

PACIFIC UNION RECORDER

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

VOL. 2

OAKLAND, CAL., MARCH 26, 1903

No. 17

THE CHURCH

Promise of Purity

O Jesus, full of truth and grace!
O all-atoning Lamb of God!
I wait to see Thy glorious face;
I seek redemption in Thy blood.

Thou art the anchor of my hope;
The faithful promise I receive.
Surely Thy death shall raise me up,
For Thou hast died that I might live.

Satan, with all his arts, no more
Me from the gospel hope can move;
I shall receive the gracious power,
And find the pearl of perfect love.

My flesh, which cries, It can not be,
Shall silence keep before the Lord;
And earth, and hell, and sin shall flee
At Jesus' everlasting word.
—Wesley.

Unity of Action Essential

Unity of action is essential in the Lord's work. His followers are to be of one heart and one mind, speaking the same thing. But not all have the same talents or the same office. "There is a variety of gifts." Christ gives different men different abilities, to be used in different lines of work. Some are specially fitted to carry on one line of work, while others are adapted for another line. Some will labor in one way, and some in another. Some will preach the Word, others will use their ability in writing and translating books. Still others will give themselves to the work of circulating the books containing the message of present truth.

It is by the Lord's appointment that men of varied minds are brought into the church, to be laborers together with Him. His servants have many different minds to meet, and different gifts are needed. The apostle John was different from the apostle Peter. Each had his own work. Each was to subdue his peculiarities, that he might be a help to the other.

Is Christ divided?—No. Christ abiding in a soul will not quarrel with Christ in another soul. If we are at variance with those around us, we may know that it is because self has not been crucified. He whom Christ makes free is free indeed. And we are not free unless we love one another as Christ has loved us. Our characters must be molded in harmony with Christ's character; our wills must be surrendered to His will. Then we shall sit together in heavenly places with Him. Then we shall work together, without a thought of collision.

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered with the river of life. And how fruitful we shall be! Did not Christ say, "Herein is My Father glorified, that ye bear much fruit"?

The prayer that Christ offered for His disciples just before His

crucifixion reveals God's purpose concerning us. The heart of the Saviour is set upon His followers fulfilling God's purpose, in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God can not make them one with Christ and with one another unless they are willing to give up their way for His way.

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. The tender regard shown by the Saviour for His church calls upon us to keep our souls in His love. Each one has something to do. Let us strive earnestly and untiringly to fulfil God's purpose for us "till we all come in the unity of the faith, and of the knowledge of the Son of God," unto perfect men and women, "unto the measure of the stature of the fulness of Christ."
Ellen G. White.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan, but the words, "God is love," ought to contain to every doubting soul the solution of all things.—Mrs. Mulock.

"God is over all, and heaven above all."

How Can We Be Consecrated

Some have thought that consecration consisted in the giving up of ourselves to the service of God in an act of self-surrender; this to be accomplished by an act of the will, a fixed and constant resolution, offering ourselves, head, heart, hand, all to the Lord, for His disposal. Meetings are held where this is taught and even urged upon a hungry people. This is, no doubt, a pathway of blessing to many, and is the means of many a soul drawing nearer to God, in breaking away from some evil habit, confessing sin, and entering a larger life of peace and liberty with God; but is it consecration?

We think not. All this supposes power on our part. We look upon ourselves as competent to do this thing; that is, we can do the good we desire to do; whereas, we found in Romans 7 that we are utterly without power to do. We are helpless, in ourselves, to accomplish anything for God.

In the type, Moses, the consecrating priest—as Christ—did it all. Aaron and his sons who presented themselves for consecration were passive in his hands.

But, you say, are we not called upon to present our bodies a living sacrifice? Rom. 12:1. Yes, and we did it, long ago, over there on the brazen altar, and it was all consumed in a burnt-offering. Praise the Lord! We bring it daily, dying daily, and we do not remove the offering. So our bodies are presented, moment by moment, a living sacrifice, that He may use them to show His character. So, as in the type, all this is a preparation for consecration.

The ceremony began with the blood of the ram, the life, then the oil, the Holy Spirit, showing that the service was accomplished, not by our fleshly effort or will, but reckoning ourselves dead in Christ, letting the power of the Spirit work His will in us. A devoted life,—body, soul, and spirit,—that under the blood will harken, act, and walk in the Spirit, is ready for the truth of consecration—hands filled with Christ. The ram of conse-

cration, like all the other sacrifices, was a type of Christ; and to wave the breast, typifying the affections, and the shoulder, typifying the strength, and the bread (meat-offering), typifying the daily living, meant that their hands were filled with Christ. Christ filled them; Christ consecrated them. Aaron did not consecrate or re-consecrate himself. The hands filled with Christ showed that, as they waved them before the Lord, He was the only acceptable offering they could present to Jehovah. Eating the flesh was receiving Christ into the body, as the only means whereby that life could be maintained, and their consecration be made continual.

The Lord Jesus, speaking of the time when His people should receive the Holy Ghost, said, "At that day ye shall know that I am in My Father, and ye in Me, and I in you." Christ in God, we in Christ, and Christ in us. This, then, is consecration,—to be filled with Him.

Augusta C. Bainbridge.

"A Memorial for God"

The highest solid monument in the world is the famous Washington Monument, which is five hundred and fifty-five feet and five and one-eighth inches high. It was built as a memorial of the "father of his country." The names of forty states and many societies that supplied a share of the money to pay for this mighty obelisk are inscribed on special stones on the inside of the marble shaft,—pure white marble without and granite within, tipped at the summit with a pyramid of pure aluminum, visible from below only from a certain position, and then on a particular moment of the day, when it shines out like a brilliant star from the point of the monument. On this aluminum point is inscribed the Latin words "Laus Deo," Praise to God.

Washington himself is said to have selected the site afterward adopted. The corner-stone was laid in 1848. In 1855 the shaft

had attained a height of one hundred and fifty-two feet. Then, the funds being exhausted, the construction was suspended for twenty-three years, and was resumed in 1878, and the monument was finished and dedicated Feb. 21, 1885. The total cost of the monument has been \$1,300,000.

As I have looked upon this highest monument in the whole world to human greatness, this towering memorial of the master workman who laid the foundation of the last great nation on earth,—as I have considered the ascription of "Praise to God" which fittingly crowns the summit, an inscription invisible from below, seen only from heaven, I have thought that a vastly higher monument must be erected in the capital city, on whose summit the same motto shall be inscribed,—a monument that shall stand for an infinitely greater government than the United States, for a Master Builder, a Ruler incomparably wiser and more powerful than the revered father of his country. This last great, terrible, yet glorious message of truth sounding abroad God's appeal to a world in rebellion,—this royal invitation from the Eternal King, for whom we are ambassadors,—is vastly more important than the whole government of the United States.

Our modest, quiet church stands for that which is immeasurably greater and higher than that for which this towering marble memorial stands. The United States in modern times has revived the old world and led the nations and humanity out of the bondage and darkness of the middle ages into the blazing brightness of freedom and enlightenment. But she is even now turning back into the shadows and darkness of the death-night of lawlessness, anarchy, and financial corruption; but vastly worse than aught else, she will soon lead the nations back into that greatest horror of the ages, tyranny over conscience, religious despotism, and persecution. This country has stood as the living statue of "Liberty enlightening the world."

But, ah! soon the mighty tidal waves of evil will dash, will thunder, overthrowing and engulfing in their black depths this last, highest light of human progress and liberty, since sin came into the world the nearest approach to a successful civil government,—alas! so soon to be shattered, ruined beyond the hope of redemption. For hark! even now the walls, the bulwarks, of free government are creaking, straining, swaying, crumbling under the terrific attacks of combined human greed,—the power of the cruel, corrupt, shameless trusts and monopolies, financial and religious. The eyes of all the world are upon this country; yea, more, the eyes of the world of angels unfallen and the hosts of evil spirits; for here in large measure the last death struggle of sin in the universe of God shall be fought to a finish, and Washington, the capital city, must be the very storm center of the conflict. Truly we may say that Washington is the most dangerous rock in the universe. Here a lighthouse must be built down into the solid rock and up through the foaming, seething whirl, to send out the clear rays of eternal light and life into the gross darkness that covers all the earth. When every structure that man has built on the sand falls, when the vain works of man and the false lights he has lit go down and out forever, then shall the glorious beams of the last great saving truth guide the sincere, honest, storm-tossed traveler into the secure haven of eternal light and peace.

Has the General Conference asked too much for the capital city when the appeal has been sent out to establish a memorial church here? Ought not our work to be established yet even more strongly? Ought there not to be here in Washington a sanitarium, a college, a publishing house? I can not believe that our work will wait for years as the Washington Monument waited for funds.

A monument, a memorial built of the enduring materials, faith, prayer, labor, sacrifice, love, will

tower into the very heavens, and will last in its results for all eternity.

J. S. Washburn.
1728 Fourteenth Street, N. W.,
Washington, D. C.

A Many-Sided Saviour

In commenting upon the words of Isaiah, "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land," the Rev. F. B. Meyer writes thus beautifully:—

"No one metaphor can set forth all of Christ's beauty. Are you driven by the wind, 'tossed with tempest, and not comforted?' Hide in Him. Get into Him, as the bark, strained and leaking, gets within the shelter of the harbor bar.

"Are you being blinded by the drift of the tempest as it drives the sleet of the northern gale or the dust of the southern sirocco into your face? Jesus will be a covert from it. Standing before you, with His face to the pitiless blast, He will screen you.

"Are you in a dry place? Cease from the labor of hewing out your own cisterns, which soon get exhausted of the brackish water which they contain, and ask Him to give you to drink of those living springs which are Himself, and of which, if a man drink, he shall never thirst again.

"Are you in a weary land? Listen to Him who bids the weary come to Him for rest. He will give rest from the consciousness of unforgiven sin, rest from the inward strife, rest from conflict with men and things around you, rest from chafe and fret against the will of God. Fling yourself down at the feet of the Man who is a High Priest touched with the feeling of sorrow, acquainted with grief, strong, tender, true, combining in His glorious person every tribute that can make life blessed, and learn how He can be the 'shadow of a great rock.'"—Selected.

"Every care is an invitation to prayer."

Can We Know

Some people ask how a man is to know that he is saved. How do you know anything? Suppose that I am dealing with an inquirer who has accepted Christ, but has not the assurance which a believer should have. Do I ask him to kneel down and pray and pray until some happy feeling comes into his heart? If I do, I do not know how to lead a soul to Christ. No; I take God's Word and put it into his hand, and say, "My friend, will you read the thirty-sixth verse of the third chapter of John: 'He that believeth on the Son hath everlasting life.'" I say to him, "Who has everlasting life?"—"He that believes on the Son of God." "Do you believe on the Son of God?"—"I do." "Have you everlasting life?"—"No; I do not feel it." "Will you please read that again?" And he reads, "He that believeth has everlasting life." I say, "Who has everlasting life?" He looks at the book and says, "He that believeth on the Son." I say, "Do you believe on the Son?"—"I do." "What have you?"—"Why, I do not know that I have anything." "What does that verse say that the one that believes on the Son of God hath? How many of those who believe on the Son have everlasting life?"—"All of them." "How do you know it?"—"It says so." "Do you believe on the Son?"—"I do." "What have you?"—"Everlasting life." "How do you know it?"—"Because God says so." It is only after he rests on what God says in His Word that he has the testimony of the Holy Ghost. Faith in the Word of God comes first.—Selected.

Much of our strength in prayer and effort is exhausted in striving to induce God to agree with us and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer, that God might be on their side. "Don't bother about that," said the man of common sense. "God is now on the right side; you simply get with Him."—Selected.

THE FIELD

A Voice from the South

The biweekly visits of the "Recorder" have been a source of pleasure to me away down in this southland, and perhaps its readers would be interested to know something about the work done here, as I have enjoyed hearing of that done in other parts of our great field.

I arrived in the city of Atlanta, Georgia, on the last day of October, 1902, and reported by letter to Elder Courter, who was then in Savannah holding a meeting. While waiting to hear from him, I began holding meetings every evening in the First Adventist Church, that I might get acquainted with the people and find out their needs.

The executive committee of the Georgia Conference met in Atlanta on November 6, and I was given charge of the colored work in the city of Atlanta, with the request that I try to bring up the Sabbath-keepers among them to a standard that would admit of their being organized into a church. The only instructions I received from the conference committee were: "Here is your field. You will have Sister Osborn, a Bible worker, to assist you, but we have no funds for you; so you will consider your work self-supporting from the start. You can plan and carry it on to suit yourself, and report monthly."

Well, after working a week or two, I found that out of a reported number of about thirty Sabbath-keepers not more than half of them were anywhere near ready for organization. Even the best informed of them knew but little about health reform. I also found that they knew but little about the "mystery of godliness," "Christ in you the hope of glory." I began house-to-house work with them, holding public meetings in the mission hall on Sabbath and on Sunday nights. At this writing there are about twenty of them ready for baptism and organization. We expect to

organize the Second Adventist Church in Atlanta during the month of April.

Being thrown on my own resources for the support of the work, and seeing the great need of benevolent and missionary work among the poor, I began planning and talking earnestly to the Lord about it. After following the openings and light given for about two months, a Helping Hand Mission was organized during the first week in January, 1903. This embraces in its work all the work usually carried on by our people, such as Christian help work, tract society and missionary work, medical missionary work, church-school work, and the mission chapel.

Since organizing this work for the colored people, it has been made clear to me, through conversations with the mayor and the city council of Atlanta, that the proper thing to do is to extend our benevolent work to the whites as well as to the colored people. In harmony with this decision, I have rented a building for a home for the white laborers who are associated with me, members of the white church. Our solicitors go out into the city and solicit money, provisions, and old clothing for our work, and it is brought into the Home and prepared by willing workers, to be sent out where needed. The solicitors are paid ten per cent of their collections as their wages, and the rest goes into the general fund. At present the expenses of our mission home are met by each worker paying his share of the rent, and his share of what the provisions cost. Then we have a colored sister who has charge of the dining-room and kitchen work, and she does this for her room and board, this being paid by the mission, and the workers paying her for doing their laundry. As soon as we can we expect to have free treatment-rooms in the basement of our mission home for poor white people, and free treatment-rooms in the basement of our mission chapel for poor colored people.

After we supply needy families with food and clothing and the sick

with such treatments as we can give them, we tell them about Jesus, and invite them to the mission chapel to hear the pure gospel, and this often opens the way for Bible-readings. More anon.

George B. Douglass.

503 East Fair Street,
Atlanta, Georgia.

Washington, D. C.

Our friends on the Pacific Coast will be pleased to know that \$6,200 has now been paid on the church debt. There is a balance still due of \$6,700, with interest at 5½ per cent, or \$1.01 per day. I have received money every day since February 2 (with the exception of Sunday, when there is no delivery in Washington), in sums varying from \$1.75 to \$50 or even \$100. Although a personal receipt is sent to every one who sends money directly to me, I have decided to publish a partial list of donations in the "Pacific Union Recorder," with the hope that it may encourage others to do likewise. The following partial list is of those not members of the Washington Seventh-day Adventist Church who have sent money directly to me:—

Hattie H. Waller.....	\$1,500 00
Dr. and Mrs. Capehart..	225 00
A friend.....	144 34
H. W. Cottrell.....	100 00
Wm. Hurlock.....	100 00
R. L. Simpson.....	5 00
Mrs. Alice Gage.....	2 00
Spokane, Wash. Church, per W. H. Saxby....	10 00
Mr. and Mrs. Ira E. John- son.....	1 00
A. H. Schafer.....	50
Oakland Church collect'n	31 07
J. A. Caffes.....	50
J. B. Coney.....	75
Woodland, Cal., Church collection.....	41 30
Mrs. M. H. Hughes....	5 00
T. R. Angove.....	2 00
W. G. Buckner.....	20 00
D. T. Richardson.....	1 00

Total.....\$2,189 46

This list is only partial. Other

names will follow in later numbers of the "Recorder."

J. S. Washburn.

CALIFORNIA

Grass Valley

We located here, nine miles south of Grass Valley, two years ago, and have done what we could by visiting, distributing literature, teaching in the Sunday-school, etc. One of our number is a nurse, and has had the privilege of administering treatments in nearly every home in the community. The Lord has given wonderful success in this line; there has not been a doctor in the neighborhood since we came, and all say they will not take any more medicine if they can get water treatments. This has truly been the "entering wedge" by means of which we have been able to present nearly every phase of the message. There was quite an interest aroused, and several requested us to send for a minister, offering us the use of the district schoolhouse for the purpose of holding meetings. We wrote for Elder T. H. Watson, and on Feb. 1, 1903, he commenced meetings, which continued until the middle of the month; but as the weather was very stormy, there were several nights that no one came. When we could have services at all, we had a large congregation, and a deep interest was manifested. The line of thought which Brother Watson dwelt upon was, "The Proof of the Bible in Light of History and Prophecy," and "The Twentieth Century Crisis and How to Meet It." Each subject was illustrated by the use of charts. The last day of the meetings all brought their lunch and stayed all day, having two sermons instead of one. At the close of the services one of the most influential men of the neighborhood took up a collection. The amount was sufficient to pay Brother Watson's expenses.

As yet none have taken their stand for the truth, though several have acknowledged that they are

convinced. Some have been to Sabbath-school every Sabbath since the close of the meetings. We are anxiously watching for the result. Pray for the work here.

S. C. Crawford and Family.

California Laborers Abroad

I have just returned home from London and Birmingham. At London I met those of the California laborers who are there pursuing their preparation for the fields "beyond." The Brethren Bond are studying Spanish, with the promise of success. Their teacher in this language gives good reports of their work from time to time. Brother Marchus is also studying with a view to working outside of the English tongue. Brother Delmer Baker is doing good work, both in school and in the canvassing field.

A letter just received from Brother C. T. Everson states that he is making preparations for the prosecution of vigorous work in Rome. He has already secured a house in which to live at 79 Via Napoli, at which place he would be glad to hear from his friends. He says that he likes Rome and its people, and is pleased in every way with his chosen field of labor. We shall look for early reports of success from him and his lady workers. I have heard nothing from Brother Gauterau since he left England for France. It may be that something will be at hand from him by the time of my next report.

Elder Ballenger reports that Brother Halladay is doing good work in Wales. Brother D. A. Parsons reports from Hull that he has all the cottage work he can do, and that he has a large and growing congregation each Sunday night. He looks for a harvest of souls from his effort in that place. Brother McCord seems to be having some success in Birmingham. Eleven persons were baptized by him last Sabbath, the fruit of earlier work by Elder Haughey, which has been followed up and matured through the labor of Brother McCord.

The British Union Conference Council which I attended in London suggested that I spend the rest of the month of March in Belfast, Ireland, to assist Brother Hutchinson and his workers in that field. Immediately following the general meeting in Ireland, which will be held the last week of March, I have been invited to attend the general meeting for Scotland, to be held in Glasgow the first week in April. Then, if present plans hold, I expect to remove my family to Leicester (pronounced Lester) and make preparations for a summer's tent campaign in that place, which has a population of something over 211,000.

The work in which I am now to engage is the first I have been permitted to do for six weeks, on account of an accident which confined me to my room. I am now recovering strength slowly, and hope to be able soon to do my usual amount of work.

As near as I can learn, all the California workers are contented in their new field. For my own part, I feel as much at home here as in the States. I see no reason why this is not an excellent field in which to labor for souls.

J. O. Corliss.

Among the Churches

I have just made short visits at Arroyo Grande, San Luis Obispo, and Paso Robles. At the first two places they have disposed of all their "Object Lessons," and at Arroyo Grande, twelve additional copies were taken. At Paso Robles those who had taken the books signed the contract to pay for them July 1.

The largest number of books remaining in this district is at San Jose, and we hope to have them arranged for before General Conference.

The nurses who are visiting the churches are having an encouraging experience. In many places the outside people are more appreciative of this instruction than our own. So far as is apparent, it was

a good plan to send these workers among the churches.

The rapidly-increasing activity in the world of labor and capital especially leads me to ask, When will our people awake to their responsibility and their danger? Looking at ourselves as individuals and churches, I am led to ask, Where is the activity, and the obedience, and the intensity, that should appear? I am startled by the necessity for so much urging and so much delay in the "Object Lessons" work, let alone all other calls to special service. Surely we need to cry, "Spare Thy people, O Lord!"

D. T. Fero.

Sebastopol

Brother H. A. Kenison sends the following account of his experiences in canvassing:—

"In company with a brother in the truth, I went into the country to canvass for 'Object Lessons' and other books a short time ago. We found it true that the Lord had gone before us to prepare the hearts of the people to receive us and what we had for them from Him. This country has been canvassed over and over again for our books. Notwithstanding this fact, we found many souls eager for knowledge concerning the things of God, and willing to buy our books. Some would weep as we talked with them. We are convinced that the mountains contain many honest souls that have not bowed the knee to Baal. We took orders far ahead of our expectation.

"The brother with me canvassed a lady for 'Object Lessons' who said he was the fourth person that had showed her that book. He asked her if she had bought one, to which she replied that she had not, but she was prevailed upon to take one.

"Besides selling several books, I took one subscription for periodicals. If any are wishing a richer experience and greater blessing from God, I would recommend a canvassing tour as a safe and sure way to this end."

Smith, Nevada

I came to this place by team from Reno, in company with Elder A. J. Osborne. He stayed here a few days and then went to Bishop Creek, and I remained in Smith Valley to hold meetings. The weather has been very cold indeed. The thermometer has been 21 degrees below zero, and we have at times had ten inches of snow. The cold weather has, of course, interfered somewhat with our work, making the attendance lighter. There were but four of our faith when we came here. Three more adults have accepted the message since we came. We have Sabbath-school and preaching services every Sabbath.

I have taken ten subscriptions for the "Sendebud" and sold ten copies of "Object Lessons."

Andrew Brorsen.

March 8.

WESTERN WASHINGTON

Our Conference Work

We are fast closing up the "Christ's Object Lessons" campaign in this conference. Elder Ward, who has a large district of eleven or twelve churches, reports the work about finished in his field. Elder Wollekar also reports the churches north of Seattle with one exception as finishing the work. We expect to finish the work in the whole conference by April 1. There are approximately not more than five hundred books unsold.

Our people have responded nobly in all the churches, and are determined to press the matter to a finish by April 1, that we may as a people be prepared to take the books and tracts that should follow in the wake of "Christ's Object Lessons," and carry the precious truth to the thousands that throng our cities, as well as those in the byways.

It is encouraging to me to see the old-time missionary spirit moving among our people.

Our great need at this time is a sanitarium, which can easily be fed

by our treatment-rooms in Tacoma and Seattle. Drs. Allen, of Tacoma, and Shryock, of Seattle, report the treatment-rooms filled to their capacity. Our Seattle restaurant is also having a fair patronage. But we feel our great need of a sanitarium in the country accessible to Seattle and Tacoma. Prominent business men are becoming much interested in our medical institutions, and are inquiring why we do not establish a sanitarium in the country accessible to the car lines that run from Seattle to Tacoma. These cities are about thirty-six miles apart, and are connected by the Northern Pacific R. R. and the Seattle and Tacoma Interurban Electric Road. As we have treatment-rooms in each of these cities, they would be excellent feeders for a sanitarium located at any point along the line.

We have at present a fine corps of canvassers in the field, under the supervision of Brother Lee Moran, our state agent. Encouraging reports are now coming in from this company of workers.

We feel thankful to God for the many openings we can see in our cities, and are anxious to see men and women arise, and carry the precious message God has given us to these starving thousands.

S. W. Nellis,

President.

Seattle, Wash., March 12.

Seattle and Vicinity

The reproach is rolling back, the pillar of cloud is rising, and we are seeing the glory of God, as we are finishing the "Object Lessons" work in this conference. About five weeks ago the Lord wrought a mighty work in the Seattle church. As the matter of finishing up their quota of books was presented to the people, and they yielded themselves in obedience to God, nearly 600 books were disposed of before leaving the church. Since that time I have visited six churches in my district, and as I have presented the privilege of being co-laborers with Christ in finishing up the work with "Christ's Object Lessons," they

have all taken hold and pledged themselves to be responsible for the books left on hand and to see that they are paid for on or before April 1. Out of the eleven churches in my district, all have taken this stand but one, which I have not yet visited, but I believe this last one will do the same when I meet with them next Sabbath. Some of the churches who have disposed of their quota are now helping other churches to finish their work. With few exceptions, the "Object Lessons" work is finished in the Western Washington Conference, for which we give God the glory. I intend now to begin work among the Scandinavians in this city, where we have a large field. My earnest desire is that we may find many honest souls who will esteem it a privilege to learn of and obey the truth for this time.

H. C. J. Wollekar.

ARIZONA

The Mexican Work

When the work was begun a little over three years ago in Southern Arizona, we endeavored to commence the work among the Mexican population also. The Lord first opened the way for us to present the message to them by means of an interpreter. As a result of the work thus started, two strong churches have been raised up, comprising nearly fifty souls, with one Mexican minister, Elder M. Serna, who has been laboring in New Mexico the past seventeen months. After accepting the message, he awakened much interest through correspondence in various parts. In New Mexico there was an urgent call for him to come and give the truth to those with whom he had worked in his previous ministry, while connected with the Methodist denomination. His work has been quite fruitful there, having raised up one church and three other strong companies in various parts. During his absence, wife and I have done what we could among these souls, to elevate them to a higher standard in the message, and, at the same time, to continue our work among the

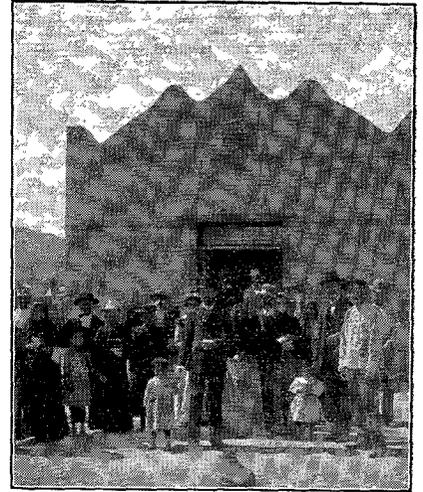
Americans. The Lord has blessed me in the study of the Spanish language, so that now I am able to speak to them in their own tongue.

About one-half of the population of Arizona, with the exception of the Indians, are Mexicans, and the other half are Americans. It appears from this that the work should be promulgated among both nationalities as one, as far as possible at the same time. If an American and a Mexican worker could labor together, then the work among the Mexican people could be elevated to the proper standard, and the whole field be warned at the same time, thus saving time and expense. Greater plans must be laid to meet the needs of this nationality, since eighty millions of these souls are waiting to hear the sound of the third angel's message. The interest that is being manifested among them shows that their doors are wide open, and that the Macedonian cry is calling all to service. The testimony of God's Spirit has told us that now is the time to enter this part of the great harvest field, and that delay shall be no longer.

Since coming to Nogales, we have entered upon the work among this people first, because they were the ones that had been calling for help. Elder Serna returned from New Mexico to assist me for a time and to visit our other churches. So far we have had public meetings in a hall for three weeks, with fair interest. Some have taken their stand for the truth. Among these is a Mexican minister, Ralph Acosta, who had been preaching for the Methodists up to the time he accepted the Lord's Sabbath. He is a bright young man, and we believe he will make a good worker. We hope to see others soon decide to walk in the way of God's commandments.

Elder Serna tells me of two other ministers in New Mexico who have accepted the truth and are ready to proclaim the message. One has preached twenty-five years, and the other seven. He says that they are good honest brethren and faithful workers. We trust these brethren will find a place to work among

the millions that must hear the message. Elder Serna is well versed in the truth on all points, and if these brethren could be with him through a course or two of meetings, I am persuaded that they would do efficient work for the Master.



S. D. A. Church Building, Tucson, Arizona.

If the message is to go to all these millions in this generation, every effort should be put forth to carry it now. As far as literature is concerned, we are very crippled, having but few tracts and small books in this language. We need the message translated and put into pamphlet form, being illustrated and made attractive in every way for the purchaser. Large books and high-priced literature can not readily be sold to such humble and poor people. My heart aches to see them in their dire needs, and especially their need of a living and indwelling Saviour. When we think of the great responsibility that rests upon us as a people, because of the great light that God has given us, and that the blood of souls will be laid to our charge if we do not impart to those who are in darkness the same light that God has given us, it behooves us to be up and doing.

May the Lord bless the coming conferences that will investigate the needs of this neglected field, is our most sincere prayer.

W. L. Black.

Nogales, Arizona.

ALASKA

It is now nearly two years since we came to Alaska to proclaim to its people the last message of mercy from the Lord.

Should we attempt with finite wisdom to measure the results, they would not be the most encouraging, and yet Alaska's buried wealth of gold could not buy them, even as viewed by man.

The attention of the United States Government is fast being called to Alaska, with her 590,884 square miles of territory, populated at present with about 63,592 people, including natives. Her vast wealth in mining and fishing resources, the development of which, especially the former, has just begun, is bound to gain in an increasing manner the attention of a people whose all-absorbing thought is the accumulation of wealth; therefore, her development to the end of time will doubtless continue.

Congress, in the recent session, has extended many favors to Alaska, and the people are jubilant over the much-improved condition in the land laws, lending encouragement to the taking up of public land under the Homestead Act.

The conditions that obtain in developing new country are not such that promise, from a human standpoint, the most gratifying results in the proclamation of a message that points to the fact that earthly history is fast closing; but who is in greater need of that fact being pointed out to them than they who are all absorbed in planning for a home on the earth soon to "reel to and fro like a drunkard, and . . . be removed like a cottage"?

If in our work we are not connected with a power sufficient to turn the honest in heart from earthly scenes, however promising, we are not connected with the promised power; and surely all are to be warned, and the Lord is plainly calling upon His people to establish memorials in new fields.

At this moment there is more needed in Alaska to fulfil our mission to its inhabitants than merely some one to preach the message

from the pulpit and do house-to-house work. People have to eat here as well as in other places, and our health foods, with their nutritive value and compact form, are especially adapted to the needs of the people here; and they are sensible of the value of the food when the subject is properly placed before them. By looking over my books, I find that in our association with the people, asking them to dine with us, and otherwise calling their attention to the value of our foods, we have sold over \$75 worth, and we have not supplied, by considerable, the demand. While we were at Skagway and Douglas, parties sent from Juneau to us for foods.

I am impressed to make an urgent call for some one to come to Juneau and open a vegetarian restaurant for the Lord. Listen to His instructions as to how He wants restaurants conducted, and faithfully follow them, and you may do a great work for Him in Juneau. Any one thinking of answering this call is requested to correspond with the writer at Juneau, Alaska.

Where are the Lord's nurses? Fifty dollars a week has been offered in Juneau for a nurse, and none could be obtained. It is the universal cry that proper nurses are not to be had here, and many a person goes to Seattle for treatment who might be more successfully treated here, and pointed to the way of salvation, did we but have treatment-rooms, presided over by a physician. A first-class nurse would be able to carry forward an excellent work.

A \$60,000 court house is to be erected at Juneau probably this coming summer. Valuable mining properties are to be developed, and other improvements that bespeak prosperity, and talked-of rents are not so very high at present. Now is the time to make a beginning on a small scale.

May the Lord guide us in the completion of the sacred work committed to us.

A. M. Dart.

Juneau, Alaska, March 13.

MONTANA

The Work of God

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." We have seen recently a more striking fulfilment of this scripture than ever before. When we get self out of the way, God can work with mighty power. He will send unseen intelligences from heaven to cooperate with all who will sacrifice every selfish interest and have nothing but the glory of God at heart.

In a recent meeting which was held by Elder R. D. Quinn and the writer, assisted by Charles Rider, we saw some evidence of what God will do through the outpouring of His Holy Spirit. This meeting began January 15, in a country schoolhouse near Billings, Montana, and it continued for seven weeks. The first evening forty were present. The next evening sixty came, and the third evening one hundred interested listeners were present. From this point in the meeting the audience numbered 130 to 160 for weeks. The room was so crowded that there was hardly room to stand and preach at times. The Spirit of God simply compelled the people to attend every night. Many said, "I made up my mind that I would not come to-night, but when the time came to go I could not stay at home." Such intensity in listening I never witnessed before. The Holy Spirit pressed home to their hearts the truth as it was presented from night to night. As the meeting progressed, souls began to yield to the influence of the Spirit, and the meetings increased in intensity and power. Much time was spent in praying that we might keep out of the way of the working of the Spirit. The usual dropping off when the Sabbath question is presented was not experienced, but the attendance rather increased. The Sabbath was presented more fully than we had ever given it before. Nearly twice the usual time was given to this important question. We were impelled by the Spirit to do this.

As the result of this meeting twenty-six took their stand for the truth. Six were over 50 years old, one lady being 73. A Sabbath-school was organized and a prayer-meeting started. The Sabbath meetings with the brethren were scenes of spiritual refreshing. We expect to organize a church soon.

The opposition was strong, but the Spirit of God was stronger. Our God is a God of power. We have no strength and can do nothing of ourselves, so we give God all the glory and honor for all that has been done.

L. A. Gibson.

Bozeman, Mont.

you every quarter. It is only in this way that we can keep together in the work, and be a help to one another.

Last quarter there were only four schools which reported a Home Department. We hope there will be many more in the reports which will soon be coming in. This is a comparatively new branch of the work, but it certainly is not second to others in importance. It ought to find a place in every school where there are persons who for any reason can not attend the school regularly and yet can be induced to study the lessons at home. Whether or not these persons are members of our church makes no difference. There are many not of our faith who would willingly consent to study our Sabbath-school lessons if they were approached in the right way. And surely there is no greater missionary work that we can do than to get people to study the truth of God. It is much better than anything that we could say if we were ever so eloquent.

Let us be careful to look after this part of the work, and then not neglect to report the result.

C. R. K.



To Sabbath-School Secretaries

It is now time to send in your report for the quarter which is just closing. Please let all be prompt in attending to this matter, that we may not hinder others in their work because our part has been neglected.

How we should all rejoice if we could have a report from every school in the conference! This has never yet been the case. For one reason or another there are always several schools from which we have not heard when the time comes that we must send in our report to the Sabbath-school department of the General Conference. So, of course, our report never correctly represents our work. This need not be so. If each secretary will attend to the matter at once after the close of the quarter, the task will prove to be very simple and easily done, and you will find much satisfaction in knowing that it was done at the right time.

Some schools are so small that they feel that it is not worth while to report. This is a great mistake. No matter how small your school is, or if you are alone in the study, we wish to receive a report from

called upon to toil for our earthly blessings, and it is not expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand.

We can thank God for the Bible, for it is the treasure-house of knowledge, and it is the duty as well as the privilege of every son and daughter of Adam to search the pages of this Book with diligence, in order that all may know what are the terms of salvation.

Do we want to know more of the character of God?—Then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

We are to explore the sacred Word as a miner searches the earth and examines the rock for hidden treasures and for the gold and silver concealed in the veins of the mountains. "The law of Thy mouth is better unto me than thousands of gold and silver." Ps. 119:72.

Those who come to the searching of the sacred mine of truth with a humble and teachable spirit will soon discover jewels of truth that will reward the earnest seeker. John 5:39 says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."

But why all this searching? Because it is duty? Why does the miner tramp the mountains and dig year after year? Because it is his duty? Why does he kindle a fire, cook, and eat after a hard day's digging? Because it is his duty? It is a weak, pale word, and not at all corresponding to the real nature of the case and to the feelings of the Christian, to speak of our duty to read the Scriptures. When there is reverence and love, we look upon the reading of the Scriptures, not as a duty, but as the source as well as the regulator of all duties. It is not merely a work which our conscience declares to be right, but our very conscience,

Daily Study of the Word of God

The Sabbath-school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, also of the spiritual truths which these facts are designed to teach.

The first work to be done by those of us who would know the truth is to open the Bible with a determined purpose to conform to the requirements of the Word of God, establishing our faith upon, "It is written."

We are called upon to put forth a diligent effort to discover what is truth. This should not be thought a hard requirement, for we are

and affections, and will, and mind,—our whole inner man,—receives from this Word light and strength. We feel it necessary to read the Scriptures, just as food is necessary to sustain life. It is a necessity, in the sense that our whole spiritual life craves for it, and can not prosper without it.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

The hungry must be fed, and the way to study the Word of God is to feed upon it. It must be digested and assimilated by that part of our organism which has been given to us for this purpose. David said, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" Then, again, in the language of our Saviour: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

But another question, When shall all this searching be done?

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. Our need is continuous, and the supply must be continuous. We can not live on weekly lunches. There must be a definite appropriation of the definite provision which God has made for our daily need.

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, oh, search the precious Bible with hungry hearts! Never give up the search until you have ascertained your relation to God and His will towards you. Christ declared: "Whatsoever ye shall ask in My name, that will I do, that the

Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." And as given in the words of another: "The experimental knowledge of God and of Jesus Christ, whom He has sent, transforms man into the image of God. It makes him a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe." This is the knowledge which is obtained by the searching of the Word of God. And this treasure may be found by every soul who will give all to obtain it. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

"O taste and see that the Lord is good; blessed is the man that trusteth in Him."

Mrs. S. J. Whitney.

Three Old Saws

If the world seems cold to you,
Kindle fires to warm it;
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah, the cheerless weather!"

If the world's a wilderness,
Go build houses in it.
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.

If the world's a vale of tears,
Smile till rainbows span it;
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.

—Lucy Larcom.

MEDICAL MISSIONARY

A Week's Bill of Fare

LESSON I

SUNDAY BREAKFAST

Browned Rice with Poached Egg	Nut Sausage
Savory Potato	Tomato Toast
Fresh Apples	Bread and Butter
	Stewed Raisins

This meal presents good combinations, though some using fruit may have to avoid potato and egg. "We should avoid eating vegetables and fruit at the same meal. If the stomach is feeble there will be distress, and the brain will be confused."

The food elements are well balanced, the nitrogenous tissue-forming egg and sausage balancing the starchy, heat-and-force-producing rice and potato.

Though a simple meal, yet the variety of foods is too great for a single individual, and thus is provided a choice of dishes. "It would be better to eat only three or four kinds of food at one meal than to load the stomach with many varieties. Three or four dishes are plenty for one meal. At the next you can have a change."

In the browned rice, toast (zwieback), and sausage the starch is dextrinized, and thus partially digested by the toasting.

It is well that fresh fruit appear upon the table at every meal. "The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing."

Butter, milk, and eggs, though not the best food, may be used to supply fat and nitrogen when nut foods, etc., can not be had. Milk, eggs, and butter should not be classed with flesh meat. In some cases the use of eggs is beneficial. There are poor families whose diet consists largely of bread and milk, but the time will soon come when

there will be no safety in using eggs, milk, cream, or butter.

RECIPES

NUT SAUSAGE

One quart water, one-fourth cup nut butter, one quart zwieback crumbs, salt, sage, and onion. Stir all together, and bake in large spoonfuls in an oiled pan. Serve with nut-meal gravy.

NUT-MEAL GRAVY

One quart water, two ounces nut meal, heat to boiling, and thicken with equal parts of gluten and flour. Salt to taste.

SAVORY POTATO

Slice potatoes into a pan, add salt, sage, and grated onion, also water. Cover closely, and slowly cook until tender.

F. O. Raymond.

EDUCATIONAL

Standing of the Church-Schools on the Test Questions Sent Out by the Superintendent in January. Grades all on a Basis of 100

SCHOOL.	Bible	Arithmetic	Grammar	Geography	Spelling	Nature Study	Physiology	Drawing	Average
Healdsburg	84	50	52	63	82	81	71	. . . . .	67
Oakland	85	64	55	46	87	56	. . . . .	82	68
Red Bluff . . . . .	. . . . .	76	78	71	70	57	. . . . .	. . . . .	70
Sebastopol . . . . .	. . . . .	77	86	77	90	85	. . . . .	. . . . .	83
Burrough . . . . .	. . . . .	93	95	89	86	92	. . . . .	86	90
Alameda . . . . .	. . . . .	79	56	69	81	36	. . . . .	67	66
Petaluma . . . . .	. . . . .	73	68	80	80	77	. . . . .	82	77
St. Clair, Nevada . . . . .	. . . . .	83	75	67	78	70	. . . . .	. . . . .	75
Hanford . . . . .	. . . . .	40	73	60	. . . . .	. . . . .	. . . . .	. . . . .	58
Bakersfield	90	77	93	. . . . .	94	90	. . . . .	77	74
Armona . . . . .	. . . . .	43	70	60	97	70	. . . . .	85	71
Eureka . . . . .	. . . . .	64	64	62	81	60	. . . . .	81	69
Santa Rosa . . . . .	. . . . .	62	61	96	94	69	. . . . .	80	74
Glennville . . . . .	. . . . .	52	. . . . .	. . . . .	. . . . .	90	. . . . .	70	70
San Jose . . . . .	. . . . .	62	61	96	94	69	. . . . .	74	76
Reno, Nevada . . . . .	. . . . .	70	58	80	82	68	. . . . .	. . . . .	71
San Francisco . . . . .	. . . . .	39	45	48	85	58	. . . . .	67	57
Other schools not heard from.									
									Total average 72

Belief the Foundation

A man said to me some time ago: "Moody, the doctrine you preach is most absurd; you preach that men have only to believe to change the whole course of their life. A man will not change his course by simply believing."

I said, "I think I can make you believe that in less than two minutes."

"No, you can't," he said, "I'll never believe it."

I said, "Let us make sure that we understand each other. You say a man is not affected by what he believes; it will not change his course."

"I do."

"Supposing," I said, "a man should put his head in at that door and say the house was on fire, what would you do? You would get out by the window if you believed it, wouldn't you?"

"Oh," he replied, "I didn't think of that."

"No," I said quietly, "I guess you didn't."

Belief is the foundation of all society, of commerce, and of everything else.—Selected.

Dear Pupils and Teachers of the California Church-schools: The above report shows the grades made by the various schools in the examination given some weeks ago on the test questions sent out by the writer. You will notice that the schedule is not complete by any means. Several schools have made no report to me at all—no papers sent in. Some have sent in papers on only a few of the subjects. It was intended that the teachers should supply questions themselves in all the branches not touched upon by the superintendent; but in writing the letter to the teachers, by some means or other, it was omitted in the instructions given with reference to the examination. Hence only a few of the schools have a full report. Some failed to send in papers on all the subjects given. These omissions have all been satisfactorily explained by the teachers with one exception.

The grades are not very high in most cases, yet many are very fair. Considering that there was no prep-

aration whatever, the matter being a surprise to both teachers and pupils, the showing is creditable. While the questions were not rigid, yet they were not so very simple that the answering of them would be no credit to the pupils. They were meant to be a good fair test of the work thus far in the school year. Of course, the next set, to be sent out after conference (about the first of May, perhaps), will be a little more rigid.

I would like to say that some of the papers sent in were very good, indeed, a credit to the pupils and a credit to the teachers. Neatness and good arrangement are points that need attention; also, in the matter of penmanship there is great need of improvement. Accuracy in arithmetic should be emphasized by the teachers.

The next set of questions will be short, but will include all the branches pursued in the schools.

J. S. Osborne,
Supt. Church-schools.
Healdsburg, March 16, 1903.

Report of the Church-School Work of California for the Fourth Month

Six Short Life Rules

NAME OF SCHOOL	Number Boys Enrolled.....	Number Girls Enrolled.....	Total No. Enrolled.....	No. New Pupils.....	Average Daily Attendance.....	Average No. Belonging.....	Per Cent of Attendance..	Tardinesses.....	Visits by Board.....	Visits by Others.....	Scholarship.....
San Francisco:—											
Advanced Department	12	14	26	0	21.7	23	94	7	0	0	89
Primary Department...	19	13	32	0	15.7	28	90	23	0	5	90
	31	27	58	0	47.4	51	93	30	0	5	89
Oakland:—											
Advanced Department	18	16	34	2	22.4	23.5	96.6	12	0	5	.....
Primary Department...	32	34	66	4	38.2	47.8	87	73	0	4	86
	50	50	100	6	60.6	67.3	90	85	0	9	86
Healdsburg:—											
Advanced Department	13	24	37	1	34.6	35.5	97.3	21	1	27	.....
Intermediate Dep't....	18	18	36	0	27.9	29	96	25	0	13	.....
Primary Department....	24	23	47	2	30.2	31.5	96	41	2	31	.....
	55	65	120	3	92.7	96	96.6	87	3	71	.....
Fresno:—											
Advanced Department	20	19	39	0	34.4	38.1	90	...	0	0	88
Primary Department...	13	10	23	0	19.4	20	96	14	0	3	90
	33	29	62	0	53.8	58.1	92.6	14	0	3	89
Eureka.....	14	19	33	2	19.3	22	87	38	8	9	84
Pepperwood.....	9	12	21	0	17	18.9	91	50	4	9	91
Santa Rosa.....	13	20	33	0	23	27	85.3	48	3	8	.....
Petaluma.....	7	6	13	0	8.4	9.5	88	4	2	8	.....
Sebastopol.....	8	12	20	2	16.7	19.2	84.3	17	1	4	90
Alameda.....	8	7	15	1	11.2	12.5	90	32	1	4	87
San Jose.....	13	12	25	1	22.5	24.1	95.7	36	0	1	80
Burrough.....	2	3	5	0	5.9	6.4	92.2	9	1	0	96
Hanford.....	11	18	29	0	23.3	24.6	94	43	2	0	.....
Armona.....	2	4	6	0	5.8	6	97	0	0	1	94
Glennville.....	2	1	3	0	2.2	2.4	93.7	2	0	0	87
Bakersfield.....	9	7	16	0	10.5	10.6	92.6	17	4	0	94
Reno, Nevada.....	6	12	18	3	9.7	11.8	83.2	20	0	7	94
St. Clair, Nevada.....	5	7	12	0	8.8	9.2	95	13	1	0	88
Red Bluff.....	12	15	27	0	21	25.9	81.4	63	0	0	85
Sanitarium.....	.....	.....	*40	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	290	326	656	18	459.8	502.5	91.5	608	30	139	89

*No report, estimated enrolment.

This report has been delayed a little, waiting for reports from all the schools. Have again been compelled to forego a complete report, because of not getting report from all the schools. However, it is nearly complete. Note the increase, in some points, over the statistics of last month. While there is an increase in the total enrolment, there is a falling off in the average daily attendance and the average number belonging. There are not so many tardinesses this month as last, and more visits by the members of the school boards.

The next report will be ready soon after the General Conference.

Healdsburg, Cal., March 20, 1903.

J. S. Osborne,
Superintendent Church-schools.

Speak Well of Others

An old lady, who was never known to speak an unkind word of any one, was exhorting her grandchildren, when one of them said:—

“But, grandma, dear, you could never say a good word about the devil.”

The old lady thought a minute, and replied, “If we were only half as industrious as he, it would be well for us.”

How little have we accepted and made use of the legacy of peace and joy which Christ left to us! Instead of faces telling the world what a full salvation we have, how often a long face has suggested that men had better take their fill of happiness first before they leave it behind by becoming Christians! May God give us so to live winning lives, that others will be allured to desire the same blessings we enjoy.—Selected.

Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers. Heb. 11:6.

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. John 5:36.

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for Him? Matt. 5:13-16.

If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it. Col. 3:17. If you can not do this, it is wrong. Rom. 14:23.

Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore, you may. 2 Cor. 10:12. Ask yourself, How would Christ wish me to act? and strive to do as He would wish.

Never believe what you feel, it it contradicts God's Word. Ask yourself, Can what I feel be true, if God's Word is true? and if both can not be true, believe God, and make your own heart the liar. Rom. 3:4; 1 John 5:10, 11.—Sel.

“Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.” Heb. 1:10.

“While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Gen. 8:22.

“The law was given by Moses, but grace and truth came by Jesus Christ.” John 1:17.

“The Lord is my shepherd; I shall not want.” Ps. 23:1.

MISSIONARY WORK

"Let the Lower Lights Be Burning"

[A talk given by H. H. Hall at a missionary convention held in Salem, Or., Sabbath, Feb. 7, 1903.]

"All the children of Israel had light in their dwellings." Ex. 10:23. What was the condition of the people round about the children of Israel at this time? Answer by congregation—"There was darkness in the land of Egypt." Was it a common evening darkness?—"No." How dark was it?—"Darkness that could be felt." Yes; but in the houses of all the children of Israel there was light.

In Isa. 60:1 we read, "Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee." What was the condition of the world at this time?—"Darkness shall cover the earth." What is covering the people?—"Gross darkness." What is gross darkness?—"Very intense." It might be compared to the darkness back in Egypt, might it not? Are we now in a time when darkness covers the earth and gross darkness the people?—"Yes." Then what are we to do?—"Arise and shine."

Read the next verse: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Now all those who are out of Christ are Gentiles. And when we arise and shine, what will they do?—"They will come to the light." Now it is the life that shines, as stated in John 1:4: "In Him was life; and the life was the light of men." Then if the life that Christ lived was the light of men, what about the life that we live?—"It, too, may be the light of men." Yes; and this light is their salvation.

Speaking of Christ, Isaiah says, "I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Isa. 49:6.

The thoughts emphasized by these few texts are—

First. Just as truly as all the children of Israel had physical light in their dwellings, just so truly

must every member of the true Israel have spiritual light in his.

Second. The rays of this light are the little acts of kindness, the little self-denials, the little efforts to help those right about us in every way we can.

Third. That this light means life to the one who will be guided by it.

Some of you have no doubt read of an accident which occurred some years ago on one of the great lakes. At the entrance of the harbor there was a main lighthouse, as is usually the case, but inside was a long treacherous channel. One night a large steamer came in. Although there was a terrible storm on the water, they could see the light, and were enabled to reach the entrance of the harbor, but there was that long channel to pass before they could come into the safe, quiet place for anchorage. Along that channel there were supposed to be small lights continually burning, but in some unaccountable way they had gone out. Those who had charge of those lesser lights had forgotten to take care of them. As a result, the steamer and passengers went down.

Dear friends, is there not a lesson in this for us? There are men among us of strong minds and far-reaching influence who are doing a wonderful work, but how about those of us who must labor in a more humble sphere in the family, among our neighbors, and in the vicinity where we live? Should we not keep our lights burning just as steadily and as brightly as those greater lights?

These children have all seen the rainbow and know how beautiful it is; but did you know that when the sun strikes a single drop of water in just the right way it gives just as many colors as does the rainbow? I believe there is a lesson in this for those who are walking in the ordinary channels of life. The Lord wants such to sparkle just as brightly as though they were as much greater than the rainbow as it is greater than the dew-drop. But before we can thus sparkle we must give ourselves

entirely to Him who is the Light of the world. Are there not children here who have forgotten this? Are there not parents here who, in the toil and care of life, have forgotten that some in their family have been drifting, drifting to destruction, because of the lack on their part to thus consecrate themselves? Are there not some to whom neighbors have looked and have not seen in them that bright, shining light they should see? If so, let us now consecrate ourselves to Him for service, for the life is the light of men.

**The Book Work
WESTERN WASHINGTON**

Report for Three Weeks, Ending March 12

GREAT CONTROVERSY

	Orders.	Value.
W. F. Carman, Kent, Wash...	18	\$60 00
Wm. Furber, " " "	8	21 25
A. H. Booth, " " "	18	61 50
Elsie Goodell, " " "	17	50 75
F. W. Ham, " " "	16	48 50
G. B. Collett, Montesano.....	10	29 50
Total.....	87	\$271 50
Miscellaneous sales.....		36 60

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

How We Make Crosses

You remember the way a father pictured a cross to his child. A cross is composed of two pieces of wood. The shorter piece represents your will, and the longer God's will. Lay the two pieces side by side, and there is no cross; but lay the shorter piece across the longer, and you have a cross. Whenever our will falls across God's, there is a cross in our life. We make a cross for ourselves every time we do not accept Christ's way, every time we murmur at anything He sends, every time we will not do what He commands. But when we quietly accept what He gives, when we yield in sweet acquiescence to His

will, though it shatters our fairest hopes, when we let our will lie alongside His, there are no crosses in our life, and we have found the peace of Christ.—Glimpses through Life's Windows.

Talents

The very beautiful explanation of the parable of the talents as found in "Object Lessons" contains food for thought, especially for those who are, or should be, engaged in selling that interesting book. Those who have many talents can naturally enough sell more books, if these talents are consecrated to the service of God. If but one talent is possessed, that talent, whatever it be, can be used in selling the book. For myself, I am continually thankful for the talent of strength—physical strength—with which to walk about the country and carry the books to the people. That I feel is my talent. Others have other talents who may not have my talent. For instance, one sister has the talent of "kindly impulses,"—sociability,—and she has used this talent by selling eight copies of the book at home, without going away from her house. She has not the physical strength to travel about the country as some others can.

The Lord has need of every talent we possess, and these should be used in selling the book that contains the explanations of this and the other parables. "The Lord has need of him" are words spoken concerning a very humble creature,—the beast which the disciples found tied by the wayside, and on which their Master afterwards rode. If He had need of so stupid an object then, has He not need of your talent or talents to-day?

Of course the enemy who sowed the tares will try to keep you from selling the book. While I was canvassing a German woman who could not speak English, she looked up and said in her native language, "I want that book, but the devil tells me not to take it." She did not "give place to the devil," however, but bought a German copy. If the devil had not

whispered the same advice to thousands of others, many more copies of "Object Lessons" would have been sold. And another thing,—the same devil who is persuading so many not to buy the book is laboring just as skilfully to keep many others from selling the book. If many who ought to engage in this work would make as frank a confession as this German lady did, would they not say, "I want to, or ought to, sell that book, but the devil tells me I must not, or can not, do it"? Shall we listen to him? If no one had listened to him in this respect, the allotted number of "Object Lessons" would have been disposed of before this time.

Whoever buys the book buys a treasure. As one purchaser said, "If I should die to-night, I know I could not leave anything better for my family than this book." True enough, better than farm, cattle, bank stock, etc. Shall not the rest of these books be speedily carried to those who might prize and be benefited by them? F. D. Starr.

A Worthy Example

In a letter recently received at the office of our conference, a brother writes about visiting one of our isolated Sabbath-keepers. He was deeply impressed by his conversation with this isolated brother, and writes as follows:—

"He mentioned the fact that at odd times he had sold 150 copies of 'Object Lessons' in his own neighborhood and also distributed large quantities of our periodicals. He has just received 400 copies of the new issue of tracts, which he will use as he has opportunity, and he seems to make opportunities. When we consider the fact that this brother has very poor health, it ought to open our eyes. Why can not we all do something? Is it not time to arouse? Let us do something while there is opportunity. I am determined to do all I can to spread this glorious message."

I trust this worthy example will

provoke many "unto love and good works." Heb. 10:24.

M. H. Brown.

Canvassing Work

I finished my canvass for "Object Lessons" at San Bernardino on Friday afternoon, February 27. In one month I was blessed with one hundred and sixty orders for this book, besides a number of orders for other books, helps, etc. This leaves me only one week more to canvass and time to deliver my orders until I expect to arrive in Oakland to attend the General Conference. I left Riverside Saturday night and came over the mountains to canvass in the desert. Yesterday the Lord gave me \$30 or \$40 worth of orders. This was Sunday, too. I never stop for Sunday, but canvass just the same as on other days. But in a place of any size, I take the outlying districts, among the middle or working classes. Sometimes I go on foot out into the country on Sunday. This plan has worked well in all my long years of canvassing work. Often I find it one of my best days—in fact, I have taken over \$50 worth of orders on Sunday.

Truly the Lord is good. His mercies are ever new. My resource is prayer. Pray and work hard, is my motto. If we in faith lay hold of God's power and then bestir ourselves, He will bless our efforts. Walter Harper.

Trials rightly improved become blessings; losses sanctified become permanent gains. He whose we are and whom we profess to serve knows this, and sees to it that we have no trials beyond what He is able and ready to help us to improve, and that we lose nothing that may not by grace be made a real gain to us. Phillips Brooks says, "It is the same Christ who has been making a place in us for the kingdom of heaven who will at last make a place in the kingdom of heaven for us." It is the same God, who, in all and through all, is working for His

good-pleasure and for our eternal profit, even when for the time He may seem to us to be working against us.

Brief Thoughts

MISSIONARY UNBELIEF

"Go ye and make disciples of all the nations."

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's prayer. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the church of God is ready? "If thou canst believe, all things are possible to him that believeth."

MISSIONARY LOGIC

The Premise.—There is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon Him.

The Promise.—"Whosoever shall call upon the name of the Lord shall be saved."

The Irresistible Sequence.—"How then shall they call on Him in whom they have not believed?"

"How shall they believe in Him of whom they have not heard?"

"How shall they hear without a preacher?"

"How shall they preach, except they be sent?"

MISSIONARY SUCCESS

It is fixed; "I will declare the decree."

It is definite; "I will give thee the heathen for thine inheritance."

It is to be universal; go and disciple "all the nations."

It is irresistible; "All power is given unto Me in heaven and on earth. Go ye, therefore."

It is with Christ's presence; "Lo, I am with you all the days."

It is inspiring; when Duty's

brow is sunlit with hope, the feet and heart take wings.

It is to the glory of God; "That unto principalities and powers in heavenly places may be known by the church the manifold wisdom of God."—Selected.

To California and Nevada—Notice

A SACRIFICE SALE

The California Tract Society has a stock of the following excellent publications in Danish, Swedish, and German, which they are very anxious to dispose of, and will sell at a great sacrifice:—

NAME OF BOOK	LANGUAGE	BINDING	CATALOG PRICE	OUR PRICE	POSTAGE	POST-PAID
Bible-Read.	(Dan.)	Sheep	\$3.00	\$1.20	\$.30	\$1.50
Dan. and Rev.	(Ger.)	Cloth	2.50	1.00	.30	1.30
" " "	(Swed.)	Sheep	3.25	1.30	.30	1.60
" " "	"	F. M.	4.50	1.80	.30	2.10
Great Cont.	(Dan.)	Sheep	3.00	1.20	.30	1.50
" " "	(Swed.)	F. M.	4.50	1.80	.30	2.10
" " "	(Ger.)	F. M.	4.50	1.80	.30	2.10

All of these books are new, not having been removed from their wrappers.

We also have a stock of Bibles in French, German, Finnish, Danish, and Spanish, which we will furnish at the following reduced rates: Catalogue price, \$1.50; our price, 50c; postage, 20c; our post-paid price, 70c.

As will be seen, we are giving most of these books at a discount of 60 per cent and adding the actual expense of postage thereto. Are there not many of our brethren throughout the California Conference who would be glad to buy these books, and scatter the precious truth contained in them among their neighbors and friends?

Of course, any persons securing the books here at the office would be saved the expense of postage. If the books are ordered in 100-pound lots, the California Tract Society will prepay the freight. Drop us a postal.

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

"As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

The Other Side of the Question

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I can not come here any longer."

"But why not?" he asked in surprise.

She tried to speak quietly, but she could not keep the bitterness out of eyes and voice. "I have been coming here three years," she answered slowly, "and in all the three years not once has any one said a pleasant word to me before or after service, and I can not stand it any longer; I am going."

"I am sorry," the minister answered gravely. "It should not have been so; I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I!" she exclaimed; "I never spoke to anybody; it wasn't my place to. I never thought of such a thing."

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow-worshipers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created for herself. It might all have been very different if only, seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experience. For one who bears the gifts of cheer and sympathy never walks alone; the world has too much need of him.—Selected.

"As thy day thy strength shall be. This should be enough for thee. He who knows thy frame will spare Burdens more than thou canst bear."

"He that hath My commandments, and keepeth them, he it is that loveth Me." John 14:21.

PACIFIC UNION RECORDER

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Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

A meeting of the Executive Committee of the Pacific Union Conference will be held March 26, to plan for the coming year's campaign.

A portion of the first car of delegates from Battle Creek, Mich., consisting of the Executive Committee of the General Conference and others, arrived in Oakland, Cal., at 8 o'clock P. M., Thursday, March 19, after a very pleasant journey.

The next number of the "Recorder" will be dated April 23. We drop an issue on account of the General Conference, the proceedings of which will be given in the General Conference "Bulletin," which will be published regularly during the session.

In this issue we begin the publication of a series of articles or lessons on the proper preparation of healthful food. Brother F. O. Raymond, the author, has had a wide experience at our large institutions in the East, and in simple language he sets forth important instruction, which we think will be appreciated in many homes.

An additional report from Bro. Harper has been received stating that he is now delivering "Object Lessons" at Tehachapi and has succeeded in placing twenty-one out of twenty-three orders. He says: "I have recently been down to Fernando College. It is a delightful place at this season. The

late rains have refreshed all nature. The orange trees in the vicinity of the college are laden with delicious ripe fruit and at the same time in blossom, producing a most charming combination."

The delegates chosen to represent the Pacific Union Conference at the coming session of the General Conference are as follows:—

W. B. White, of Montana; A. J. Breed and W. F. Martin, of Upper Columbia; J. L. Wilson, of British Columbia; S. W. Nellis, of Western Washington; F. M. Burg and W. R. Simmons, of Western Oregon; M. E. Cady, J. S. Osborne, H. G. Thurston, A. S. Kellogg, D. T. Fero, C. H. Jones, M. C. Wilcox, and H. H. Hall, of California; Clarence Santee and W. M. Healy, of Southern California; E. W. Webster, of Arizona; and W. A. Alway, of Utah.

Elder G. A. Snyder and wife have returned to California after spending two years in Australia. The failing health of Brother Snyder compelled his return to America.

Subscribe for the General Conference "Bulletin." Price, 50 cents. Address Pacific Press, Oakland, Cal.

The General Conference

This important gathering of the men who are bearing responsibilities in carrying the everlasting gospel to the nations in darkness is about to convene in this place. The position we are occupying in the history of God's work, the many doors that are now open for the reception of the message, indicate that this will be the most important meeting ever called by this people. Many vital questions must be settled at this time, and we trust our brethren and sisters throughout this district will remember at the throne of grace this assembly of God's people.

Obituary

March 15 we laid away Brother C. W. Bennett, husband of Sister Anna Bennett, daughter of Elder J. W. Bagby. It might be well to state that it was he who hauled the trunks to the Fresno camp ground last fall, during the first part of the meeting. He was not well during almost the entire winter, at times suffering fearfully. During his illness he gave his heart to God. He had never found the Saviour before, but now he gave evidence of the genuine work of grace. There were nearly four hundred people in attendance at the funeral service. Text, Heb. 7:25. The writer dwelt upon God's great love and mercy, and upon Christ our only hope and righteousness, coming to all who believe. Even this sad event has caused us to praise God and take courage.

H. G. Thurston.

Tithe and Trust Funds from California

Receipts for the Month of February

TITHE

Alton, \$30.25; Berkeley, \$61.75; Buckeye, \$2.85; Burrough, \$29.15; Dows Prairie, \$16; Fresno, \$22; Grangeville, \$64.80; Grass Valley, \$93.35; Hanford, \$225.85; Healdsburg, \$680.31; Lemoore, \$27.10; Monterey, 50 cents; Napa, \$18.88; Oakland, \$26.12; personal, \$65.73; Redding, \$2.00; Reno, \$5.00; San Francisco, \$224.50; San Jose, \$217.42; Sebastopol, \$76; Selma, \$55; Woodland, \$10; total, \$1,954.56.

TRUST FUNDS

Christiania, \$6.50; English tent fund, \$1.00; foreign missions, \$142.41; material fund, \$5.00; Sabbath-school offerings, \$1.80; Washington, D. C., church, \$45.96; English sanitarium, \$476.70; total, \$679.37.

M. H. Brown.

Washington Church

DONATIONS RECEIVED

Upper Columbia Conference.....	\$ 5 00
California Conference.....	1 00
A. J. Cole.....	2 00
Western Oregon Conference.....	16 25
Western Washington Conference..	7 00
Total.....	\$31 25
Pacific Union Conference.	