

# PACIFIC UNION RECORDER

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

VOL. 3

OAKLAND, CAL., AUGUST 13, 1903

No. 1

## THE CHURCH

### "Like as a Father"

With what a new-born, deep intensity  
Of consecrated love and quickened trust,  
All perfected, the doubting Thomas must  
Have loved the comprehending Christ,  
when He  
Looked in his heart, then bade him come  
and see  
The nail-prints in those tender palms,  
and thrust  
Into that blessed side his hand of dust.  
Nor for the proof vouchsafed so gra-  
-ciously  
Must he anew have loved his Lord—ah  
no!  
That was of all the very smallest part;  
Belief, perchance, had dawned ere long,  
without  
A granted sign, to his slow mind; but, O!  
The mighty Saviour understood his heart,  
And had divine compassion on his doubt.  
—Katrina Trask.

### Sowing and Reaping

"One soweth and another reapeth." The Saviour spoke these words in anticipation of the ordination and sending forth of His disciples. The earthly work of the great Teacher was soon to close. The apostles were to follow after to perfect His work, to gather the fruit of the seed that He had sown. In the streets of the cities and in the synagogues Christ had been sowing the seeds of truth. The plan of salvation had been clearly and distinctly outlined, for the truth never languished on the Saviour's lips. As a result of His work, an interest had been aroused. The disciples were to follow up

the efforts of the divine Sower, reaping where He had sown, that both the Sower and the reapers might rejoice together.

To-day in His great harvest field, God has need of both sowers and reapers. Let those who go forth into the work, some to sow and some to reap, remember that they are never to take to themselves the glory of the success of their work. God's appointed agencies have been before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I send you to reap that whereon ye bestowed no labor," Christ said; "other men labored, and ye have entered into their labors."

Those who sow the seed, presenting before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their part, and they rest from their labors, other servants of God going over the ground, reap the fruit of their seed-sowing.

"He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Read these words carefully. Study their meaning; for they outline God's plan. Often the Lord's workers are bitterly opposed to their field of labor, and thus their work is hindered. They do their best; with earnest, painstaking effort they sow the good seed. But the element of opposition becomes fiercer and fiercer. Some may be convinced of the

truth, but they are intimidated by the opposition. They have not the courage to acknowledge their conviction. The lives of the workers may be endangered by those who are controlled by Satan. It is then their privilege to follow the example of their Master, and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come."

Let the messengers of truth pass on to another field. Here may be a more favorable opportunity for work, and they may successfully sow the seed of truth, and reap the harvest. The report of their success will find its way to the place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,—the changes of God's providence, recall with vivid distinctness the words spoken years before by the faithful servant of God. The seed sown springs up and bears fruit. First appears the "blade, then the ear, then the full corn in the ear."

God has need of wise men and women who will labor earnestly to accomplish the work committed to them. He will use them as his instruments in the conversion of souls. Some will sow, and some will reap the harvest of the seed sown. Let every one do his best to improve his talents, that God may use him either as a sower or a reaper. Ellen G. White.

### A Bible Illustration

The human body is used as an illustration of the church of Christ, with Christ Himself as the head. An image of the human body is used as a symbol of earthly powers, with Babylon as the head. In the second chapter of Daniel the latter figure is presented, and it is plainly stated that the golden head represents Babylon, that the silver breast and arms, the brazen trunk and thighs, and the iron legs represent three other kingdoms in succession after Babylon. These, as every student of prophecy and history knows, were Medo-Persia, Grecia, and Rome. The final division of Rome is also represented by the mixture of iron and clay in the feet and toes of the image, thus bringing us down to our own time, when the next great change will be the setting up of the everlasting kingdom of God, represented by the stone smiting the image on the feet.

Thus briefly we have the prophetic history of the world outlined in an image of the human body, so that each of us carries all the time in the very form we bear, a general outline of the political history of this planet, earth.

It is very interesting to study the history of the world in connection with this our present object lesson, but space forbids more than a few suggestions. By studying the relation of the head to the other parts of the body, we find that just as they are all dependent upon the brain for their primary impulses, so every nation since Babylon, even down to the present day (the feet and toes), draws from ancient Babylon the impulses which have worked, and are working out in the political, religious, and scientific world. So we find in the Scriptures that the term "Babylon" is not confined to the particular nation which anciently bore that name, but that the term is used to designate similar conditions even in modern affairs. Careful study will continue to open up new avenues of thought in this field.

An image of the human body is only a poor counterfeit of the real thing, so in the human body itself, as a symbol of the church of Christ, there is a beauty and harmony which makes the best that the im-

age represents look like what the term "Babylon" means, confusion.

Christ is the living head of a living church, each member of which is just as directly connected with Him as each member of the body is with the brain. The connection is just as direct and perfect with the smallest member as with the largest, and there is no room for any vicegerent to receive the heavenly impulses and transmit them to the members. That would result in making a spiritual Babylon out of the church. A man standing in the place of God, as the head of the church, turns the whole thing into a base counterfeit of what it ought to be. No man or body of men can exercise a controlling influence in the church without spoiling the whole thing.

From these simple facts some may leap to the conclusion that the church ought not to have any visible central organization at all. A further study of the human body shows the error of such a position. While it is absolutely true that each member of the body is controlled by the brain, it is also true that each member is also under the influence of the great central organ known as the heart. The influence of the heart and other vital organs over the body is just as extensive as that of the brain, though of an entirely different character.

While the brain exerts a controlling influence, the heart exercises a sustaining influence, pumping the life blood to the remotest tissue to build up and strengthen the entire body. Such should be the object of all visible church organization, but the object should never be to control, for that is to assume the prerogative of Christ the head, which always results in Babylon. Central organization is right and proper as long as it does its legitimate work.

In closing I will just add that the life-blood of the church, which must continually pulsate through the good right arm as well as through every other part of the body from the heart-center, is the everlasting gospel which finds its latter-day setting in the great threefold message of Revelation 13. When this glorious glad tidings

shall throb from heart-center to every extremity of every branch of church work, then the earth will soon be lightened with glory, and the church militant will become the church triumphant.

Geo. A. Snyder.

### A Recruit's Courage

One of Mr. Moody's life illustrations concerns a young man who enlisted in the army and went into camp with fifteen new comrades. The first night at bedtime, he knelt by his bunk and prayed. The other men who had spent the time between drill and "taps" smoking and playing cards, jeered at him, and finally pelted him with every loose thing they could find to throw.

He persevered, and the same scene was re-enacted for several nights, till the persecution grew so violent that he asked the chaplain what he had better do.

"Well," said the chaplain, after hearing the story, "you are not at home now, and the other men have just as much right to do what they please in the barrack room as you have. Since it makes them angry to see you pray, and the Lord will hear you just as well if you say your prayers in bed, perhaps it would be as well to do so and not provoke them."

Some time passed before it occurred to the chaplain to inquire if his advice had been followed. The answer was:—

"I followed it for two nights, and felt meaner than a whipped hound. The third night I got up and prayed on my knees, just as I was brought up to do."

"And what was the effect?"

"Why, three of the fellows have joined me now, and I am sure that there are several more who would like to. In fact, there is a prayer-meeting in our mess every evening."

Questions of duty and expediency receive answers from different persons, as they did from the young soldier and his chaplain. Men may be alike staunch in principle who are unlike in their ways of demonstrating it. Mr. Gladstone in London and Daniel in Babylon were both praying men, but both did not pray through

open windows. Each had the conscience of his education and felt the obligation of his place.

The point of Mr. Moody's anecdote seems to be that the young recruit was true to the conscience he had. He prayed "as he was brought up to do," and not to have done so would have been to him not to pray at all.—Selected.

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### Help for Daily Living

Our need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supremest struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon Him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need.

It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but He has caught them all in His own vessel, and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need to-day, your need yesterday and your need to-morrow. And He knows it that He may supply it.—George Bowen.

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### Led of the Spirit

William Carey, stirred by the reports which Captain Cook had brought from the Pacific Islands, purposed in his heart to go to Tahiti if ever he should be permitted to become a missionary of the cross. He was prevented by the Spirit, and sent to India instead. And could we, if we had had the placing of him, with the light of all subsequent history to guide us, selected a point more truly strategic, considering the extra-

ordinary genius which he developed as a linguist, and the work which he was to do as the pioneer in Bible translation?

David Livingstone, while a student in the university, shaped all his studies and plans to the accomplishment of his cherished purpose of going to China as a medical missionary, but the Spirit caught him away, and he was found, not in China, but in South Africa. But even there he was not permitted to follow any human guidance; for in spite of the judgment and against the counsel of the society which sent him out, he left his appointed station and penetrated the interior, constrained by the impulse of the Holy Ghost. With what result all the world knows.—Selected.

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### What Is It to Be a Christian

Christ did not come to cramp any one's manhood; He came to broaden it. He did not come to destroy our manhood; He came to fulfil it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows—one who has attained to his height in Christ. A bigot or a prig, or a weakling is a half-developed Christian, one not yet arrived at full age.

Where ought a Christian to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up of this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room: one is to attack the darkness with candles, the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character: one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin.

Christianity is not a drill; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ.—Ian Maclaren.

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### What Will You Take Away?

Ruskin says: "Only what we have wrought into character during life can we take away with us." That truth will make beggars for all eternity of many of the rich people of this day. Think of a man with a mind spending all of his life in gaining wealth or fame to put into all sorts of investments and enterprises, but putting none of either into his character. Men are too often satisfied to fare sumptuously for a few days or years, and then carry nothing but poverty into the long life beyond. They seem to think that the empty fame of a day will be enough to feed the soul upon for all eternity.

The Master gives the case of these parties in that of the "certain rich man" who put his life in barns and "much goods laid up for many years," and had nothing to take with him that night when his soul was required of him. "Thou fool!" was all that could be said of the man. What can be said of those who are acting no more wisely in these days?—Wesleyan Christian Advocate.

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### "As a Man Thinketh"

None of us are what we might be, perhaps, nor yet what we long to be; but we are according to what we think, what we grasp, what we assimilate of truth. Thus it is true that "as a man thinketh, so is he." Only so much is real in one's life as becomes a part of his life—it may be unconsciously, but it must be truly.—Selected.

# THE FIELD

## WESTERN OREGON

### Eugene

Since our last report to the "Recorder" we have been changed to the Western Oregon Conference, and this is now our field of labor. The change was made in the hope that the cooler climate here would be beneficial to our health and enable us to continue longer in the work to which our lives have been consecrated for over twenty years.

Our last work in Arizona was to attend the conference at Phoenix in April. This has already been reported. We regretted leaving that needy field, but are assured that we left the work in the hands of consecrated laborers. We will be glad if our many friends there will accept this as a personal letter to them. We pray for God's blessing to be with each one, with the work and workers in that difficult field.

After attending the Salem, Ore., camp-meeting, we located at Eugene, and at once set about to gather up the widely-scattered interests. This is an old church, the members are scattered for miles; they have no church building and were meeting in private houses, going from one place to another. This was a great inconvenience and uncertainty, but for all that they seemed of good courage and are taking hold well to help to improve the conditions.

It seems almost impossible to find a hall, and it is not possible to build what is needed just now, though we hope to do so later. We rented a hall of a certain society for our quarterly meeting Sabbath, July 18, and were greatly inconvenienced and almost expelled during the day. Still it was a good meeting. Brethren and sisters were in from distances of twelve and twenty miles, the ordinances were celebrated, and five were added to the church, four by letter and one upon former baptism, and several others indicated their intentions of uniting

soon. Several of our faith have lately moved here from the East. These have sent for letters or will soon do so. When all these are gathered together and a church is built, there will be quite a strong constituency in Eugene. We are praying and working for the cementing together of these interests.

Brother C. W. Dwyer has sold many books throughout the country for miles within the last year, and as a result, there are interested ones scattered over the territory about Eugene. The most important and promising interest is six miles west, in the hills. There we have held one or two meetings every Sunday since we have been here, with twenty or twenty-five present. Some are so deeply interested that we expect to see them fully accept the truth soon. As soon as the harvesting is past we desire to follow up that interest more closely. As soon as we can secure a permanent place for our meetings in town, we expect to hold a course of meetings and make an effort to gather in those who are becoming interested in Eugene. Some of the church that is located at Waterville, several miles east, wish meetings to be held there and an effort made for their neighbors. So there is already in sight more work than we can do for a long time to come.

Both my wife's health and my own is greatly improved. We now feel able to do more work than was possible for months in the past. For this we are very thankful, and our hopes are high that we shall yet be able to have a humble part for some time to come in the work that is dearer to us than all else on earth. We know that our friends will rejoice with us in this. Most of our goods and more than half of our library were burned in the depot at Phoenix, Ariz., and we could get nothing back on them except the prepaid freight. They were burned while held a few days at our request, yet we are comfortably situated and happy in our work and rejoice in the renewing of our health and strength.

Mr. and Mrs. E. W. Webster.

### Myrtle Point

I am now in attendance at the Coos County camp-meeting. The Lord is with us in our meeting. Our people in this section of the conference have turned out en masse to the meeting this year, and a most excellent spirit prevails. We are having a feast from day to day. Every heart is reaching out after God, and many are claiming the promised blessing.

The tent is crowded each evening with interested hearers from the town. It is evident that the interest awakened by the camp-meeting in Myrtle Point last year has not been lost during the interim.

We hope for a good work to be accomplished for the people of this town by the camp-meeting. Prof. C. C. Lewis, of Walla Walla College, is with us, and this week Dr. Simmons, of the Portland Sanitarium, will be here.

It was planned for Elder W. L. Black to attend this meeting, but the interest at Roseburg made it necessary for him to remain with the company of workers there. They have had no very large attendance, but it has been regular, and the house-to-house work with the meeting is creating an interest that promises fruit for their efforts. Several have already taken a stand to keep the commandments of God. The tent company at Klamath Falls reports a small interest. There seems to be a prospect for a few to accept the message there. Elders Wyman and Starbuck have pitched a tent at Hood River. Also Brethren Decker and Benham have pitched a tent and opened meetings at Gresham, eight miles east of Portland. We wait with interest to learn of the prospects in these places. The Roseburg church are to begin soon the erection of a house of worship. The citizens of the town have helped them, and with the efforts they have made it is expected that the church will be free from debt when finished.

I shall hold a dedication service in the new house of worship that has been built at Coquille, in this county, shortly after the camp-meeting. The house is about fin-

ished and will be paid for by the time of the dedication.

The work is onward in this field, notwithstanding many difficulties that we have to meet. Souls here and there are accepting the message from the efforts by the various churches. An interesting example of this is the church at Dallas, which within the last three or four months has eight or ten new accessions of persons who have received the truth through the work of the church.

A very successful summer-school for church-school teachers has just closed at Mt. Tabor. We are sure that good results are going to follow this in the educational interests of the conference. The educational work is a live issue in Western Oregon, and we look for a good future in this phase of our work.

The Portland Sanitarium is full of patients and there is much to encourage the managers of this missionary enterprise.

We are glad to report that our two laborers, Brethren Pettit and Butterfield, who have been sick with typhoid fever, are well on their way now to recovery. God is good to his people, and we are of good courage in Him.

F. M. Burg.

## WESTERN WASHINGTON

### Western Washington Camp-meeting

We will hold our local camp-meeting at Whatcom, September 3 to 13. This will be one of the most important meetings we have ever held in the northern part of the conference. We shall have another notice in the next issue of the "Recorder," for we wish to call the attention of the people early, that all members in the northern part of the conference especially, and as far south as Seattle and Tacoma may understand in regard to it. This meeting will be free from the usual business of the conference and the time will be devoted to seeking the Lord. I hope that the brethren will begin to lay plans to attend this meeting. "In these times of peril when the love, of

many is waxing cold and the coming of the Lord hasteth greatly," it is doubly important that we heed the Lord's instructions to meet together. Let us not forget also to invite others, and bring as many interested ones as possible to these meetings. If we hunger and thirst for a fulness we shall be richly repaid. We shall then have a right to the eternal world. Do we believe it? Do we believe it with all the soul? If so, we shall feel the urgent need of assembling together at least once each year.

E. L. Stewart,  
Pres. W. W. Conference.

## CALIFORNIA

### Conference Tithe Receipts

Report for July, 1903.

Alameda, \$150.15; Alton, \$14.75; Arroyo Grande, \$56.15; Berkeley, \$3.85; Bishop, \$11.25; Buckeye, \$2.75; Calistoga, \$43.85; Chico, \$16.05; Crow's Landing, \$10.00; Eureka, \$127.60; Fresno, \$695.59; Armona, \$169.85; Grass Valley, \$114.50; Glennville, \$72.60; Guerneville, \$36.35; Hanford, \$127.61; Healdsburg, \$588.11; Laton, \$9.00; Lockwood \$13.80; Mendocino, \$10.30; Monterey, \$74.00; Morganhill, \$34.35; Napa, \$33.48; N. San Juan, \$5.00; Oakland, \$47.70; Paso Robles, \$9.75; Pepperwood, \$138.50; Personal, \$105.32; Petaluma, \$18.65; Placerville, \$93.20; Red Bluff, \$93.05; Reno, \$155.55; Sacramento, \$183.75; San Francisco, \$260.80; Sanitarium, \$506.21; San Jose, \$192.20; San Luis Obispo, \$10.00; Santa Cruz, \$35.20; Sebastopol, \$88.06; Selma, \$105.00; St. Clair, \$35.10; St. Helena, \$236.43; Stockton, \$203.50; Ukiah, \$44.00; Vacaville, \$401.40; Valenciana St., S. F., \$123.65; Woodland, \$92.25; Dinuba, \$8.75. Total \$5,608.96.

### TRUST FUNDS

Received in July, 1903.

Australasia, \$550.59; Southern Field, \$42.00; Foreign Missions, \$225.31; Home of the Friendless, \$15.50; Missionary Acre, \$5.70; Southern Publishing Association, \$19.00; Washington Church, \$11.00; London School Library, \$15-

35; Sabbath-school Offerings, \$292.61. Total, \$1,177.06.  
Cal. Conference Sec.

### Humboldt County Camp-meeting

On the afternoon of Monday, July 21, Eld. A. T. Jones and the writer left Hanford, where we had been attending the Young People's Convention, for Eureka, to be present at the Humboldt County camp-meeting. We were met at the boat in San Francisco by Drs. B. F. Richards and F. T. Lamb, who accompanied us. Our sea voyage was a most enjoyable one, as the weather was pleasant and the sea exceedingly calm. On reaching Eureka, we found the camp pitched in a very desirable location.

The work of getting all in readiness for the meeting was not quite completed, but everything was ready for the first meeting the evening of July 23d.

Brother Clarence Greenlaw conducted a restaurant on the grounds, where an abundance of good, wholesome food was served for the workers and others who desired to avail themselves of the privilege.

From the first the meetings were good, and continued to grow better as they progressed. Special effort was made to interest the young people. The burden of the workers was to help all, both old and young, to more fully sense the time in which we are living, and to impress all with the fact that now is the time to work, for soon the time will come "when no man can work." The meetings during the day were conducted with a view of giving special help on all lines to our own people, and the evening services were of a nature that would interest all comers, dwelling principally on the "signs of the times" that clearly point to the fact that we are living in the closing scenes of this earth's history and that the Lord is surely coming in this generation. The outside attendance was not large, but the interest seemed to grow as the meetings progressed. On Sabbath, July 25, when a special call was made, about twenty came forward to dedicate themselves

anew to the cause of the Master. There was only about one hundred and fifty of our own people present at the meeting, many not yet having arrived on the ground. At a later meeting, July 30, when a call was made for those who would renounce the things of this world, give up all, and lay everything upon the altar without reserve, to come forward and take front seats, slowly, one by one, they began to come until nearly every person, young and old, had come forward. This indeed was a solemn meeting, and certainly none who were present will ever forget that 11 o'clock meeting of July 30, 1903. God grant that it may mark a new era in the lives of the people and in the work in Humboldt County. Dr. F. T. Lamb, who was present and gave valuable help in all the meetings and especially in this meeting just mentioned, was called away at the close of the meeting and took the boat for San Francisco, to look after his interests in that needy city. Many who were present at the camp-meeting had first seen the light of present truth through the labors of Dr. Lamb fifteen years ago, during a series of meetings held by him in Eureka and near-by districts.

The last Sabbath of the meeting there were about two hundred and fifty of our own people present. The Sabbath-school collection amounted to about \$16.00. About \$100 was raised for the Humboldt County camp-meeting fund; \$80.00 in cash and pledges was given to the Medical Missionary College at Battle Creek, and \$120 worth of book sales was made at the bookstand by Professor Derby.

The workers present were Elder A. T. Jones, Elder C. M. Gardner, Dr. B. F. Richards, Dr. F. T. Lamb, Prof. J. A. L. Derby and the writer.

The meeting was certainly a success, and by many said to be the best ever held in Humboldt County.

A. S. Kellogg.

### Calaveras and Tuolumne Counties

Upon the advice of physicians, I left Oakland to find a locality where the atmosphere was lighter and the weather warmer, that my health might improve, having in mind at the same time some place where our ministers had not bestowed much labor. My outfit was a horse and buggy, hammock, bed and lunch-basket, so as to be at home wherever two trees or posts could be found on which to hang the hammock. I came by boat to Stockton and spent a few days visiting the brethren, and was with them on Sabbath. The next two days I drove to Angels Camp, visited the few of our faith there, and at Esmeralda held several meetings at which a number not of our faith attended. After this Brother Thomas Davis and I spent a week or so in San Andreas, the county-seat of Calaveras County; we held meetings in the only Protestant church two Sunday evenings. The average attendance at their regular meetings is about ten, so they did not give us much encouragement that we would get a hearing, but by advertising the meeting and subject we had about double that number. We became acquainted with several of the leading citizens of the place, and concluded that it would be best to send them reading matter for a while and return there later on. Brother Davis canvassed the locality, and in the meantime we visited Mokelumne Hill, Jackson, and Sutter Creek, in Amador County, in which very little has been done by our people. It is a pleasing locality, and I felt very much inclined to locate there for a time, but having received word from Brother Charles Peters that there were some persons here where he has been canvassing for "Object Lessons," who were quite deeply interested and ought to receive further help, I deferred my purpose for the time.

A lumber syndicate purchased a site here adjoining Carters, laid out a town, built a mill that cuts 210,000 feet of lumber in ten hours, and a narrow gauge railroad twenty or thirty miles further into the mountains, for hauling out logs, employing prob-

ably a thousand men altogether. There are three other mills of much less capacity within twenty miles, also a factory here, and at Sonora, on a large scale for making doors, sashes, boxes, etc. This will be a permanent industry. The road from Stockton terminates here. The altitude is 2,500 feet. Fruit, vegetables, and grain are quite extensively grown, and there is always a good market. Persons can make a comfortable living on a few acres of land by raising vegetables and fruits, and keeping chickens, etc. It would be a good thing if a number of our brethren could settle in or near these mountain towns, where but little if any effort has been made to reach the people with the truth for these times, by getting reading matter before them and following it up with their efforts and prayers. Brother Charles Booth, who lives near here, could give a good laborer work nearly the year round, cutting wood and working on his place.

We had the use of a Gospel Mission Chapel that will seat about one hundred persons, in which to hold our meetings and Sabbath-school. Our Sabbath-school consists of Brother Booth, his wife and three boys, Sister Holland, and three children. The proprietor of the hall meets with us, and does all he can to assist in the meetings. He has labored some with Mr. Moody, the evangelist, and seems to be an earnest Christian. He is reading our books, and we study our Bibles together. There are several others who are somewhat interested and are reading the "Signs" and other literature. The average attendance Sunday nights is about twenty. They have asked me to teach the senior class in the Sunday-school. I hope to get better acquainted with the people, and trust that the interest will increase as the evenings grow longer and the weather cooler. Remember us, brethren and sisters, in your prayers.

M. C. Israel,  
Tuolumne,  
July 29, 1903.

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"Every one of us shall give account of himself to God." Rom. 14:12.

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"Lay up for yourselves treasure in heaven." Matt. 6:20.

**Report from Brother Loughborough****Cardiff, Wales**

Since leaving California, July 14, I have spent twenty-three days in the Colorado Conference. In this time I have held eighteen meetings. These were in five different places, namely, Grand Junction, Palisade, Canon City, Florence, and Denver. The services were well attended in all these places, and good attention was given to the message of the Lord's dealings with His people in the rise of the third angel's message. I have stood the labor well, and am really in better health than when I left home. I am now, August 7, at the Boulder Sanitarium, not as a patient however; but I am to hold a few meetings with the Boulder church. This sanitarium is filled with patients to its utmost capacity. They tell me that they had to refuse admission to twelve during the last week for want of room. They are constructing a row of small one-story cottages to accommodate the overflow.

J. N. Loughborough.

**Georgia**

Work among the colored people of Atlanta is still onward. Those organized into a church in April have made commendable growth in grace, and most of them give ringing testimonies in our social meetings, and offer up earnest prayers at the midweek prayer-meeting.

I had the privilege of baptizing three more willing followers of Jesus last Sabbath morning, husband, wife, and son, the husband and wife both being teachers in the free schools of the state. They will be of great help to us in our school-work.

There are five or six more almost ready for baptism, but it takes some time to get them ready for this ordinance after they have accepted the Sabbath, on account of their tobacco and snuff using. They point to preachers of other denominations among the white people who are inveterate users of the weed, and are slow to see the necessity of giving up the habit. Pray for this work.

George B. Douglass,  
93 Young St.

July 27, 1903.

I have just returned from a brief visit to Cardiff, Wales. Since the time of our meeting, and the organization of the work at Pontypridd, a growing interest has been developed at Cardiff. Brethren Ballanger and Halliday had been conducting a series of meetings with good results preparatory to the organization of a church.

At the invitation of the brethren, I arrived at Cardiff Friday afternoon, and repaired at once to the beautiful lake in Victoria Park, where Brother Ballanger administered baptism to four brethren; this was a very beautiful and impressive occasion. The afternoon was pleasant and balmy. Nature stood forth in all her God-given loveliness and grandeur. The little lake lay quiet and placid at our feet, nestling among the surrounding hills; the whole situation was such as to fill one's mind with most happy reflections and a sense of God's nearness.

The brethren had tried to obtain the use of a baptistry in one of the churches, but being denied this they turned to the city authorities for permission to baptize in the open lake in the park, and this was kindly granted. On arriving at the place, we soon found ourselves surrounded by a large congregation, many on the land, others in their boats on the lake, but all were as quiet and respectful as would have been possible in a church. We had a very impressive service indeed. Before the baptism was administered, Brother Ballanger gave a short discourse setting forth the reasons for, and the meaning of, this ordinance, to which all listened most attentively. It was indeed a very precious occasion. Also on Sabbath we repaired to the same place, where a sister followed the Lord in the same sacred ordinance.

On the Sabbath, after a discourse setting forth the privileges and responsibility of our calling in Christ Jesus, based on Rev. 14:12, twenty-six souls united in sacred covenant with Christ to keep the commandments of God, and the faith of Jesus. An elder and a deacon were unanimously

chosen, and set apart according to the Lord's instruction. The meeting closed with an excellent praise service.

It was very interesting to see three brethren whose companions have struggled along alone for years now taking their stand, and bearing testimony to the glory of God and the power of His saving grace.

The interest is on the increase, and we are looking for a still larger ingathering of souls. May God's special blessing be on the work at Cardiff.—O. A. Olsen, in "Missionary Worker."

**Washington, D. C.**

Ten thousand four hundred dollars has now been paid on the Washington Memorial Church and the debt is now \$2,500. There is to-day (July 24) \$400 in hand toward another payment, so that the debt really stands at \$2,100. The interest has been paid up to July 6, the date of the last payment. The total interest from Nov. 1, 1902, to this day is \$309.80 and now stands at thirty-eight cents per day. If we had been able to pay the whole amount \$12,900, on November 1, 1902, we would have saved to the work \$309.80. Yet we have been greatly encouraged and cheered by the deep interest manifested by our people, not only in every state and territory of the United States, but also in Honolulu, the West Indies, Canada, British Columbia, England, and New Zealand.

A very recent testimony dated July 5, contains with other matter of thrilling and vital importance, the following statements: "If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of the nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws. There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city."

Again: "In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message.

"Read the whole of the second chapter of Acts and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard.

"Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of work. This is a fulfilment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for."

We are unspeakably thankful to God for His wonderful providence and His direct leadings in the work here in Washington, where the difficulties to be met, and the vital importance of having our work rightly represented, have been so little understood. We are deeply grateful to God that He has spoken to His people so directly and positively in regard to the work here in the nation's capital. We rejoice in the substantial interest manifested by our people, and now that a little over five-sixths of the debt is paid, and we are in the best season of the year to raise money, or at least about to enter that season, we trust that all will unite in a last effort to pay this whole amount immediately. If a second call comes to you, after you have already given, I know you will gladly help again, for surely you do not desire to see a cause in which you have already

invested means in any other condition than absolute freedom from any financial weight. Several individuals and at least one conference have promised to continue to help, over and over again, until this memorial for God in the nation's capital stands clear and free, and the light shines forth from this city set on a hill, from the nation's pinnacle, as a lamp that burneth.

A crisis is upon us. We have been startled to see evidence that the national reform work is not dead, but in the silence while we have slept has tunneled its way into the very heart of the nation's citadel. O, let us awake to the awful needs of the hour. Let us finish this work at once and be ready for the greater things in the immediate beyond. I must write more on this line later.

Are there not twenty readers of this paper who will send us \$100 or at least fifty? and will not every tract society having any money in hand on this fund forward it at once? Every individual who is able and willing may send in contributions great or small either to the office of this paper, or directly to

J. S. Washburn,  
1728 14th St., N. W. Washington.  
D. C.

## UTAH

### Pleasant Grove

Alfred Whitehead and the writer commenced a series of tent-meetings at Lehi, Utah, in the first part of May. The people came out well at first, but the rains cut down our attendance considerably, yet there were a few who came regularly and two of these accepted the message. We came from Lehi to this place. Have just finished a course of meetings in English and are now giving the message in Danish. Our attendance is not large, but some are coming regularly and two have asked for baptism. These places are solid Mormon communities, and it is quite difficult to interest the people here in anything outside of their own religion. Yet the third angel's message speaks to the Mormons in a way that no other message can. Brethren, pray for the work here in Utah.

A. G. Christiansen.

## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

### Things Immortal

The pure, the bright, the beautiful,  
That stirred our hearts in youth;  
The impulse of a wordless prayer,  
The dream of love and truth,  
The longing after something lost,  
The restless spirit's cry,  
The striving after better hopes—  
These things can never die.

The timid hand stretched forth to aid  
A brother in his need;  
The kindly word in grief's dark hour  
That proves a friend indeed;  
The plea of mercy softly breathed  
When justice threatened high,  
The sorrow of a contrite heart—  
These things shall never die.

The memory of a clasping hand,  
The pressure of a kiss,  
And all the trifles sweet and frail,  
That makes up life's first bliss;  
If with a firm, unchanging will  
And holy trust and high,  
We feel and act a better part—  
These things shall never die.

Let nothing pass, for every hand  
Can find some work to do;  
Lose not a chance to awaken love;  
Be firm and just and true.  
So shall a light that can not fade  
Beam on thee from on high,  
And angel voices whisper thee,  
"These things shall never die."  
—Selected.

### System, Order, and Discipline in the Sabbath-School

[Convention Paper]

This subject is not a new one. It has been discussed from every standpoint, but it is still a theme of much perplexity to Sabbath-school workers.

How much of each is permissible or beneficial is still an unanswered question. I do not hope to add new light nor aspire to solve the difficult problem. But if I can from the storehouse of God's Word, bring to our minds the wonderful system and order, and the discipline necessary to maintain that order, set forth by the Creator of the heavens and earth, it may prove an incentive to us to so order our ways that we may be found approved of Him, workmen that needeth not to be ashamed.



We read that God is not a God of confusion, and can easily comprehend the statement as we view the wonderful works of creation. "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained," not one planet is out of place, and as they travel in space, the road for each is marked out and maintained by the same God of order that created them. "The heavens declare the glory of God and the firmament showeth His handiwork. He telleth the number of the stars. He calleth them all by their names."

Did God require order and system of his ancient people? Read the history of that long march through the wilderness. Order and system were in every move that was made. Yes, and discipline, too, rigorous discipline, as will be seen by reading the history of those events,—first the numbering of the people, then the princes, then the tribes, their names and ancestry written down. Their tents were pitched by their own standard, with the ensign of their father's house. Judah was on the east, toward the rising of the sun; on the west the standard of the camp of Ephraim; on the north Dan; on the south Reuben. There was no guess work, no haphazard arrangement of tents and tribes.

In the divine system, Moses and Aaron were to lead the people, but Korah and his friends evinced a strong desire to set aside the order and system ordained of God and help on the good work by their own superior wisdom. But man's ways are not God's ways, and discipline was necessary. The struggle was short, the result was awful, but system and order were maintained, as it must ever be if success follows any effort.

Many more departures from system and order might be mentioned. The discipline that followed resulted in good to God's people, but disastrously to the disaffected ones. In the miracle of feeding the five thousand the system is vividly portrayed. Christ commands them to sit down in companies of fifty, that the food may be more easily distributed and that none be overlooked, as might have been the case had they not

thrown themselves, tired and hungry, promiscuously over the ground.

Now let us look closely at our own work and see if we have followed the divine teachings of system and order in our efforts to build up His kingdom in the earth.

Take, for instance, the few moments spent in singing. We all believe that singing is a part of the worship of God. How do we acceptably worship God?—In spirit. Then must it not be an orderly spirit to really worship? But look over the school; perhaps one-half have heard the number of the song to be sung. The signal is given to stand, and now behold the system! A few are ready at word of command, like well-trained soldiers, to rise to their feet, but more are shuffling their books to find the place, some remain seated, others seeing they are behind spring to their feet like a "jack in the box." Then the standing positions are multitudinous; some bent forward, some backward, some have both feet on the floor, others only one. A few adjust their apparel to convince themselves that they look all right.

These are little things, but it is the little foxes that spoil the vines. It is a lack of thoughtful earnestness to do God's will. Oh that we would worship God "in the beauty of holiness" when we come before him! Oh that we might discipline ourselves and our children to come into His presence in an orderly, quiet, worshipful way, "singing praises to Him, making melody from the heart."

What is said of singing might as truly be said of prayer. We kneel, but the orderly, reverential worship is found in but few. The children, from a lack of proper training, whisper, laugh, and play. Some are taking a sly peep at their neighbor's attire and making mental sometimes whispered, comments thereon, forgetting they are in the presence of God, forgetting that to worship Him acceptably it must be with reverence and godly fear.

But one of the worst and most God-dishonoring practices common to our Sabbath-schools is that

of leaving the room under the most trivial circumstances, and this practice is not confined to the children alone. Rather than leave the presence of God in a service dedicated to Him and thus dishonor Him, it would be better to suffer cold, heat, thirst, or almost any inconvenience. Let us teach our children to keep their seats during the service, and that to leave the room unless absolutely necessary is a disgrace to them and displeasing to God.

Mrs. Alice A. Wood,  
Sanger, Cal.

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### A Teacher's Letter

The writer was at one time calling on a very poor family in the tenement house district of a large city. There were several children in the family who went to a mission Sunday-school in the neighborhood. Presently a ragged little boy, of about ten years, went up to his mother and whispered something in her ear.

"O, I guess the gentleman wouldn't care anything about seeing it," said the mother in reply to the boy's whisper.

The little fellow looked so disappointed that I said:—

"Does he want to show me something?"

"Yes, sir; but I don't know as it is anything you would care to see. It is just a little letter from his Sunday-school teacher over at the mission. He is tickled 'most to death over it. I reckon he has had me read that letter as many as a dozen times to him since it came yesterday. I never saw any boy so crazy over anything as he is over that letter. It's the first letter he ever got, and you would think it was worth its weight in gold from the fuss he makes over it."

"I would be glad to see it," I said. Whereupon the little fellow ran to an old bureau in a corner of the room and took the letter from one of the drawers. It was carefully wrapped in a clean white handkerchief, and around the handkerchief was folded a piece of brown paper. Carefully removing the wrappings, the boy brought

the letter to me on the palm of his hand. It was in a dainty white envelope, and there was a pretty monogram on the paper. It was a very prettily written letter, and it was easy to see that the writer had a sweet and kindly spirit.

"I never see a boy so proud of anything as he is of that letter," said the mother when I had read the letter and told the boy that it was a very beautiful one indeed. "I guess there won't be any trouble getting him to go to Sunday-school after this. That letter has made him think that there never was such a teacher as his. None of his brothers and sisters ever had a letter from their teachers. I'm glad his teacher wrote it, for it has tickled Jimmy awfully, and he has been such a good boy ever since he got it."

There are a good many in our Sabbath-schools who would no doubt be "tickled" if they could receive just such a missive as Jimmy received from his teacher. And perhaps, like Jimmy, they would be better boys if their teachers would send them one occasionally. Children think a great deal of a letter "all their own." A lasting impression might be made upon a boy or a girl by a wisely written letter from the Sabbath-school teacher.—J. L. Harbour.

Trust in yourself and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.—D. L. Moody.

Remember now and always that life is no idle dream, but a solemn reality, based upon eternity, and encompassed by eternity. Find out your task; stand to it, the night cometh when no man can work.—Thomas Carlyle.

"He that will not reason is a bigot; he that can not reason is a fool, and he that dares not reason is a slave."

### Calling

The member of every Sabbath-school class is in reality a member of a home department, if not of the Home Department—that is, if he have a faithful teacher. By this I mean that the teacher who does her duty, sees her scholars in their homes as well as in the place where the school meets.

I have found that nothing pleases my scholars more than a call, not a short, ceremonious call, but one that is as long as is proper and as home-like as possible. I always make it a rule to call at one time upon the scholars that live on one street.

A teacher while in the home of a scholar is most carefully watched. Every word that is uttered, every thought that is suggested, is carefully noted and remembered by the child. Hence it is very important that the teacher allude to no subject to which it would be best for the children not to listen. It is sometimes difficult, however, to keep parents from bringing forward undesirable topics of conversation, especially gossip or criticism of the church. But it is often hard to know what will meet the likes or dislikes of a child. For example, a little girl once said concerning me after one of my calls, "I like her, but I don't like her talk. She talked about rats."

Children enjoy having their teachers, or all adults, as to that matter, when calling, notice any of their small possessions, and they generally take pains to bring them forward for inspection. Nothing pleases them more than to have their teacher praise these. And the word of commendation should never be lacking, for a person of tact can find something to praise even in the armless doll and the wheelless cart their admiring holders show.

Children associate one's wardrobe with one, more than do any others; hence a teacher when calling upon her scholars should always be careful about her attire. It will please the little ones to know that their teacher donned her best to call on them. The teacher may likewise do well to remember her card-case when

making calls on her scholars.  
—Alice May Douglas.

### Hanford Young People's Convention

The second installment of the Young People's Convention took place at Hanford, Cal., July 16 to 21, 1903. The convention opened Wednesday evening, with an attendance of over fifty. Elders A. T. Jones, A. S. Kellogg, and W. S. Sadler officiated. Sister Sadler was also present. The writer arrived Thursday, and Prof. M. E. Cady the day following.

The maximum attendance of the meeting was upwards of a hundred young people, besides a large number of adults. From the first the meeting was a grand success, and the instruction given from beginning to end consisted of present and practical truth. The central thought was the rallying of the youth to the work to which the Lord has called them, and hence the necessity of a deeper consecration, and a speedy preparation of each for the work of conquering the world for Christ. An excellent spirit prevailed, and not a few renewed their covenant with the Lord, while the remainder were more thoroughly established and caused to appreciate the great responsibilities devolving upon them as soldiers of the cross. It was gratifying to note the almost universal shout of victory over sin, and a strong determination to stand stiffly for Him that loves us. Accordingly, a fair number indicated their intention to enter that branch of the Lord's work of circulating the gospel literature, while others were willing to work any place the Lord might direct, and others determined to attend Healdsburg College to obtain a fitting, so as to be able to enter the many openings calling for help. The universal expression was, "This is the best meeting I ever attended," and all seemed to believe and hope that this was only the beginning of the great work to be done by the young people. It is a beginning of the rallying of the forces of more than twenty thousand of our young people scattered over the

earth to the great work to which the Lord has called them, to speedily accomplish the work of giving the last message of mercy to a dying world, and thus hasten the coming of our Lord.

All of the brethren, except the writer, were compelled to leave before the meeting closed, but notwithstanding, we had a glorious meeting from beginning to end, and it was the sincere desire of all that it may not be long until another convention is held.

Over \$100 was subscribed to the Missionary Acre Fund, indicating that the Lord touched our pocket-books as well as our hearts.

We were very cordially received by the reception committee, and Dr. Bond's hospitality will not soon be forgotten. In fact, all the brethren spared no pains in ministering to the temporal wants of all those from abroad. As a whole the meeting was a deep spiritual refreshment, both to the old and young. We not only received a spiritual blessing, but re-received courage to rally to the work, and our hearts were drawn closer together in the bonds of Christian love and fellowship, which we hope will never be broken.

E. D. Sharpe.

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The Testaments, both Old and New, abound in impersonated virtues. Perfect friendship lives forever in the marvelous character of Jonathan. Patience endures in Job. The beautiful face of Esther on the king's threshold with her cry of "If I perish, I perish!" is the mirror of unselfish courage. Faith finds its incarnation in Abraham and Paul. Gentleness stands for all time in "the disciple whom Jesus loved."

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We must not only accept God's will as revealed in His Word, but we must accept it in every providence. Whether it be a Judas that betrays or Pilate in indifference who gives you up to the enemy, whatever trouble or temptation, vexation or worry comes, see God in it, and accept it as His will.—Andrew Murray.

### Why He Stayed

It was six o'clock, says the "Message," and the city offices were being rapidly deserted; but in a certain railroad office one man remained; he himself could scarcely have told you why, for his work was done; yet the minutes sped away while he lingered over some unimportant detail of business.

Half an hour before, miles away, toward the outskirts of the same city, a deaconess had been hurrying around attending to a few of the "last things" that would finish her afternoon's work. Suddenly she stopped.

"There! I haven't had the date changed on that ticket! Only five minutes to six! What can I do?"

She signaled a passing car, and got on board. It was useless, she almost knew. The office closed at six. How could she have been so thoughtless? But the Lord knew how much she had on her mind. She must commit the matter to Him. So the car rumbled along, the deaconess prayed, and the man in the office waited.

"Oh, please, sir, are you the passenger agent? and can you change this ticket for me?"

The words came breathlessly, and he turned to survey with businesslike disapproval the young woman whose pink cheeks, roughened hair, and small deaconess bonnet, ever so little askew, told of her hurried journey. Seeing the eager face, he unbent a little, but answered:—

"It's after business hours, miss."

"Yes, I know; but I tried so hard to get here, and the business is very important. You see, the ticket is dated Friday, and the lady wants to go to-night."

He took the ticket, on which was conspicuously stamped in red ink the word "Charity."

"Whom is it for? and why was it not used on the day for which it was issued?"

"It's for a helpless old lady that I'm sending to her own daughter in Cleveland. She was not well enough to start Friday, but I

promised to meet her at the depot to-night with the ticket. We've had such trouble to get it, and to make all the other arrangements, she'll be broken-hearted if she can't go."

The magnate turned to his desk to make the change, but wishing to impress his caller with the greatness of the concession, he remarked:—

"You're lucky to find me in at this hour. The office is generally locked up before this."

"Yes, but I prayed all the way down Sullivan Street that the Lord would keep you here till I came."

This was an unexpected view of it to the man of business. He looked up curiously, but the blue eyes were quite matter of fact in their expression.

"You belong to some sisterhood, do you not?" he asked gently, noting the severe simplicity of her garb.

"To the Methodist Episcopal deaconesses. Here is my church card; if you choose to come, I can promise you a cordial welcome and a good sermon."

"Thank you. I'm not much of a church-goer, but I may drop in."

Then, as the last glimpse of the black dress vanished through the door:—

"It was a little odd; I suppose that girl thinks it was her prayer that kept me here to-night. I wonder if there is anything in it, anyway?"

But the girl said that night in the home, "I have been thanking the Lord in my heart all the evening for such a direct answer to prayer."—Selected.

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### Life through Death

Have you heard this tale—the best of them all—

The tale of the Holy and True?  
 He dies, but His life, in untold souls,  
 Lives on in the world anew;  
 His seed prevails, and is filling the earth,  
 As the stars fill the sky above.  
 He taught us to yield up the love of life  
 For the sake of the life of love;  
 His death is our life, His loss is our gain;  
 The joy for the tear, the peace for the pain.

—Selected.



**Report of the Educational Convention**

The report of the Educational Convention held at College View, Neb., June 12 to 21, has been prepared in bulletin form, and can now be obtained for the nominal sum of twenty-five cents per copy, post-paid.

Every family should possess a copy of this report. The educational work is rising, and is destined to become a very important work in connection with the third angel's message. Principals and teachers in our schools should secure a copy of the bulletin at once, so that they may incorporate the principles and plans of work into their schools this coming year. The complete system of organization reaching from the church-school to the college was developed, and also a course of study comprehending the work to be done in the church and intermediate schools. The relation of the church schools and intermediate schools to each other, was carefully considered, and many valuable thoughts were brought forth as a result of the study given to these important questions. The following subjects, Bible history, science, and language, were carefully considered, and our teachers should study the discussions relative to these subjects. The matter of text-books was dwelt upon at some length, and recommendations for the writing and publishing of text-books were adopted by the convention. I do not see how our teachers can get along without a careful study of this report of the convention. We must gather up all the rays of light, if we expect to be able to keep pace with the advancing work of the message from now on. Send your orders for the "Bulletin" to Frederick Griggs, South Lancaster, Mass.

M. E. Cady,  
Ed. Sec. Pacific Union Conference.

"Two things done by halves never make a whole one."

**Song as a Means of Education**

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly

choir around the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise. —"Education," by Mrs. E. G. White.

No man of the human race has been in circumstances to become absolutely wise; but every one of the human family possessed of sufficient wisdom to be responsible can be good; and Jesus did not say, "Blessed are the wise in head," but, "The pure in heart shall see God."—Selected.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul." Mark 8:36.

**Report of the Church-School Work of California for the Eighth Month**

NAME OF SCHOOL	Number Boys Enrolled.....	Number Girls Enrolled.....	Total Enrolment.....	No. New Pupils.....	Average Daily Attendance.....	Average No. Belonging.....	Per Cent of Attendance.....	Tardinesses.....	No. Visits by Trustees.....	No. Visits by Others.....	Scholarship.....
San Francisco:—											
Advanced Department	15	16	31	1	19.8	21.3	93	5	1	12	87
Primary Department...	22	17	39	1	24.7	27.2	96	9	0	8	90
	37	33	70	2	44.5	48.5	91.5	14	1	20	88
Oakland:—											
Advanced Department	18	16	34	0	23	24.3	94.6	25	0	0	92
Primary Department...	32	34	66	0	34.8	37.2	93.7	49	0	7	89
	50	50	100	0	57.8	61.5	94	74	0	7	90
Healdsburg:—											
Advanced Department	13	26	39	2	32.3	33.4	96	9	1	33	.....
Intermediate Dep't.....	22	18	40	1	30	31.9	94	32	1	40	.....
Primary Department...	31	28	59	1	38.9	40.6	95.5	40	2	33	.....
	66	72	138	4	101.2	105.9	95	81	4	106	.....
Fresno:—											
Advanced Department	22	20	42	0	29.8	31.3	95	43	0	3	82
Primary Department...	14	14	28	0	16.4	18	90	14	0	0	90
	36	34	70	0	46.2	49.3	93	57	0	3	86
Eureka.....	18	22	40	0	22.8	24.6	92.6	10	0	4	88
Sebastopol.....	9	12	21	0	16.4	19.6	82	0	0	0	93
Alameda.....	10	9	19	0	7.9	8.8	90	37	0	3	92
San Jose.....	15	18	33	0	22.4	26.8	88.6	42	0	0	85
Reno, Nevada.....	6	15	21	0	14.1	16.6	89	24	0	3	90
Totals.....	247	265	512	6	333.3	361.6	92.2	339	5	146	89

The other schools are closed, hence no reports appear from them. The report for the ninth and tenth months will include but two or three schools. It is expected that a report for the entire school year will be ready for the next issue of the "Recorder."

J. S. Osborne,  
Sup't Church Schools.

Healdsburg, Cal., August 9, 1903.



**Organization of the Arizona Medical Missionary and Benevolent Association**

At a meeting of the Arizona Conference held April 20, 1903, the following resolution was passed: "That an Arizona Medical Missionary and Benevolent Association be formed as auxiliary to the Pacific Union Medical Missionary and Benevolent Association."—Recommendation No. 11.

Later in the same meeting the record states: "A motion prevailed for the chair to appoint a committee of two to act with himself to form plans and frame by-laws for the organization of a Medical Missionary Association according to Recommendation 11. Dr. E. C. Bond and A. J. Howard were named."

"At the fourth meeting (of the Conference), 3:00 P. M., April 21, the Committee on Plans and By-laws for the Medical Missionary and Benevolent Association organization reported, recommending that such an organization be formed at once, and submitted a set of by-laws, which had been carefully prepared as the basis for such an organization. It was voted to call a meeting for that purpose in the sanitarium parlors at 10:00 A. M., April 22."

At the time appointed a large company of interested persons and delegates to the conference met in the parlor of the Arizona Sanitarium, 525 N. Center St., Phoenix, Ariz., for the purpose of carrying out the recommendation of the conference quoted above. E. W. Webster was chosen chairman and J. E. Bond secretary of the meeting.

After the chair had plainly stated the object of the meeting, Elder A. J. Howard moved that we proceed to organize a Medical Missionary and Benevolent Association according to the recommendation of the Arizona Conference of Seventh-day Adventists, by adopting the by-laws suggested by the conference, considering

each article separately. It was seconded and carried, and after full and careful study and discussion the following was unanimously adopted:—

**BY-LAWS**

OF THE

**Arizona Medical Missionary and Benevolent Association**

**ARTICLE I**

Name

The name of this organization shall be THE ARIZONA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

**ARTICLE II**

Object

The objects of this association are identical with those of the Pacific Union Medical Missionary and Benevolent Association; and its field of operations is the territory of Arizona and environs.

**ARTICLE III**

Officers

The officers of this association shall be a president, vice-president, secretary, and treasurer, and an executive board of five, the president and the vice-president being members, and three shall constitute a quorum for the transaction of business.

**ARTICLE IV**

Term of Officers

All officers shall serve for the term of one year, or until their successors are duly elected, and their duties shall be such as usually pertain to such offices.

**ARTICLE V**

Constituency of Association

The constituency of this association shall be as follows:—

1. The superintendents, managers, physicians, nurses, and all other employees of the local boards of all the medical institutions or

enterprises, located within the territory of this association, and operating under the supervision of this association, or the supervision of the Pacific Union Medical Missionary and Benevolent Association who are members in good standing of the Seventh-day Adventist church.

2. The executive committee of the Arizona Conference, and such members of the various churches of this conference who are present at the general meeting of the conference, not to exceed five in number from any one church, and who shall have been chosen by the different churches to represent them at the meetings of the association.

3. All who have given twenty-five dollars (\$25.00) or more, to the association, and who are in harmony with its objects and principles.

**ARTICLE VI**

Meetings

The annual meetings of this association for the election of officers and transaction of other business, shall be held in connection with annual meetings of the Arizona Seventh-day Adventist Conference, and notice thereof be publicly announced in all the Seventh-day Adventist churches in Arizona, for the last two weeks before the date of such meetings

**ARTICLE VII**

Election of Board

The executive board of this association shall be annually elected by the constituency as herein provided; a majority of this board must reside in the territory occupied by this association. At least one member of the executive board of this association shall be chosen from the board of directors of the Pacific Union Medical Missionary and Benevolent Association and one member from the executive committee of the Arizona Conference. The duties of this board shall be such as usually devolve upon an executive board.

## ARTICLE VIII

## Power of Board

The executive board of this association elected as herein provided, shall have power to organize itself by electing a president and vice-president of their number, a secretary and a treasurer, who may or may not be a member thereof, such officers to hold office during the pleasure of said executive board.

## ARTICLE IX

## Property of Association

All property, appliances, funds, etc., held or controlled by this association (as long as it shall remain unincorporated) are held in trust for the Pacific Union Medical Missionary and Benevolent Association, under whose auspices this work is conducted, and to which organization the Arizona Medical Missionary and Benevolent Association is an auxiliary.

## ARTICLE X

## Funds

The funds of this association shall be paid out by the treasurer, upon orders from the president, and all accounts shall be duly audited by the auditor of the Pacific Union Medical Missionary and Benevolent Association.

## ARTICLE XI

## Power of Officers

The officers of the executive board of this association shall not incur debt, sign leases, or enter into any agreement of a financial nature, which would create any obligation whatever beyond the amount of cash on hand, without the written consent of the board of directors of the Pacific Union Medical Missionary and Benevolent Association. (This by-law continues in force until the association shall begin its corporate existence.)

## ARTICLE XII

## Income

All income to this association,

for the care of the sick, the treatment of patients, rents, donations, membership fees, or funds otherwise secured, shall be the property of the association, to be handled and disbursed in common with all funds of the association.

## ARTICLE XIII

## Amendments

These by-laws may be amended by a two-thirds vote of the constituency of this association, present at its annual meeting, or at any special meeting called for that purpose, due notice of the same having been given in writing by mail to all concerned. Until this association is incorporated, all such amendments before becoming valid, must be ratified by the Pacific Union Medical Missionary and Benevolent Association.

From the members of the various Seventh-day Adventist churches of Arizona present, with the Conference Committee, the constituency was chosen and these immediately met to choose the Board of Directors of the Association. Elder E. W. Webster still acted as chairman, the following persons being nominated and elected as said Board: Elder A. J. Howard, Dr. E. C. Bond, the president of the Pacific Union Medical Missionary and Benevolent Association, Mrs. Pauline Laurin and Miss Lillie Masters.

After further explanations, discussions of the object and work of the association, it was declared to be now organized, and the Arizona Medical Missionary and Benevolent Association now stands as another light in the world to shine forth the principles of healthful living, the rational treatment of the sick, and to do a great work for the great Physician.

Later the Executive Board met and organized for its work by electing the following officers: For president, Elder A. J. Howard; vice-president, Dr. E. C. Bond; secretary and treasurer, Miss Lillie Masters.

The only enterprise at present that is operated by this new association is the Arizona Sanitarium, 525 N. Center St., Phoenix, Ariz., with Dr. E. C. Bond as

superintendent, with a good corps of nurses and helpers, and the missionary enterprises this institution is carrying on. We hope it will not be long until others as badly needed may be established in the territory of this association.

E. W. Webster,  
Chairman.

J. E. Bond,  
Secretary pro tem.

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**Christ and Health**

Christ going about and healing the thousands, restoring to full health and strength, stamped his divine approval upon physical perfection, on that sound body in which may dwell a sound mind and, let us add, a sound soul.

All through the Old Testament we find that Christ gave repeated and minute directions for the care of the bodily health and purity of his people.

Christ's rule in the heart is good for the health, for eyes and ears, for digestion and nerves and muscles. It is curative, hygienic, it looks toward "the saving health of all nations." It also takes the worry out of life, worry is the health's worst enemy.

The Christ-lighted mind sees that to be of use it must be at its best, and so puts good health and its possibilities before those habits that enfeeble the body and becloud the mind. Christ love teaches the young man to say, "Drink? Not I. Smoke? Not I. My body was not given me by an all-wise Father to be polluted by vile habits." It teaches every earnest follower to avoid that broken health which is sure to follow irregular and shortened hours of sleep, or indulgence in unwholesome food. In short, as one studies Christ's teachings and work while on earth, and remembers that He came to us in the flesh, it becomes very clear that he sanctified the human form and body, and human life as such. Then, whatever ennobles and elevates the human side of it, as well as the divinity in it, brings it nearer His ideal, His plans for our good. We may know the joy of carrying out His purposes even in our eating

and drinking, in care for proper ventilation and suitable clothing, in working just enough and playing just enough.—Selected.

**MISSIONARY WORK**

“Talk not of talents. What hast thou to do?  
Thou hadst sufficient, whether five or two.  
Talk not of talents. Is thy duty done?  
Thou hadst sufficient, whether ten or one.”

**THE BOOK WORK**

**Western Oregon Conference**

For Two Weeks Ending July 31, 1903

**BIBLE READINGS**

Name.	Hrs.	Ord.	Value
.....	93	17	\$44 00

**HOME HAND BOOK**

.....	5	14	73 75
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**PATRIARCHS AND PROPHETS**

.....	.....	.....	13 25
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**HERALDS OF THE MORNING**

.....	11	.....	16 50
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Total.....	98	42	\$147 50
Miscellaneous sales.....	.....	.....	53 50

**Western Washington Conference**

For Two Weeks Ending July 26, 1903

**GREAT CONTROVERSY**

Name.	Hrs.	Ord.	Value.
Mrs. R. C. Bannister.....	37	5	\$ 6 50
Chas. Bennett .....	10	22	31 00
G. B. Collett.....	80	8	21 80
A. H. Booth.....	85	7	18 75
F. P. Wright .....	34	8	22 50
Total.....	246	50	\$100 55
Miscellaneous sales.....	.....	.....	23 00

**Upper Columbia Conference**

For Two Weeks Ending July 17, 1903

**HOME HAND-BOOK**

Name.	Hrs.	Value.
A. D. Gathrie.....	43	\$163 25
H. W. Buell.....	68	209 00

**GREAT CONTROVERSY**

Alva A. Stewart.....	41	27 50
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**PROPHECY OF JESUS**

C. Holm .....	84	108 90
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**PLAIN FACTS**

C. W. Lusk.....	60	98 50
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**LADIES' GUIDE, GREAT CONTROVERSY**

Mrs. M. Firman.....	.....	32 00
Total.....	296	\$627 15
Miscellaneous sales .....	.....	100 96

**California Conference**

For Two Weeks Ending August 6, 1903

**BIBLE READINGS**

Name.	Hrs.	Ord.	Value.
Ernest Hunter.....	18	2	\$ 4 50
W. B. Findley.....	39	10	20 00
D. V. Barnes .....	121	25	61 50

**EDUCATION**

Lela King .....	10	12 50
G. E. Johnson.....	26	30 00
Mrs. M. G. Cady .....	7	12 50

**GREAT CONTROVERSY**

C. S. Thatcher.....	116	37	114 00
C. W. Leininger .....	92	35	116 50
K. L. Winkler.....	26	1	2 50
Geo. S. Benton .....	85	18	58 50
Albert Edison .....	11	4	13 50
Daisy Neston.....	9	3	8 50

**HOME HAND-BOOK**

J. A. L. Derby.....	67	29	138 25
Harry Lewis.....	72	23	115 25

**HOUSE WE LIVE IN**

C. W. Leininger.....	66	63	47 25
Ella M. White.....	24	35	26 25

**MARVEL OF NATIONS**

A. J. Bonham.....	30	15	22 50
E. M. Oberg .....	37	.....	51 50
E. O. Carlsen.....	27	.....	37 25

**LADIES' GUIDE**

Martha Higley.....	10	2	8 00
Total .....	818	410	\$900 75
Miscellaneous sales .....	.....	.....	153 35

**A Touching Incident**

A little boy came to one of our city missionaries, holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it and found it was a page containing the beautiful hymn, of which the first stanza is as follows:—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou biddest me come to Thee  
O Lamb of God, I come!"

The missionary looked down with an interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one. "We found it, sir," he said, "in sister's pocket after she died, and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang up. Won't you give us a clean one, sir?"

This little page, with a single

hymn on it, had been cast upon the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sunday-school, probably, this poor little girl had thoughtlessly received it, afterward to find in it, we hope, the gospel of her salvation.—Selected.

**An Encouraging Omen**

Those who attended the late annual meeting of the Pacific Press Publishing Co. will call to mind the report of Brother H. H. Hall, manager of our Book and Stationery Department, in which he announced our determination to increase our book sales at least \$10,000 during the new year.

We are pleased to report that the Lord is blessing in the carrying out of this resolution. Our book department business for the year previous to May 1 amounted to \$52,000. For the first three months since May 1 it has amounted to \$19,693.39. If the same rate of increase can be maintained throughout the year, our sales will be \$78,773.56 as against \$52,000 for last. Is this not good, brethren and sisters? We do not take any of the glory to ourselves, for it is the Lord's doing. He is working upon the hearts of His people and urging upon them the importance of the work of placing in the hands of the people the abundant literature provided, giving His message for this time.

Who yet will cast away the hindering causes and join the army of workers who will scatter the silent messengers of truth like the leaves of autumn? If you are not actively engaged in the work there is still room for you. Correspond with the officers of your conference and tract society about it, and let them tell you of the many openings there are still unfilled.

Without your help we can sell but few books, for we are simply the source of supply. God's servants in the field, by His help, must do the work of carrying the books, tracts, and papers to the people.

Book Department  
Pacific Press Pub. Co.

# PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

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Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

Six young people were baptized at Twisp, Wash., Sabbath, July 25, by Elder J. A. Holbrook.

Sister Hannah Mott writes from Estherville, Iowa, that she is at present visiting her parents and is having many opportunities of doing Bible work among her neighbors. She has also met with encouragement in introducing healthful dress.

The item concerning the tent effort at Redlands, Cal., given in the last issue of the "Recorder," should be corrected as follows: The meetings have not closed and will not until the beginning of the Los Angeles camp-meeting, August 27. The number of persons who have accepted the truth is over thirty, instead of fifteen.

During July the book and periodical sales of a sister in San Francisco were: 602 "Signs," 209 "Pacific Health Journals," 60 "Life-boats," 56 "Sentinels," 54 Books and five subscriptions for papers. In doing this she worked only eighty-eight hours.

## Notice

The British Columbia conference and camp-meeting will be held at New Westminster, September 17 to 27. During the same time the British Columbia Association of Seventh-day Adventists will hold its annual meeting for the election of officers and doing such business as may be brought before them.

On the last day of the camp-meeting the School Farm will be

dedicated. A steamboat will be engaged to take the campers to the farm and bring them back. The distance is about thirteen miles.

All who desire tents will please address, B. C. Missionary Society, 609 Gore Ave., Vancouver, B. C. J. L. Wilson.

held on the camp-ground in Los Angeles, Tuesday, September 1, at 9 A. M.

This meeting will be for the electing of officers and for the transaction of such other business as shall properly come before it.

Clarence Santee,  
President.

## Annual Meeting of the Southern California Conference

The second annual session of the Southern California conference of Seventh-day Adventists for the electing of officers for the ensuing year, and for the transaction of any business that may come before it, will be held in connection with the camp-meeting appointed at Los Angeles, August 27 to September 7. We hope that all delegates will be elected as soon as possible, where they have not already been elected, and that they will be present at the first meeting of the conference, which will be held August 30 at 9 A. M.

The camp-meeting will commence with an evening service August 27.

Clarence Santee,  
President.

## Southern California Association

The annual meeting of the Southern California Association of Seventh-day Adventists, for the election of officers, a board of trustees, and for any other association business, will be held in connection with the camp-meeting at Los Angeles, August 27 to September 7. The meeting will be called Friday, September 4, at 9 A. M. All Seventh-day Adventists in good standing are members of the association.

Clarence Santee,  
President.

## Los Angeles M. M. and B. Association

The annual meeting of the Los Angeles Medical Missionary and Benevolent Association will be

held on the camp-ground in Los Angeles, Tuesday, September 1, at 9 A. M.

## Wanted

There is now an opportunity for a strong active young man who wishes to devote his life to the Master's work, to learn hygienic cookery under one of the best hygienic chefs. The demand for hygienic cooks is rapidly increasing, and the missionary cook finds a great field of usefulness open to him.

Only Seventh-day Adventists who desire to give themselves to this work need apply.

For full information address E. G. Fulton, 755 Market St., San Francisco, Cal.

## Wanted

For the October "Health Journal" I would like photographs of vegetarian babies—such as are a credit to their diet—any age from one year to forty, or more. Such as have never used meat in any form are preferred. I would like the name and a brief sketch of the person's habits, age, and condition of health. Photographs will be returned to owners if desired. The name and address should be placed on the back of each.

All pictures should be sent in at once.

Address, G. H. Heald, M. D. Sanitarium, California.

## Wanted at Once

Four young ladies to work in the new Vegetarian Cafe, San Francisco; steady work and good wages. Address, E. G. Fulton, 755 Market St., S. F., Cal.