

# PACIFIC UNION RECORDER

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

VOL. 2

OAKLAND, CAL., MAY 21, 1903

No. 20

## THE CHURCH

### The Great Hope of the World.

Despite of sneers like these, O faithful few,  
Who dare to hold God's words and witness true,  
Whose clear-eyed faith transcends our evil time,  
And o'er the present wilderness of crime  
Sees the calm future, with its robes of greed,  
Its fleece-flecked mountains and soft streams between,  
Still keeps the path which duty bids ye tread,  
Though worldly wisdom shakes its cautious head.  
No truth from heaven descends upon our sphere  
Without the greeting of the skeptic's sneer,  
Denied and mocked at till its blessings fall,  
Common as dew and sunshine, over all.  
Then, o'er earth's war-field, till the strife shall cease,  
Like Morven's harpers, sing your songs of peace;  
As in old fable rang the Thracian's lyre,  
'Midst howl of fiends and roar of penal fire,  
Till the fierce din to pleasing murmurs fell,  
And love subdued the maddened heart of hell,  
Lend once again that holy song a tongue  
Which the glad angels of the Advent sung,  
Their cradle anthem for the Saviour's birth—  
Glory to God, and peace unto the earth!  
Through the mad discord send that calming word  
Which wind and wave on wild Gennesaret heard—  
Lift in Christ's name His cross against the sword!  
Not vain the vision which the prophets saw,  
Skirting with green the fiery waste of war,

Through the hot sand-gleam, looming soft and calm  
On the sky's rim, the fountain-shading palm,  
Still lives for earth, which fiends so long have trod,  
The great hope resting on the truth of God—  
Evil shall cease and violence pass away,  
And the tired world renewed keep her long Sabbath day.

—John G. Whittier.

### The Claim of Redemption

The giving of tithes and offerings is an acknowledgment of God's claim on us by creation, and it is also an acknowledgment of His claim on us by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds, and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us.

Know ye not that "ye are not your own? For ye are bought with a price." And what a price has been paid for us! Behold the cross, the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption. The word of command was given, "Deliver them from going down

to perish eternally; I have found a ransom."

The wonderful love of God, manifest in Christ, is the science and the song of the heavenly universe. Should it not call forth from us gratitude and praise?

Know you not that He loved us, and gave Himself for us, that we in return should give ourselves to Him? Oh, that the impenitent might see and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus. And He who was delivered for your offenses was raised for our justification, and is waiting to receive your homage.

Why should not love to Christ be expressed to the world by all who receive Him in faith as verily as His love has been expressed to those for whom He died?

Christ is represented as hunting, searching for the sheep that was lost. It is His love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with Him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, and we rest in peace and joy in the Lord, then let us praise the Lord, praise Him who is the health of our countenance, and our God. Let us praise Him, not in words only, but by the consecration to Him of all that we are and all that we have.

How much owest thou unto my Lord? Compute this you can not. Are there parts of your

being that He has not redeemed? Is there anything in your possession that is not already His? When He calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God's sacrifice, His great gift to our world, than by bringing Him gifts and offerings, with praise and thanksgiving on our lips because of the great love wherewith He has loved us and drawn us to Himself.

Looking up to heaven in supplication, present yourselves to God as His servants, acknowledging that all that you have is His, saying, "Lord, of Thine own we freely give Thee." Standing in view of the cross of Calvary, seeing the Son of God crucified for you, let your earnest inquiry be, "Lord, what wilt Thou have me to do?"

Of the apostles it is written, "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Still the heavenly universe is waiting for channels through which God's love may flow to the world. The same power that the apostles had is for those now in God's service.  
Ellen G. White.

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### Take Life Grandly

If life has not gone well with us; if fortune has left us desolate; if love has grown cold, and we sit alone by the embers; if life has become to us a valley of desolation through which weary limbs must drag an unwilling body till the end shall come, let us not radiate such an atmosphere to those around us; let us not take strangers through the catacombs of our life and show the bones of our dead past; let us not pass our cup of sorrow to others, but if we must drink it, let us take it as Socrates did his poison hemlock, grandly, heroically, and uncomplainingly.—Selected.

"God often breaks the cistern to bring us to the fountain."

### The Divine Law in Music

A glorious vision of angels, a song ineffably sweet, the night air aquiver with the grandest chorus earth ever heard,—heaven's highest choir serenades the humble shepherds on Judea's plains. Thus was heralded the tender, sweet story of the lowly birth of the Lord of heaven in the humble stable at Bethlehem by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

Amid all the jarring discords of sin and strife and hate, in a world where man wages war against his Maker, we may still hear the soothing, rhythmic melody, the perfect heavenly harmony, God's own poem set to music. Yea, we may not only hear, but we may join in the anthem, "Glory to God in the highest, and on earth peace, good-will toward men."

Since sin came into Eden and brought all our woes, and we lost the key-note, lost the divine purity of voice, men have "come short," have sung flat, below pitch. But all may, without money and without price, come to the Master Musician of the universe and take lessons, learning of Him harmony and the divine secrets of the "divine art;" for in music, as in all else that is heavenly and good, "the secret of the Lord is with them that fear Him." All sin is discord; I had almost said, All discord is sin; at least, we may be sure there are no discords in heaven. God Himself is the key-note. He is the Author of every lovely sound. He is the fountain of melody, the center, the soul, of harmony.

### PERFECT MATHEMATICAL ORDER

Music is order; noise is disorder. Sound is caused by the vibrations of matter in the air. If a body is unequal, imperfect, the vibrations are irregular. The result is noise. If the vibrations are equal and perfectly regular, the result is a musical tone. The more rapid the vibrations, the higher the tone; and, conversely, the slower the vibrations, the lower the pitch of the tone.

In the upper C, the note in the third space of the treble clef, there are, in standard pitch, 528 vibrations per second. In what is called by Sir William Herschel the natural pitch, which was adopted in Stuttgart, Germany, in 1830, and is the accepted Continental pitch, there are 512 vibrations in a second. In the C an octave below there are just half the number of vibrations, 256; in the C an octave below the ordinary bass C, 128; in the very low bass C, 64; an octave below that, 32; in the octave still lower, 16. In tones below that the vibrations are so slow that the human ear fails to recognize the tone as music. Above the standard C, mentioned at the first, whose vibrations were given as 512, the octave higher has 1,024 vibrations (this is the very high soprano C); an octave higher still, 2,048; then, 4,096; 8,192; 16,384. Above this our ears can not distinguish tone; the vibrations are too rapid.

But there is a great difference in ears in this matter; some are able to distinguish tones of a much higher pitch, the shrill sounds produced by insects being plainly audible to them, while the ears of other men will detect no sound at all. Observe the simple mathematical law that double the vibrations produce an octave. Surely a divine hand is here—the hand of Him who arranged all things in perfect, mathematical order. In all the intermediate tones, also, there is perfect, absolute law, and any departure from it will produce false pitch, discord. God's law can never be changed and harmony still be preserved.

I have noticed that the human ear is able to perceive about eleven octaves of sound, but when God restores man to perfection, he will hear sweetest music now wholly inaudible to human ears, for all of man's powers are limited now. A few years ago if any one had said that it is possible to see through a wooden box, to count the coins in it, to see through the flesh of the hand, and count the bones and detect the presence of any foreign body, we would have said, "Impossible." But God has permitted the veil to be drawn aside, and the

wonderful X-rays have made all this very simple. X stands here, as in algebra, for the unknown quantity, the unknown power. This unknown power is the "unknown God" of Athens, the Author of light and of sound. Some day we may hear the loveliest, richest harmony where now no sound is audible.

#### RELATION OF COLOR AND SOUND

Color, as well as sound, is simply the result of vibrations of different velocity. But while in sound the ear perceives only about eleven octaves, the eye perceives only about an octave and one-third in colors. The spectrum is an instrument which resolves a white ray of light into all the colors of the rainbow, and it has been clearly demonstrated that the colors differ in direct proportion to the velocity of their vibrations, just as in music. An instrument has been prepared which produces a different note as the different colored ray of light falls upon it. The tenor C, 264 vibrations, being taken as the center, the colors are as follows: G below C is red; G sharp, another tint of red; A, still another tint of red; A sharp orange red; B, orange; C, yellow; C sharp, green; D, greenish blue; D sharp, cyanogen blue; E, indigo blue; F, violet; F sharp, violet; G, ultra violet; G sharp another tint of ultra violet; A, another tint of ultra violet; A sharp, still another tint of ultra violet. Thus does the glorious beauty of the rainbow sing aloud an anthem of sweetest melody and loveliest harmony to Him who by His own musical voice called all color into being. Color really and literally sings its Divine Author, and when our ears are open, we shall hear the rainbow's chorus. Yea, every lovely flower, the glorious blue heavens, and all the various-colored stars in heaven, shall actually sing to us. Oh, the glorious chorus in which we may all join when is fulfilled this blessed word: "And every creature [every created thing, R. V.] which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be

unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

#### THE WORD THE CAUSE OF ALL THINGS

All things that are came because of the voice of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." 1's. 33:6, 9. "God said, Let there be light, and there was light." The tones of His voice produced the thing named, and God's tones are all gloriously musical; no discord in His voice. Then through all the infinite variety of nature, God Himself hears still sounding each individual note which produced each individual creature. The note still goes on singing the same sweet tone to the Author in every creature where sin has not entered. This is not sentiment, it is a literal absolute fact—but what a horrid jargon of discords must come up to God and the angels from this world. But oh, hear His word: "Be still, and know that I am God." Hear the still, small voice. Listen to the very tone that brought you into being. If you will but hear His voice; if you will but respond again to the touch of the Master Musician, you may be in harmony with Him again.

I well remember when a quartet was singing without the instrument in a room where there was a piano, standing unused; when a full, strong chord was sung, the piano suddenly answered as though struck by an invisible hand; the very same chord struck in singing, sounded and resounded on the piano. This was a revelation to me; we were singing in exactly the piano pitch. We struck the exact chord, and the dumb instrument joyfully responded; there was sympathy. We tried to do this many times afterward, and only once again succeeded, and there was the same sympathetic response. Again I remember hearing a note sung in a hall, which was the exact tone of the hall; the effect was thrilling; the very walls trembled with joyous recognition of unity and harmony.

#### THE KEY NOTE

The inanimate structure seemed to respond instantly, yet almost with reverence. The effect was startling. Again, the same day, the same powerful, resonant bass note caused the empty hall to sound a reverent yet triumphant "Amen." If this be true of instruments of music and structures erected by man, how much more so of every creature of God. How happy is he who has heard God's voice, and who has been willing to respond, "Here am I," as the note is struck. Every man has had, or will have, a special call of God, when the heart is drawn to God, when only a determined resistance will hold him back from an instant and complete response. How blessed to know the hidden secret of music, to be in tune with the Author, the living key-note, that He may strike through us the chord that shall be the very one that will reach the heart of the sinner, that he may hear the tender, sweet song of the angel pitched in the very key to which his whole soul responds; and by responding, he shall know the unutterable joy of a part in the heavenly choir forevermore, or by resistance know an increasing sorrow and discord, and at last the utter silence of eternal death. Oh, the power for good or evil in this blessed gift of music! May it be consecrated with every power of our beings to the divine Author of "every good and perfect gift." J. S. Washburn.

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When people say, "I want more of the Holy Ghost," I answer, "The Holy Ghost wants more of you." The question is not, how much the Spirit can take possession of you. If you will yield yourself to the living God with the conviction that He is all that every man can want, not one good thing shall fail, any more than it has failed in the past, of all that the Lord our God has promised to give us.—H. W. Webb-Peploe.

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Praise is the rent we owe to God, and the larger the farm the greater should be the rent paid.—Bowes.

# THE FIELD

## CALIFORNIA

### Thirty-third Annual Report of the Secretary-Treasurer of the California Tract Society, for the Year Ending December 31, 1902 \*

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—Testimony, volume 4, page 390.

One year ago the 28th of this month your secretary-treasurer arrived in Oakland, Cal., and began work in the office of the California Tract Society. As indicated above, the present report covers the twelve months ending Dec. 31, 1902.

During the year 1902 considerable success attended the work of this society. Our field of operations has been that of the California Conference territory, viz., all of the state of California north of the Tehachapi and Santa Ynez Mountains and the state of Nevada.

The number of local missionary societies in the conference exceeds the number of churches, the number of the former being 64, and of the latter, 55. The total amount of business transacted by the society during 1902, as shown by our merchandise account, was \$10,356.64, or an average of \$863 a month. Of this amount \$3,810.18 was charged up to 45 of the local missionary societies. Besides this \$3,810.18, the local societies transacted considerable cash business with the state office.

All of our brethren and sisters located in the territory of the California Conference should secure their denominational books, pamphlets, papers, and tracts from the California Tract Society, and not from the publishing houses. The Pacific Press Publishing Company, the Review and Herald Publishing Company, the Southern Publishing Association, the Good

Health Publishing Company, and other denominational publishing houses deal with the state tract societies throughout the United States, and the tract societies in turn, being the retailers, deal directly with our people located in their conferences. Because some of our people have not fully understood this arrangement, they have ordered some of their publications direct from the publishing houses. This has created confusion, and has made it impossible for the state tract society to give a true report of the total value of the publications purchased by our people during the year. Thus it is that the \$10,356.64, just mentioned, indicates merely the amount of business done by our brethren and sisters in this conference with this society, whereas all of their purchases of publications should have been made of this society.

As will be seen by consulting our balance sheet, our net gain for the year 1902 was \$12.84. This gain, however, will be turned into a comparatively small loss when the recommendations of the auditor are carried out. The fact that the auditor was unable to consult with us before our books were closed for the year explains the apparent discrepancy between his report and our balance sheet. We heartily concur with him in his recommendations, especially in the one advising a cutting down of certain doubtful personal accounts to the amount of \$3,000. Very little has been realized on these accounts for years, and it is better for us to not count them any longer as assets. The carrying out of this suggestion will reduce our present worth about \$3,000.

The gross receipts and the merchandise sales at the tract society book tent at the Petaluma, Eureka, and Fresno camp-meetings were considerably in excess of the corresponding amounts received the previous year. This was especially noticeable at the Fresno camp-meeting, at which time the gross receipts, as well as the receipts from merchandise sales, were about double those at the state camp-meeting the year previous. In our judgment, it certainly pays in every way to have an attractive

display of our publications at the various camp-meetings.

During the past year we have endeavored, and with considerable success, to attract customers to our store in the heart of this city, 301 San Pablo Avenue, corner Seventeenth Street, by keeping in our large windows a neat display of tracts, pamphlets, and books, such as would naturally attract the eye, either by their striking cover designs or titles. Our store is called "The Bible House" of Oakland, and we carry the largest stock of Oxford and American Bibles in the city. That we enjoy a fair trade in Bibles is seen by the fact that during 1902 we sold 623 Bibles and Testaments, at a retail valuation of \$885.36. Since the Word of God stands as our first denominational book, so to speak, is it not eminently proper that our state tract society should engage in the sale of this precious book? We believe this to be the highest type of denominational work.

Since discontinuing the sale of health foods, and since turning over all trust funds to the conference treasury proper, the California Tract Society's sole business is the sale of our denominational publications and the endeavor to arouse among our people the old-fashioned tract and missionary spirit.

#### SECRETARY'S FIELD WORK

During the year 1902 your secretary spent considerable time in field work, about one month being spent in Humboldt County, visiting the churches in that portion of the state in the interests of our publications. He has also visited a number of the churches in central California. Thus far, perhaps, not quite one-fourth of the churches have been visited with a view to laying definite plans for local missionary work. Had there been more help in the state office, your secretary would have felt free to do even more aggressive field work. Should we be connected with this work another year, it would be our desire to engage another helper in the office, to assist in doing the large amount of correspondence needed, both routine and aggressive, thus releasing

\*A portion of this report was read before the California Conference delegates assembled at Oakland, Cal., April 13-15, 1903, by A. J. Bourdeau, Missionary Secretary.

the missionary secretary more fully to field work among the churches. During the greater portion of the past year but two of us have been doing the heavy work of the tract society—the bookkeeper and myself. We feel confident that a gain in the volume of business done would result from the hiring of another worker in the office, at a reasonable wage, to do amanuensis and other work.

CHURCH MISSIONARY REPORTS

We appeal once more to our church librarians to be more faithful in sending to the tract society office full reports of the various missionary activities of their local societies. During the past year we received only 67 quarterly reports. Had our 64 societies all reported once each quarter, we should have received 256 reports, or about four times the number actually received. The following statistics, therefore, represent only about one-fourth of the work actually accomplished:—

Number of societies reporting.....	39
Missionary visits made.....	2,582
Persons supplied with food, clothing, etc..	504
Number of sick persons assisted.....	377
Number of tracts given away or loaned by church members.....	3,414
Number of tracts sold by members.....	136
Number of books loaned by members.....	469
Number of books sold by members.....	372
Number of papers mailed or given away..	14,592
Number of papers sold by members.....	3,019
Missionary letters written by members.....	465
Letters Received.....	672
Periodical subscriptions taken.....	310
Receipts of literature sales by members...	\$160.11
Bible readings or cottage meetings held...	368
Number of children brought into the Sabbath-school.....	66
Number of persons who have accepted the truth.....	20

It is to be hoped that more of our faithful workers who are not accustomed to reporting their missionary work, will hereafter favor both their librarian and the state office by furnishing detailed statistics, as called for by the blanks furnished each church-member.

THE CANVASSING WORK

Strange though it may seem for such a prosperous state as California, the canvassing work in this conference seems to be subject to the same depressing influence that obtains in most other conferences in the United States. In some respects it seems a puzzle to many why our denominational canvassing work in England and Aus-

tralia should be so much more prosperous than in this country. Latest advices from both Great Britain and Australia show that, in proportion to the number of Sabbath-keepers in the United States, the believers in those distant lands are selling nearly ten times as many books as are being disposed of in this prosperous country of ours. Though the drought in Australia has become worse each year for the past few years, the book sales have steadily increased. It is also interesting to inquire in this connection why it is that a mere handful of Sabbath-keepers in Great Britain (a little over 2,000 members) manage to circulate each week more copies of the "Present Truth" than the 75,000 believers in this country circulate of the "Signs of the Times." Likewise, the British brethren and sisters are circulating more copies of the British edition of "Good Health" than the brethren and sisters this side of the Atlantic do of the original American edition. Does not the secret of our non-success lie in our lack of consecration to the work of spreading our literature? These matters are well worth our consideration.

Of course, it goes without saying that strenuous efforts have been put forth by the various state agents employed by this conference to remedy the situation. Brother P. R. Albrecht acted as state agent from January to October, 1902, at which time, during the Fresno camp-meeting, Elder A. S. Kellogg was elected state canvassing agent. Since that time Elder Kellogg has labored faithfully in the field, searching for good, faithful canvassers. He has spent practically no time whatever in the tract society office. During the year about 25 canvassers entered the field, but the average number staying in the field was only about six. This is a small number of canvassers for so large a conference as this. On the other hand, if we look beyond outward appearances, it will be seen that one reason why our state agent has secured less agents is that he has refused to accept any but the best—those who would be sure to pay

the state office promptly for their books, and who would be actuated solely by a missionary spirit.

OUR FINANCIAL POLICY

It certainly does not profit the cause, of which this society is a part, to secure canvassers who order large shipments of books, but who fail to pay for them. The tract society is barely able to make its way on a 10 per cent margin of profit, even when there are many agents in the field and these remit promptly. We are obliged to pay the publishing houses promptly for all books which agents and our local missionary societies purchase from us, and, consequently, must look to our customers for prompt payment on their part. As one who has studied this matter with considerable care, I submit to you as delegates, and as business men and women, that no worldly firm would be content to do business on so small a margin of profit as that received by the average state tract society—only 10 per cent, and on periodicals only 5 per cent, or even nothing. It must be remembered that the tract society pays out considerable money in the way of rent, fuel, wages, office fixtures, free labor donated to the "Object Lessons" work in our office, etc., etc. Therefore it is a serious matter for us to be obliged to carry on our books accounts with canvassers upon which we are able to realize little or nothing as the months and years go by. The fact that we are obliged at this time to cross off from our books \$3,000 worth of doubtful accounts with those who have canvassed in our territory during the past few years, should prove an object lesson to us, and prevent the repetition of such history. We are happy to report that during the past year no canvasser has been permitted to run up a large indebtedness at the tract society office.

OUR PLAN

The delegates assembled at the three camp-meetings held in the state last year—at Petaluma, Eureka, and Fresno—signified, by a rising vote, their approval of the

following plan with reference to credit to be extended to canvassers: (1) The first lot of books sent for by the canvasser will be shipped to him, and the society will wait for the pay until the agent makes his first delivery. At that time the account must be settled in full. (2) No second shipment of books will be made to any agent who has failed to pay for his first shipment.

We have made our work conform, so far as possible, to the following resolutions, adopted at the Fresno camp-meeting last October:—

"21. In view of the sad lessons taught us by denominational and institutional debts, and in view of the Bible injunction to 'owe no man anything, but to love,'

"22. It is the sentiment of the delegates here assembled that institutional and denominational debts are not Scriptural, but a curse, and,

"23. That our conference and tract society officers are hereby advised not to involve the conference or the tract society in debt."

During the past year our society purchased from the Pacific Press Publishing Company alone subscription books valued at \$6,386.50, compared with \$6,055.64 during the year 1901. Retail value of subscription books purchased from our other denominational publishing houses during 1902 was \$288.45.

The total number of subscription books sold by the tract society during the past year was 5,702 volumes, at a retail valuation of \$6,614.95. The average retail value of each volume sold was \$1.16. By a careful examination of our records we find that the number of each book sold in the twelve months was as follows:—

	Copies.
1. Best Stories from the Best Book .....	1,200
2. Vest-Pocket Dictionary (used as a help)....	874
3. The House We Live In.....	796
4. The Marvel of Nations.....	744
5. The Great Controversy Between Christ and Satan.....	430
6. The Gospel Primer.....	409
7. Steps to Christ.....	210
8. A Friend in the Kitchen.....	191
9. Home Hand-Book of Domestic Hygiene and Rational Medicine.....	190
10. Daniel and the Revelation.....	145
11. Bible Readings for the Home Circle.....	91
12. Sketches of Bible Child Life.....	76
13. Christ Our Saviour.....	65
14. The Coming King.....	63
15. The Desire of Ages.....	49
16. Heralds of the Morning.....	48
17. Easy Steps in the Bible Story.....	46

18. Facts for Horse Owners.....	27
19. Ladies' Guide in Health and Disease.....	24
20. Thoughts from the Mount of Blessing.....	13
21. Sunshine at Home.....	11
22. Patriarchs and Prophets.....	11
23. Good Form.....	11
24. Every-Day Dishes.....	10
25. The Prophecies of Jesus.....	9
26. Making Home Happy.....	9
27. The Gospel Reader.....	8
28. Health—How to Find It.....	7
29. The Gospel in Creation.....	5
30. His Glorious Appearing.....	4
31. From Eden to Eden.....	4
32. The Stomach.....	4
33. Science in the Kitchen.....	4
34. Man the Masterpiece.....	3
35. Plain Facts.....	3
36. Looking Unto Jesus.....	2
37. History of the Sabbath.....	2
38. The Story of Pitcairn.....	2
39. Political Speeches and Debates (Lincoln and Douglas).....	1
40. The Story of Redemption.....	1
Total number of copies.....	5,702

Of course, this does not include the number of copies of trade editions of some of the above-mentioned books.

The total number of trade books sold during the year 1902 was 1,378 volumes, the retail value of the same being \$969.33, or 70 cents per copy. There were also sold 182 foreign books, valued at \$132.05, retail. Thus the total number of subscription, trade, and foreign books sold was 7,262 volumes, at a retail valuation of \$7,716.33.

TRACT SALES

The tract sales for the year, computed in pages, are estimated as follows:—

	Pages.	Retail Value.
Bible Students' Library.....	423,200	\$264 50
Apples of Gold Library.....	163,728	102 33
Words of Truth Series.....	83,456	52 16
Berean Library.....	81,600	51 00
Anti-Infidels Library (net value).....	15,000	30 00
Religious Liberty Library.....	3,944	3 09
Foreign tracts.....	3,200	2 01
Miscellaneous tracts.....	3,200	2 00
Totals.....	777,328	\$507 09

It is interesting to note the marked increase in the circulation of our tracts during the present year thus far over last year's record. As a result of the tract advertising work done by the General Conference Publishing Department, at Battle Creek, Mich., the latter part of 1902 and the first part of this year, and as the result of special efforts put forth in behalf of tract circulation in this conference during that time, over 450,000 pages of the four new General Conference tracts, "We Would See Jesus," "The Signs of Our Times," "The Gospel Remedy

for Present-day Isms," and "What Do These Things Mean?" and a few others, were sold by this society during the first six weeks of 1903.\* This shows what can be done by a sustained, systematic effort on the part of all of our church librarians, church-school teachers, and members of the conference committee. May the interest in this good work never slacken.

The conclusion of this report will be found in the next issue of the "Recorder," in which will be presented the balance sheet for 1902, full details concerning the circulation of our periodicals in this conference, the work done with "Christ's Object Lessons" during the past year, etc.

Augustin J. Bourdeau,  
Secretary-Treasurer.

Conference Receipts

Report for the Month of April, 1903

Alameda, \$148.55; Alton, \$19; Arcata, \$2.20; Arroyo Grande, \$55; Bakersfield, \$13.50; Berkeley, \$62.67; Bishop, \$12.90; Buckeye, \$2.35; Burrough, \$3.75; Calistoga, \$25.95; Chico, \$61.07; Concow, \$50; Crows Landing, \$42.88; Eureka, \$152.75; Fresno, \$684.06; Grangeville, \$414.10; Glennville, \$28.76; Guerneville, \$21.13; Hanford, \$87.15; Healdsburg, \$328.25; Laton, \$8.00; Lemoore, \$99.42; Lockwood, \$25.80; Lodi, \$16; Monterey, \$58.30; Morganhill, \$47.10; North San Juan, \$6.00; Oakland, \$661.14; Pepperwood, \$35; Red Bluff, \$150; Redding, \$20; Reno, \$35.55; Sacramento, \$240.55; San Francisco, \$858.80; Sanitarium, \$566.40; San Jose, \$73.22; Santa Cruz, \$78.06; Santa Rosa, \$70.55; Sebastopol, \$64.56; Selma, \$3.00; Soquel, \$19.20; St. Clair, \$21.70; St. Helena, \$167.42; Stockton, \$198.25; Tres Pinos, \$9.40; Ukiah, \$38.60; Valencia Street church, San Francisco, \$96.60; Woodland, \$98.01; personal, \$97.95; total tithe, \$6,080.60.

Trust Funds

Foreign missions, \$201.18;

\*A fifth General Conference tract has since been issued, written by the Rev. C. H. Spurgeon, and entitled "The Perpetuity of the Law." Price 1 cent, or 72 cents per 100, post-paid.

Home of the Friendless, \$39.32; Haskell Home, \$27.90; material fund, \$10; missionary acre fund, \$3.65; San Francisco Dispensary, \$1.00; Sabbath-school offerings, \$264.06; Southern Publishing Association, \$6.60; Washington, D. C., church, \$8.15; English sanitarium, \$45.20; endowed bed, \$53.05; Southern tent, \$391.05; General Conference expense, \$21.66.

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### Dinuba

At the close of our interesting state conference, I returned to central California, full of courage and determination to push this fast-closing work with greater devotion than ever before. On Sabbath, April 25, I had the pleasure of meeting with the company at Dinuba, and found all of good courage, and much rejoiced at the promise of tent-meetings in the place.

April 30 we began the work of pitching our tents, and May-day completed preparations; so we held our Sabbath service May 2 in the large tent. We have held several night services, with an increasing interest and attendance, and, although we find some prejudiced and others very indifferent to religious questions, we are expecting to reap some fruit to the honor and glory of God. Some days the weather has been exceedingly hot, and we have almost wished it had been possible to begin our work here earlier in the season.

We expected Elder Fero to join in pushing the work here, but he has been asked to go elsewhere. However, Brother Mogle, of Fresno, very kindly assisted in pitching the tent, and is still with me, and his help is much appreciated. Brother George Carlson is canvassing in this vicinity and meeting with success.

For months past there has been a growing desire among our people to engage in God's work, and most of our churches have been taking hold of the missionary work with earnestness, and a large number of pages of tracts have been placed in the hands of the people, one church alone scatter-

ing nearly one hundred thousand pages, besides a large number of papers.

Sisters Emmell and Burghart, two of the girls engaged in work with the "Life Boat," were in Fresno a few days ago, and, with some of the young people of the church, sold almost two hundred copies in about two hours.

We praise God for a part in the work, and for the willingness which many of our church-members manifest. Brethren, our Lord is coming. Let every man do his best.

H. G. Thurston.

May 7, 1903.

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### California Laborers Abroad

It has been quite a long time since my last letter to the readers of the "Recorder," but this is not because I have not thought to write. Indeed, this would be next to impossible when having regular visits of the "Recorder," each number telling of the progress of the work on the Pacific Coast.

Well, so far as I know, every member of the California contingent in England has been very busy since I last wrote. Brother and Sister Castle are working up the Sabbath-school interest by visiting the different schools and giving practical instruction. This is a work which is sadly needed, at least in the North England Conference. They are just now busy in removing the conference secretary's office from Birmingham to Leicester, where the conference headquarters are to be located for a time.

Brother McCord is still doing good work in Birmingham, and new members are being added to the church there at regular intervals. I hear that some ten or twelve have already accepted the truth under his efforts.

Brother Parsons is yet laboring in Hull. A recent letter from him states that his Sunday night meetings are well attended by regular hearers, all of whom seem deeply interested in the message given. The most of these are well-to-do working men and women. It may be well to explain this last state-

ment. In the large cities of England, as in those of America, there are at least three grades of society, the dividing-lines between them being much more strongly marked than in the States. These are the well-to-do people, who have no particular employment; the middle class, who are journeymen laborers at some trade; and the common laborer, or servant class. Brother Parsons' letter indicates that he does not have constantly smooth headway, however, for he says that there is a growing opposition to his work. We believe, nevertheless, that God will give victory in all these adversities.

I received a most cheering letter a few days ago from Brother Gauterau, who is in Valence, France. He says that already he can understand quite well what the people say to him, and he is now preaching three times each week, besides holding Bible studies regularly, and selling the French "Signs of the Times" on the streets. After stating the progress he is making in his study of the language, he adds the significant words, "My Christian experience is brighter than ever before, and I do not regret having come to this field." It is altogether likely that many others whose Christian experience is not what they could wish, were they to leave their old, beaten path and get into some foreign field, would also enjoy a larger measure of blessing. To say nothing of the teeming millions on the continent of Europe, one only has to look at Great Britain to realize something of the situation. Here in the North England Conference alone are 15,000,000 people, with but a few hundred Sabbath-keepers and only six ministers. Just think; this conference embraces as many people as eight or ten ordinary conferences in America. Then there is the South England Conference with fully as many inhabitants, but with only one minister in the field. If the American conferences are pressed for time in which to do their God-given work, with so many ministers at hand, what will this great field do, unless it has help? Surely there is work enough for all who



desire to improve their Christian experience.

Brother Delmer Baker has been at the Belfast Sanitarium for about a month, and is already well initiated in his work there. His former training in the California sanitariums serves him to good purpose in his present situation, so that his work seems quite satisfactory.

As for myself, I am not so strong physically as at one time. But when looking upon the fast-ripening harvest of this great field, how my soul longs for physical ability to toil by the side of the other reapers, until the harvest is gathered for the heavenly garner. Brother Andross has decided to conduct tent-meetings here in Leicester, and I am to assist him what I can, both in the meetings and in the workers' training-school to be held in conjunction with the meetings.

Leicester is a beautiful town of 211,000 population. It is by far the cleanest and nicest town I have seen in England. The people, too, seem very nice, and many are deeply interested in our work, from having read our literature. We hope for many precious souls to embrace the truth here the coming season. We shall labor and pray to this end.

I spent the month of March and the early part of April holding meetings in Ireland and Scotland. The reports of these have appeared in the "Review and Herald," so need not be repeated here. Upon my return from these meetings, I removed my family from Birkenhead to Leicester, where we are now just nicely settled.

J. O. Corliss.

Oak Lea, Evington Road,  
Leicester, England,  
May 1, 1903.

When God declared that His Word should not return unto Him void, He meant all that He said. A knowledge of God and of Jesus Christ, "whom He has sent," is the highest education, and it will cover the earth with its wonderful enlightenment, as the waters cover the sea.—Testimonies.

## SOUTHERN CALIFORNIA

### Missionary Conventions

The Southern California Conference is holding a series of special missionary conventions with the different churches of the conference. To the present date, May 13, three have been held, at San Pedro, April 25; at Pomona, May 2; and at Santa Ana, May 9. At each of these places the Lord gave a special blessing, and new consecrations of self and means were made to the Lord.

We believe these meetings will meet a long-felt need. This work will soon close, and the missionary work must be a living factor in awakening a sleeping world before its close.

Clarence Santee.

### San Pedro Church Dedication

Sabbath, April 25, the new church at San Pedro was dedicated. Brethren McElhany and Fisher have labored faithfully at that point during the winter, both in spiritual lines and assisting in building a house of worship. They now have a neat place for meetings, painted and plastered, and it has been dedicated to the service of the Lord for His closing work. The day of dedication opened cold and cloudy, but we were glad to see a good attendance at the ten o'clock service, which was devoted to the consideration of missionary work. This was a precious season, in which there was great freedom, nearly all taking part. The meeting closed a few minutes after twelve, and all were better prepared to come together at three P. M. and give the house to God and to His service because of having first dedicated themselves anew to God in an earnest missionary meeting. In the afternoon the house was filled, many prominent citizens of San Pedro being present. There was close attention paid to the word spoken, and as the need of reformation that had called out a separate church known as Seventh-day Adventists was presented, many tearful eyes said plainly that there is still a longing

desire in the hearts of men to see the purity of Christ come back to His church.

This is the first church erected at one of the beaches in southern California. The shifting population at these places has made it difficult to hold a steady membership. But we believe that this step will make the work more permanent, and that the influence will be more lasting upon the community. A few days after the meeting a merchant of the place donated some large lamps that were much needed for the evening meetings. We felt thankful for the omens of good that we saw in our visit to this seaport town.

Clarence Santee.

### Washington, D. C.

Two thousand five hundred dollars was paid April 27 on the debt of the Washington Memorial Church. This makes a total of \$8,700 paid since Nov. 1, 1902, and leaves a balance of \$4,200 yet to pay, with interest at 64 cents per day. With the exception of Sunday, money has been received on the church fund every day since January 20. The smallest amount received on any one day was \$1.00, on April 29.

On April 27 I received \$500 from a sister in St. Louis who had previously given \$1,500 to this fund. If a few others would give \$2,000, as this sister has done, or proportionately as they are able, how quickly this account would be closed! Yet we know many have sacrificed in giving the small amounts, and we know they will receive joy and blessing in proportion to their sacrifice.

One sister in Ohio offered to give \$100 if a picture of the church and the congregation standing in front of it was sent to her. An excellent picture has been taken, and we now have 42 more of these photographs, which we will gladly send to other friends for the same consideration.

We shall then joyously sing the jubilee song of freedom, and appoint a time for the rededication of this church to the blessed work of proclaiming in the nation's



capital, and to the representatives and people of the nation, yea, more, from this "city that is set on a hill" indeed, to all the world, the saving truth of eternal life and light and the everlasting and glorious liberty of the sons of God. The church and our leading institutions established here will bring the great testing question of the ages to direct and final settlement more quickly and definitely than if established in any other city in the world. This city is the bridge between the North and the South. It is the one city that belongs to the whole nation.

One hundred dollars more than two-thirds of \$12,900, the church debt, has now been paid. Surely it will not be long until the whole amount is raised. At the present rate, August 1 will witness the payment of the last dollar, but we trust the day of freedom will come at a much earlier date.

The attendance at the meeting Sunday night, April 26, was the largest in the new church, the room being packed. We have been studying Christian Science as a fulfilment of prophecy, and a deep interest has been aroused. Every modern delusion seeks to establish itself in Washington.

Abdul Baha, a man who claims to be Christ, living now in Acca, Palestine, has sent his teachers to Washington. They are having a good hearing and winning followers. It is said that he has, in all, 15,000,000 followers. It is a most astounding story, surely a partial fulfilment of the prophecy of false Christs in Matthew 24. We may understand, as we consider the modern delusions, the words of Isa. 2: 6: "Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

Christian Science, according to the statements made by its own authorities, is simply a dangerous revival of ancient heathen witchcraft from the far East, with its mysteries and incantations. I hope to write on this subject more fully at some future date. We are certainly living in the days when

great signs and lying wonders are beginning to appear, when many have come saying, "I am Christ," and these delusions are deceiving many, and testing the faith even of the elect to the utmost. But He is able to keep us faultless, victorious, till the blessed day now so near at hand, of "the glorious appearing of the great God and our Saviour Jesus Christ."

Below is given a partial list of donations sent to me and not before reported in the "Pacific Union Recorder:"—

Previously reported, \$2,261.46; Hattie H. Weller, \$500; Mrs. Sarah A. Higgins, \$100; "Signs of the Times" fund, \$175.48; Lemhi Valley Church, Ida., \$6.00; Mrs. F. M. Hobart, \$15; Mrs. Celia Steele, \$5.00; Miss Helen M. Steele, \$5.00; S. K. Ross, \$2.00; Hoquiam, Wash., Church, \$3.75; N. F. Burgess, \$2.00; Halfway Church, Ore., \$2.00; Mrs. Helen and Isabella Premer, 60 cents; Mrs. A. B. Atwood and friends, \$14.65; total, \$3,092.94. J. S. Washburn.

1728 Fourteenth Street N. W., Washington, D. C.



**Milton on Blindness**

"When I consider how my light is spent  
Ere half my days in this dark world  
and wide,  
And that one talent which is death to  
hide  
Lodged with me, useless, though my soul  
more bent  
To serve therewith my Master, and pre-  
sent  
My true account, lest He returning chide.  
Doth God exact day-labor, light denied?  
I fondly ask. But patience to prevent  
That murmur, soon replies, 'God doth  
not need  
Either man's work, or His own gifts.  
Who best  
Bear His mild yoke, they serve Him  
best. His state  
Is kingly; thousands at His bidding  
speed,  
And post o'er land and ocean without  
rest.  
They also serve who only stand and  
wait.'"

**Spokane Convention**

On Sabbath, May 9, the Spokane Sabbath-school and church-members assembled in a convention to consider how they might raise the standard of Sabbath-school work. The services were held in the new church building, this being the second meeting since its completion. Two sessions were held, two hours in the morning and two in the afternoon.

The "History of the Rise and Progress of the Sabbath-school Work among Seventh-day Adventists" was related. The growth of the Sabbath-school work since 1852 is astonishing, and yet its progress shows the important place this work has occupied among us as a denomination.

Our superintendent introduced the subject, "What Missionary Work the Sabbath-school Can Do at Home and Abroad." This was followed and further discussed by a sister, who told of the very beginning of Sabbath-school work here in Spokane. From this Sabbath-school, that was started by a Bible-worker in one family, grew the church with the largest membership in this conference.

Papers were read and talks given on different means of making the lessons more instructive, of gaining a more regular and punctual attendance, and also on the preparation of teachers for the Sabbath-school work. It was suggested that a class be organized for the preparation and training of teachers, so that when a vacancy occurs, the superintendent will be able to find a teacher who can fill the place acceptably. "How Shall We Make Real Bible Students out of Sabbath-school Scholars?" was a topic on which many practical lessons were brought out.

Two very interesting numbers were given by the children. The leader of the kindergarten had the circle of little ones, who recited the lesson of the good Samaritan with the block illustrations. It was pleasing to see how unconscious the children were of the older people present, and how absorbed they were in the lesson-story and ready to answer questions when called upon. The

other number was a similar exercise, with the children of the primary and intermediate divisions. They had a number of objects—a rock, a lily, a loaf of bread, etc.—from which the leader drew applicable lessons, the children repeating verses in the Bible in which these objects are used as illustrations.

The music was not neglected. Several numbers were rendered, which were very restful and refreshing, between the papers and discussions.

On the whole, we are sure that this, our first Sabbath-school convention, awakened a new interest in the Sabbath-school work, and that we will profit by the lessons taught.

E. M. Morrison.

#### Order in School

The good order of a Sabbath-school is the chief mark of good management. The standard of Sabbath-school order ought to be even better than that of the best secular schools.

The superintendent should train the scholars to come quietly to their own places on arrival, and remain throughout the entire session; to begin and to continue through the opening exercises with the utmost reverence.

He should train them, moreover, to take hearty part in all general exercises, such as singing, prayer, reading the lesson, reviews, etc. To secure this general responsiveness by scholars is the joint work of superintendent and teachers; but, however hard to do, it is the sure test of good management. He should especially see that the teachers during the class study are freed from all disturbance and interruption by visitors, or even by himself.

He should dismiss the school quietly and reverently, mindful that all permitted disorder in the school will inevitably grow into greater disorder in the church.

Among the things necessary to increase the attendance at Sabbath-school are the following:—

1. Parental authority and example.

2. Individual work of officers and teachers.

3. The labor and influence of the pastor.

4. The attractiveness of the school itself.

#### Concerning the Daily Study of the Sabbath-School Lesson

“Every day, you should learn something from the Scriptures. Search them as for hid treasures, for they contain the words of eternal life. Pray for wisdom and understanding to comprehend these holy writings. If you would do this, you would find new glories in the Word of God; you would feel that you had received new and precious light on subjects connected with the truth, and the Scriptures would be constantly receiving a new value in your estimation.”

“Our convictions need daily to be reinforced by humble, sincere prayer and reading of the Word. The Lord calls upon all His people to improve the ability He has given them. The mental powers should be developed to the utmost; they should be strengthened and ennobled by dwelling upon spiritual truths. If the mind is allowed to run almost entirely upon trifling things and the common business of every-day life, it will, in accordance with one of its unvarying laws, become weak and frivolous and deficient in spiritual power. The great truths of revelation are to be carefully studied; for we shall all want an intelligent knowledge of the Word of God. By Bible study, and daily communion with Jesus, we shall gain clear, well-defined views of individual responsibility, and strength to stand in the day of trial and temptation. More thought should be given to the things of God, and less to temporal matters. ‘Search the Scriptures,’ said Christ, ‘for in them ye think ye have eternal life; and they are they which testify of Me.’”—Testimonies.

Further words are unnecessary to convince every one that we need daily bread for the spiritual, as well as for the physical life. I know this subject of “daily

study of the Sabbath-school lesson in the family circle” has been ably presented in conventions and in our Sabbath-school literature many times. All admit, too, that it is an ideal, and yet a practical, plan to follow, but even a casual acquaintance with our Sabbath-schools reveals the sad fact that the plan is not practised by the majority.

Oh, fathers and mothers in Israel, to you I appeal! Why not at either morning or evening worship, use that portion of Scripture containing the Sabbath-school lesson? If you have only a few minutes to spend, take one verse at a time, and study it, understand it, explain it. If the study is conducted in the right way, it will increase in interest, not decrease. The children will not grow weary. Let the children take part. If old enough, give them each a turn during the week, in conducting the study. If this plan of daily study of the Sabbath-school lesson was faithfully carried out in every Seventh-day Adventist home, what a feast our Sabbath-school meetings would be! A child as well as an older person, takes the most interest in the subjects that he knows the most about. If the lesson was studied daily, excuses for unlearned lessons and memory verses would not greet the teacher, such as: “I lost my paper, and could not study last night;” “Mama did not know where the lesson was, so I could not get mine;” “We got up too late this morning to study the lesson,” etc., etc. Instead, each one would be eager to tell what he had learned throughout the week. “Papa brought out such a beautiful thought the other morning, on that point,” or, “Such a precious lesson came to me from this text,” would be the comments as the lesson was recited—not studied or learned during the class period.

Won’t you follow the plan for a month, in your family? If you do, I am sure you will continue it the remainder of your days.

“The daily study of the precious words of life found in the Bible, strengthens the intellect and

furnishes a knowledge of the grand and glorious works of God in nature. Through the study of the Scriptures, we obtain a correct knowledge of how to live so as to enjoy the greatest amount of unalloyed happiness."

### That Bad Boy

I dare say that he has made his appearance in your Sabbath-school, and that you, as superintendent, are a good deal vexed and perplexed in regard to him. There may be times when you seriously contemplate dismissing him from the school. His case seems so hopeless, and his influence on the other boys in and around his class is so bad. You may think that you have done all that you or any one else can do with that boy, and he is still the worst boy in the school. Most superintendents, and a good many teachers, are familiar with this type of boy, and the simple fact that there are such boys is one reason why there are, and should be, Sabbath-schools. They are just the sort of boys who are most in need of all that the Sabbath-school stands for, and the final redemption of a boy of this kind is a great triumph for any teacher or superintendent. You may have done all that you could do, but it is certain that God's power has not yet been exhausted, and it may be that you have not invoked His help as you should invoke it. It is certain that it is not His wish that the boy should be dismissed from the school in which His Word is taught.

May I ask a few questions about the bad boy in your school? I take it for granted that I may, and my questions are these:—

Have you visited the boy in his own home? If you have not, and you will do so, you may find in his home that environment which will make you more patient with him, and which may cause you to wonder that the boy is not worse than he is. Or it may be that a talk with his parents will give you information that will help you to understand him better, and you will know better how to deal with him.

Have you ever had the boy in your own home? If you have not,

I would advise you to have him there, and I would treat him as an honored guest. I would utterly ignore the fact that he was a bad boy, and I would have him stay to supper, and give him as good a meal as possible. If he could spend the evening, I would have him do so, and I would discover the boy's vulnerable point before he left the house, and he should go away feeling that I was his sincere friend. I do not believe that any boy in his teens lacks a vulnerable point. I do not believe that there is nothing to appeal to in him. I can not believe in the total depravity of childhood. It is against nature and out of harmony with the teaching of the Bible. There is something to appeal to in the inmost recesses of the heart of that bad boy, and I would find out what that one thing is.

Have you ever prayed, "in faith believing," with and for the boy? If you have not, you have fallen short of your duty, and you have failed to try that which might be the solution of the whole question as to how the boy should be made better. It is true, as Emerson once said, that "no man ever prayed heartily without learning something," and fervent prayer might teach you exactly how to deal with that boy.

Have you ever told the boy in the presence of his class, or privately, that he was the worst boy in the whole school? If not, I beg of you never to do anything so unwise and so un-Christlike. I shall never forget a visit I once made to a large Sabbath-school, and just before the lesson hour came to a close, the angry superintendent seized a boy by the arm, and, almost dragging him to the platform, presented him to the school as the "worst boy in the whole school." It was the most deplorable spectacle I ever witnessed in any kind of school. An angry Sabbath-school superintendent is always a deplorable spectacle. I should try to keep the boy from knowing that I thought that he was the worst boy in the school.

Have you and the boy's teacher ever conferred together regarding him? As two heads are better than one, it might be well for you and the teacher of the boy to have

a little talk with him. Much good might come of it. It may be that the teacher's methods of dealing with him are not altogether wise. It may be that a transfer to the class of some other teacher more capable of dealing with him is what the boy needs. Some teachers are so much better adapted to teaching boys than others. And the bad boy needs a good teacher.

Have you fully made up your mind to turn the boy out of the Sabbath-school? If you have, then it is proof of the fact that you have been defeated by the devil, and no man of spirit likes to submit to that. No man of the true and valiant spirit will submit to it. You and the evil one are contending for the soul of the boy. Which shall be victorious?—Selected.

### Music in the Prayer-Meeting

1. All sing. Do not say, "I can not sing," unless it is absolutely true. Very few can say that.

2. Cultivate the ability to sing, in order that you may sing in the prayer-meeting. I know a place where the young people take music lessons in order to sing gospel hymns well. Quite as useful as to study operatic style.

3. A great many moderately-good singers can make very good music.

4. If your voice is trained to sing solos well, sing some for your Master.

5. In solo singing for Jesus, you must be absolutely unartificial.

6. Try to be on time to sing the opening hymn.

7. Pay attention to the service of song, the same as to a prayer or testimony.

8. Study the hymn book, so that you can sing with expression suitable to the thought of the hymn.

9. If, during the meeting, you think of an appropriate hymn, give it out distinctly, but not too often.

10. Remember that many have been converted by the singing of hymns. Pray for this, and think of it while you sing.

"Whatever ye do, do it heartily, as unto the Lord." is especially true of singing.

## EDUCATIONAL

OUR COLLEGES AND CHURCH-SCHOOL

### The Church-School Work in Western Washington and Western Oregon

The educational outlook in these two conferences is quite encouraging. Western Washington has seven schools, most of which are well attended and well taught. In two of the schools, Seattle and Vancouver, two teachers are required.

Western Oregon has six schools, with a somewhat larger total enrollment than Western Washington. Two of these also require two teachers each. Two schools in each conference have classes taking final examinations in the eighth grade. This proves the need of at least one good intermediate school in each conference.

This being the first year that the educational work has been organized in this field, we consider that much progress has been made. Even in schools where apparently there has been a failure, the people are encouraged to undertake the work another year.

There is great need of consecrated teachers. Calls are already coming in for teachers in churches, and also in isolated families, that had no schools the past year.

We expect to hold a summer school and institute near Portland this summer. This will be under the management of the faculty of Walla Walla College and the superintendents of the different conference schools in this college district. We look for much good to come from this gathering of the teachers. Special efforts are being made to interest our public school teachers in church-school work, and to get them to attend the summer school and answer some of the calls from these needy places next fall.

I have visited every school in these two conferences but two, and these, being three-month terms, had closed before I could get to them. From one to two days were spent in each school,

helping the teachers by teaching classes, and counseling with school boards.

In most of the schools a live missionary interest is being developed. The churches are appreciating the work of the faithful teacher. In one place a leading member of the church said to me, "The church-school is the best investment we have ever made." This sentiment largely prevails in every church that has had a school and has faithfully tried to carry out the Lord's instruction in regard to discipline and the character of the work to be done.

F. S. Bunch,  
Educational Field Secretary for  
Western Washington and Western  
Oregon Conferences.

## MEDICAL

### MISSIONARY

#### The Province of Prayer in Health and Disease. No. 1

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1.

Whether we are enjoying good health or suffering affliction, it is always in order to pray. The attitude of prayer is one ever appropriate for the soul. What breathing does for the body, praying does for the soul. We breathe in the life-giving oxygen, and exhale the poisonous carbon dioxid. In our prayers we breathe in the will of God and the mind of Christ, and breathe out the will of self. Physically, we are more dependent upon breathing than upon any other vital function; and, spiritually, prayer proves to be the most important part of our spiritual life, for prayer is the breath of the soul. The principal purpose of prayer is to ever keep us in tune with the Infinite, in harmony with the One "in whom we live, and move, and have our being." By prayer we may have the constant outgoing of the self-will, together with the incoming of the divine will. The ideal prayer is an attitude of listening to God, as well as talking to Him.

"Men ought always to pray, and not to faint." Physically, we faint for lack of air; spiritually, we grow weary and faint for lack of prayer,—for lack of that continuous communion with God, who is the source of all life; for lack of constantly beholding the Saviour, who came that we "might have life, and have it more abundantly." And just as we may perform artificial respiration for one who has ceased to breathe physically, likewise we may assist our fellowmen with their spiritual respiration—their praying. As we may take hold of those who breathe with difficulty, and aid them in securing the life-giving air by means of artificial respiration, so we may pray with and for those who are spiritually discouraged—fainting—and our prayers will encourage them to breathe deeper of the things of God, and to more fully give up the plans of self. Whether we eat, drink, work, or sleep, we must breathe all the time, and this is just as true of our spiritual life. Whether we read the Bible labor for our fellow-men, whether we meditate upon the promises or sing songs of praise, throughout all, and in it all, we must not forget to pray. Keep the soul in an attitude of constant prayer; thus we can come to understand more of the meaning of that Scriptural injunction, "Pray without ceasing."

In health or disease, it is always appropriate to pray. But prayer does not mean that we are to exhort God, that we are to command Him, or tell Him what to do, how to do it, or when. That would not be prayer, but, rather, dictation. The Scriptures do not say that men ought always to dictate to their God, but "ought always to pray." Just as good, fresh air will keep us from fainting physically, prayer will keep us from fainting spiritually; and so when we feel morally dizzy, let us not fail to drop on our knees and engage in special prayer; or if we are on the street, in the shop, or at the wash-tub, let us lean heavily upon God, and breathe deeply of that spirit of resignation to His will and contentment with His purpose. There

seems to be a mysterious relation between mind and body, and when the body is bent, when the form is kneeling, it seems to be easier for the mind to bend and the will to yield.

Sickness is always a call to prayer, but after we have prayed for the sick, it is not the province of prayer to dictate to God. God is the executive power. We are merely cooperators, collaborators, His helpers, to work together with Him for the accomplishment of His wise and loving purposes. Instead of seeking to tell Him how and when to do His work, we should carefully listen to the call of His Spirit, that we may know how and when to do our part. It is not the province of prayer to change God, for His plans are eternal, His purposes steadfast.

When we faint physically, is it due to the fact that God has suddenly restricted or limited His supply of fresh air?—No. Our fainting is not due to a change of God, but to conditions adverse to breathing which we have caused or permitted to surround us. Change these conditions, and we will find that God will quickly and willingly continue to breathe into our nostrils the breath of life. So in hardship, suffering, and affliction we must not think that God has suddenly changed His character of love to become one who takes pleasure in suffering and sorrow, but, rather, let us come to see that we have surrounded ourselves with conditions, and habituated ourselves to practises, which are, in themselves, directly responsible for our condition, and then let our prayers be directed to God for grace and strength to remove these obstacles to our physical or moral well-being. Then we shall find that our Father is the same being of eternal love and infinite mercy.

A rational remedy is one that brings to the sick man the aid which he most needs, whether it be physical or spiritual. In general, sickness may be regarded as the result of a violation of nature's laws. Man has wandered into by and forbidden paths, and sickness is sent as a warning voice, bidding

him to return. In illness the mind is, in many cases, more or less in a state of discouragement and depression. Very often the poor sufferer who is unable to interpret this handwriting of disease and affliction, begins to think that God is hiding His face from Him; so, in a double sense, sickness is always a call to prayer, for it is impossible fully to get the invalid back into the divine order as long as His mind is out of tune with God. In a similar way, every rational remedy has the same object; that is, it helps in getting the various tissues of the body out of their pathological state into a physiological, or normal, condition. Prayer does not change the mind of God, but it does change the mind of him who prays in sincerity. Rational remedies do not change the laws of nature, but they do change the man, and assist in bringing him into that channel of harmony with nature which makes it possible for nature's Author to especially work for him.

W. S. Sadler.

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### God, the Healer

God is the healer of the body, and the only healer, so, no matter by what name we call it, there is no healing but divine healing.

Ex. 15:26, "I am the Lord that healeth thee," is still true. All the praise of our health or healing belongs to God. May He make this truth so plain to us that we shall not give the praise to any other person or agency.

Healing is creation. God makes new bone, new flesh, new skin, or a new supply of fluid, whenever it is needed in healing. To heal is to create, and as there is only one Creator, there is only one Healer.

The Healer always works in His own way, and in harmony with His own laws. All that doctors and nurses can do is to lead us to see our transgression, and let God do the work. He will lead us to see our lack of harmony, if we will only yield our bodies in willing obedience to Him. The perfect unity of the laws of health with the human body proves that the author of both is God.

If we remember that the Creator of air is also the Creator of lungs to breath air, we will trust Him to use His own element in His own machinery to perform His own will.

Breathe, then, good, clean, air, and an abundance of it, into the lungs made to use it, and by faith receive the life God has in it for us. In other words, breathe and live. Gen. 2:7. More breath, more life. "According to your faith be it unto you." Matt. 9:29.

While the law of God in the ten commandments was written on two tables of stone, we also find His law written in our members. When God breathed into Adam the breath of life (Gen. 2:7), He wrote on his respiratory and circulatory organs, "Breathe fresh air, and thou shalt live." So, by faith in His Word, His precious law as declared in each blood-corpuscule, each atom of lung-tissue, we breathe and live.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Faith triumphs in obedience, and the seed-sowing of faith brings the harvest of health.

God made the law of breathing, and He asks us to take it and live,—nay, more than that. We can not of our own will stop breathing. If we make the effort, we may succeed to almost unconsciousness; then, when our will is gone, God's will is still there, and the living law begins to fulfil His Word, and breathing begins, and continues in perfect harmony.

God has given us the treasure of health; it is hidden in pure air, water, and food, exercise, etc.; and He says, "Come, and be healed."

Augusta C. Bainbridge.

San Francisco, Cal.

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At our worst, we are weaker than we think. At our best, we are stronger than we think. We have help in both directions. Let us, therefore, be humble and watchful on the one hand, and hopeful and joyful on the other.—Selected.

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"It makes all the difference whether you speak the words of God or only words about God."



"In every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods, for the use of those who wish to live in accordance with the principles of health reform. And the church-members should impart to the people in their neighborhood the light they receive on this subject."

—Testimony, volume 7, page 112.  
 "Those who have never seen the recipes for making the health foods now on the market, will work intelligently experimenting with the food productions of the earth, and will be given light regarding the use of these productions. As God gave manna from heaven to sustain the children of Israel, so He will now give His people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat."—Testimony, volume 7, page 24.

Any suggestions along this line will be most thankfully received by the writer. F. O. Raymond.  
 Graysville, Tenn.

**"Peter and Me"**

Jesus Christ keeps open doors for penitent backsliders. To the lukewarm, whose spiritual pulse is feeble, as well as to those who have fallen into open, flagrant sin, the inviting voice is, "Remember whence thou hast fallen, and repent, and do thy first works." Thousands in our churches sorely need a reconversion. My friend, if you have grown cold in heart and indolent in duty, if prayer has become a penance and the world has eaten out your love of the Master, do not go hunting amid the rubbish of memory for a lost religion. Give up that old "hope," and seek for a better. A revival within the churches would prepare the way for a mighty converting work outside. If Peter sinned grievously, he repented deeply, and worked grandly, and fought gloriously, until his heroic martyrdom. Dig down deep, my friend, and lay the foundations of a new and stronger life on Jesus Christ. If Christ once kindly said, "And Peter," you can write your name

in the same roll of penitents, and say, "Peter and me."—Dr. Cuyler.

**MISSIONARY WORK**

**Go or Give.**

Who will *go* among the heathen  
 Wondrous words of life to teach,  
 That the Saviour's love so precious  
 May be known and shared by each  
 Who in darkness now is sitting  
 Far beyond our power to reach?

Who will *give* to send the gospel  
 To the dwellers o'er the sea?  
 Though from home we may not wander,  
 By our offerings glad and free,  
 In the world's song of redemption  
 Ours a glorious part may be.

—Selected.

**The Book Work**

**WESTERN WASHINGTON**

For the Two Weeks Ending April 17, 1903

**GREAT CONTROVERSY**

	Ord.	Value.
F. P. Wright .....	11	\$32 75
W. M. Furber .....	8	17 05
G. B. Collett.....	3	10 00
A. H. Booth.....	5	15 50
F. W. Ham .....	8	21 25
W. F. Carman.....	5	15 50
Elsie Goodell.....	4	13 25
Miscellaneous.....		11 50
Total.....	44	\$136 80

**WESTERN OREGON**

For Two Weeks Ending May 3, 1903

**GREAT CONTROVERSY**

	Ord.	Value.
D. Richards.....	13	\$41 00
E. Rogers.....	22	63 00

**PATRIARCHS AND PROPHETS**

C. W. Gibson.....	12	27 25
<b>BIBLE READINGS</b>		
F. M. Smith.....	15	42 50
Miscellaneous.....		56 85
Total.....	62	\$230 60

**Missionary Correspondence**

"In those days the nobles of Judah sent many letters to Tobiah, and the letters of Tobiah came unto them." Neh. 6:17.

The Bible makes many references to correspondence, yet what a task it was to write letters then in comparison with our facilities! When we consider the evolution from the cumbrous rolls of parchment and papyrus to modern methods and low-priced materials, we can reckon present-day letter-writing among our blessings.

If we recognized these conveniences which we enjoy as given of God that His message of mercy may be quickly carried to the world, would not more missionary letters be written? Shall we not seek to redeem the wasted moments by improving the present in this way?

Below is a paragraph from such a correspondence, carried on by one of our busy brethren with a young man who knew not God. He was first interested through reading-matter, which was followed by really missionary letters:—

"I have read the books you sent me with pleasure and profit. I have read these things until I am convinced of their truth. I do not want to be one of those who are 'driven of the wind and tossed,' but I do desire the right way. I am trying to sell my business, and when I succeed, I will try to get into line in this work, for I realize that the time is growing shorter. I have thought that I should like to become identified with the work in Mexico, as I have some knowledge of the Spanish tongue, and, with a little instruction, would be able to express my thoughts almost as well that way as in the English."

By this means the truth has not only been given to a soul, but a worker has been given to the cause.

People who love the Lord and are honestly living for Him, need no urging to attend His worship. They are "glad" when the opportunity comes to "go up to the house of the Lord," and you can no more keep them away than you can keep a healthy, hungry child from eating when food is set before him.—Herald and Presbytery.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house, are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.



# PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

*By the*

PACIFIC UNION CONFERENCE OF SEVENTH-  
DAY ADVENTISTS

1059 Castro St., Oakland, Cal.

Subscription Price, Fifty Cents a Year

*Editorial Committee*

J. J. IRELAND M. H. BROWN EDITH O. KING

Entered as Second-class Matter at Oakland, Cal.

Tent-meetings, conducted by Brethren Christiansen and Whitehead, are now in progress at Lehi, Utah.

Three of the students from Walla Walla College will spend the summer canvassing in Western Washington.

The brethren in the Western Washington Conference are busy getting their camp in order for their first annual camp-meeting, which will be held at Centralia, beginning May 21, 1903.

The success which has attended the canvassers laboring in Western Washington leads the state agent to believe that a large amount of literature will be placed by these workers this year.

I. C. Colcord, principal of the Anglo-Chinese Academy, has lately been employed to conduct a night school in the Imperial Chinese Consulate, having for his students the consul-general and his three secretaries.

In Spokane, Wash., which is a city of about 50,000 inhabitants, the Upper Columbia Conference has been conducting a sanitarium for several years. During the past year the patronage has been very encouraging. A full report of this institution will appear in an early number of this paper.

Elder A. M. Dart writes from Whitehorse, Yukon Territory: "We are holding meetings every

night. At our first service there were only two persons present, a lady and her daughter. The number has been increasing every night, and on Sunday evening we have quite a tent full. The professed Christians do not manifest much interest, but we are thankful for the opportunity of preaching salvation to those who never knew the Saviour."

A very successful canvassers' institute was held at Walla Walla College during the early part of May. Brother Lee Moran, the state agent of the Western Washington Conference, conducted the class instruction, and a genuine interest was manifested by about eighteen young men and women who are expecting to take hold of this branch of the work as soon as school closes. They have chosen territory in the several conferences of the Northwest.

The fact that a canvasser makes a strong impression upon minds, even when he does not take orders, is emphasized in a letter just received from Brother A. D. Guthrie, who is working in northern Utah. He says: "I met a man last week whom I had unsuccessfully canvassed before at Wellsville. At this second visit he gave me orders for my three books, all in library binding. This brings my average sales for the week to \$33 per day."

### A Young Canvasser

The following is taken from a letter written by Owen S. Parrett, of Orange, Cal.:

"I attended the institute held in Los Angeles in the month of January. Immediately after the close of the institute we were quarantined three weeks, on account of the smallpox. During this period we studied and thoroughly learned our canvass. The last of February I began canvassing, first in Los Angeles, but am now at Santa Ana. I am taking orders for 'Bible Readings' and 'Best Stories,' and have had many bright experiences in my work.

Last week I took about \$50 worth of orders.

"For the encouragement of other young persons who desire to enter the canvassing work, I will mention my age, which is fifteen. I hope many others will take up the work, as it is truly a pleasant and a good work."

The extracts given below from letters received at this office show that the "Signs" is appreciated by Christians of other denominations, and is impressing souls with the truth for this time:—

From Boelus, Neb.: "Enclosed find forty cents for a three months' subscription to the 'Signs.' I have occasionally seen a copy of your paper, and like it very much. I hope to be able, when the three months' subscription expires, to renew for one year. I would be glad if you publish anything more doctrinal than the 'Signs,' to have you send me samples and terms. I am not an Adventist, but I like your views, and wish to know what is truth."

From Baltimore, Md.: "I have been taking the 'Signs' for nearly two years from Mr. T., a canvasser, but a few weeks ago he notified all his customers that he could not serve them any longer, that he had given up the Seventh-day Adventist faith. I begged him to think seriously before taking such a step. I know that you have the truth, and I am trying to interest members of my church, which is Baptist, in these things. May God bless you inspired people."

To Our Subscribers—If the label on your "Recorder" is marked 5—21—3, your subscription expires with the present issue. To insure against losing a number, please send your renewal at once.

Do not wait for extraordinary opportunities for good actions, but make good use of common situations.—Goethe.