Jones is planning to spend the balance of the present month at Healdsburg. The month of February will be spent with the churches in Humboldt County in carrying forward the "Object Lessons" campaign.

Elders A. G. Daniells and W. T. Knox have been asked by the General Conference Committee to visit Mexico, and plan for carrying the message more rapidly to the people of that country. Elder Knox started on this trip January 14. He will look over the ground somewhat prior to the arrival of Elder Daniells, whose departure will be about one week later. May these brethren be guided by our Great Missionary while engaged in this important work.

At the time of the burning of the "Review and Herald" Publishing House the plates for the new tracts were destroyed. On January 6 the Pacific Press Publishing Co. received a copy of the manuscript for the tract "We Would See Jesus," with the suggestion that the first page should have an illustrated title. The artist and the printers began work at once, and by the evening of January 7 finished tracts were ready and distributed. "We Would See Jesus" is a valuable publication, of sixteen pages, and we believe every one who reads it will have a desire to see Jesus. The Lord is coming, brethren, so let us make this tract a means of proclaiming that message from every hilltop and in every valley throughout the wide field. The price of this publication is one cent, or seventy-two cents a hundred. Address all orders to your state tract society.

"The Sentinel of Christian Liberty" will be published weekly during the year 1903. Each issue is to contain sixteen pages. The subscription price remains the same as heretofore, \$1.00 per year. The club rate for five or more copies is 70 cents.

Issuing the "Sentinel" in smaller form and oftener enables the editors to give in each issue live and up-to-date matter and our missionary workers an opportunity to secure extra copies for gratuitous work at smaller expense. We trust there will be a renewed interest taken in keeping before the world the themes discussed by the "Sentinel." If there was a demand for its publication eighteen years ago, the reasons for its circulation at the present time are many fold stronger. If any of our readers have not had the privilege for some months of reading this excellent paper, we urge you to send your name and address on a postal card to the Pacific Press Publishing Company, 11 West Twentieth Street, New York City, the publishers, telling them you would like a sample copy of the "Sentinel." When you have the opportunity again to read a copy, we believe you will want its visits regularly. We also hope our missionary societies will plan to use the "Sentinel" in this less expensive form as freely as it was used some fifteen years ago.

Destruction of the "Review and Herald" Printing Plant

(Continued from page 16.)

plans were suggested by which it was believed employment could be furnished to all. Some will go out to scatter our publications, and some will be employed by the sanitarium, and some may connect with our publishing houses elsewhere. All face the situation calmly, courageously, and hopefully, confident that victory will yet come out of seeming defeat, and the scripture will again be proved true that "all things work together for good to them that love God."

Other publishing houses of the city kindly offered assistance through the use of their facilities, and many telegrams of sympathy were received from firms with which our office has sustained business relations. It is too early at this date to attempt any statements with reference to the question of rebuilding.—Review and Herald.

PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

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DAY ADVENTISTS

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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.

Brethren S. C. Osborne and H. H. Hall are attending the canvassers' institute and missionary convention that is now in session in Los Angeles, Cal.

Yuma, Ariz., has the reputation of enjoying the warmest weather of any town in the West. This condition makes the winter season the best time to hold tent meetings, and Elder E. W. Webster is planning to embrace the opportunity.

A missionary convention will be held in the Western Washington Conference during the early part of February. All who desire to become more proficient in methods of introducing the message to their friends and neighbors should plan to attend this gathering. Competent instructors will be present to lead out in the study of methods.

Oakland, Cal., has been selected as the place where the next General Conference will be held. It was thought by some that the meeting might be held in tents, but the uncertainty of the conditions of the weather the latter part of March caused the committee having charge of selecting the place to decide against having an encampment. It is not expected that there will be a full delegation present at this conference, but only a representation from the union conferences in North America and two or three representatives from foreign lands, and such a delegation can, most likely, be entertained by our brethren of the local churches.

Total Destruction of the "Review and Herald" Printing Plant

The following is a statement of the facts concerning the fire which destroyed the main building of the "Review and Herald" plant, so far as inquiry has been able to ascertain them:—

The alarm was first given at 7:30 P. M., Tuesday, December 30. A number of the employees were at work in the building at the time, but no one was in a position to see how the fire originated. It is agreed by those who were first on the spot that the fire started in the basement, at a point nearly under the dynamo room, which is a part of the first brick building erected, having been originally the engine room. The first indication of disaster was the smell of smoke, and hardly was this discovered and an investigation begun before the electric lights went out, leaving every room in darkness. Immediately following this the smoke became so dense that immediate escape from the building became imperative, and the employees who had been at work sought safety by the fire escapes, exit by the stairways and entrances having been already cut off.

As was to be expected by the nature of the building and its material and contents, the fire spread from the first with almost incredible rapidity. The city fire department was promptly on the spot, and made heroic exertions to subdue the flames, but the difficulty of the task was too great. So dense was the smoke that it was utterly impossible to get inside the building to attack the fire from within, and the size of the building, giving the flames a wide sweep through highly-inflammable material, largely nullified the effectiveness of the streams of water directed upon it. Within half an hour from the first alarm the whole structure was a roaring furnace, and attention was given to saving near-by buildings, which were seriously threatened by the fierce heat. Fortunately the direction of the wind was such that the flames were blown away from the west building, comprising that portion of the plant where are located

the bank, the book depository, and the offices of the General Conference. This building was uninjured. A block of buildings eastward from the main structure was more seriously threatened, but the direction of the wind, which was nearly from the south, saved it from serious damage.

The cause of the fire is a mystery. The very day on which it occurred, the chief of the city fire department, in company with the office electrician, made a tour of inspection throughout the building, examining the wires for the lights and other possible sources of danger, and pronounced everything in satisfactory condition, this being done with a view to a renewal of the insurance on January 1. The night watchman was on duty at the time, and, only a few moments before the first alarm, had passed through that part of the building in which the fire originated. It would seem that the fire must have started and gained a strong hold upon the surrounding material in hardly more than a moment of time. The presence of the combustible material necessary to the operation of a printing office would make this possible.

Only a few people were in the building when the fire broke out, and these, with one exception, made their way out with little difficulty. An employee named James Mulcahy had a narrow escape, finding his exit cut off by fire and locked doors, and being obliged to creep through the passageways on account of the dense smoke. He was rescued by help from without.

The building and contents were totally destroyed. The loss is partially covered by insurance of \$100,000.

A meeting of the employees was called the next morning at nine o'clock, at which the situation was considered, with particular reference to the effects of the calamity upon those who were dependent on their weekly wages for support. The assurance was given by the management that no one of the employees would be permitted to suffer for the necessaries of life, and

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