

# PACIFIC UNION RECORDER

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

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No. 2

## THE CHURCH

### Follow Truth

Who dares not follow Truth where'er  
Her footsteps lead,  
But says, "Oh guide not there nor there,  
I have no strength to follow where  
My feet must bleed;  
But show me worn ways, trodden fair  
By feet more brave."  
Who fears to stand in Truth's broad glare.  
What others dared not will not dare,  
Is but a slave.

—Selected.

### Christ the Propitiation for Our Sins

After Adam and Eve had sinned they were under bondage to the law. Because of their transgression they were sentenced to suffer death, the penalty of sin. But Christ, the propitiation for our sins, declared: "I will stand in Adam's place. I will take upon Myself the penalty of his sin. He shall have another trial. I will secure for him a probation. He shall have the privileges and the opportunities of a free man, and be allowed to exercise his God-given power of choice. I will postpone the day of his arraignment for trial. He shall be bound over to appear at the bar of God in the judgment."

For thirty-three years the Only-begotten of the Father dwelt among the children of men. He who knew no sin bore the burden of our guilt. During these years He finished the great work He came to accomplish. He became

the propitiation for the sins of every one who believes on Him. For our sake the innocent is pronounced guilty, while through His merits the guilty are pronounced innocent.

### OUR ONLY HOPE

God's law has lost none of its force. In His sight sin is still a hateful thing. Because we have sinned, we must personally bear the condemnation of the law, unless some one else, one in whom no taint of sin can be found, will bear the condemnation in our behalf. Without a substitute, we have no hope of pardon and salvation.

Although the sinner can not himself in any way evade the charge of disloyalty to God's law, he may by faith accept Christ as his personal Saviour, his Suretyship, and be pardoned. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

### WALKING IN NEWNESS OF LIFE

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are

buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

"Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield to your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. . . . For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

### JUSTIFIED BY FAITH

Sinners are committed for trial. They must answer to the charge of transgressing God's law. Their

only hope is to accept Christ, their substitute. He has redeemed the fallen race from the curse of the law, having been made sin—a curse—for mankind. Nothing but His grace is sufficient to free the transgressor from bondage. And by the grace of Christ all who are obedient to God's commandments are made free.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Being justified freely by His grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God." "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Ellen G. White.

### Selections from the Testimonies

Present the truth to the people in its true importance and sacredness, and be careful not to give them too much in one discourse. It will be lost upon them if you do. Lengthy speeches detract from the efficiency of your labors. . . . We must give the people short discourse in plain and simple language. . . . In speaking to the people, remember to stop in season. . . . Speak short. Your discourses are generally double the length they should be. It is possible to handle a good thing in a manner that it loses its flavor. When a discourse is too long, the last part of the preaching detracts from the force and interest of that which precedes it. Do not wander but come right to the point.—Special Test. for Ministers and Workers No. 7.

While sermons are good in their place, there is sermon after sermon given to the people that they can not retain in their minds. It is an impossibility for them to do it; and they are just wearied out with sermons.—Special Test., Our Camp-meetings.

Each minister is apt to think

this applies to the other man. The truth is, none speak too short and few—very few—speak short enough. Why not boil down, and give greater intensity with less quantity?

A lay member.

### Headquarters at Washington, D. C.

We have been pleased to learn that favorable location for the headquarters of our work has been secured near Washington, only seven miles from the national Capitol building. A fifty-acre tract of land, which a few years ago was sold for sixty thousand dollars, has been purchased for six thousand.

This move is significant. Vital interest on both sides of the great conflict are now centering at Washington. Quietly but rapidly the National Reform movement has been entrenching itself there. Through its quiet but persistent efforts, and recent liberal donations of friends, it is now erecting large office buildings in that city.

For years also the Papacy has had its eye on Washington, and has been quietly establishing itself at the heart of this nation, as the following from the St. Joseph (Mo.) "News," of July 20, indicates:—

"At no time have so many plans of far-reaching importance been in process of maturity between the American church and the Holy See. As an instance of the pope's estimation and love for the United States, the following authentic incident may be related: The general of the Dominicans was laying before the pope his difficulties incident to the operations of the recent French laws. The great distributing house of the Dominicans has been located at Paris since 1300. Their great plant was wrecked, and the general thought of bringing what could be saved to Rome. Pope Leo astonished the Dominican by suggesting that he transfer his partisan establishment bodily to Washington, and stated emphatically that the United States was the one government in the world which offered the church free and untrammelled opportunities to carry forward its work.

The Dominicans are now engaged in erecting a gigantic building near the Catholic University at Washington at a cost of \$300,000, whence its army of missionaries will be sent throughout the world."

It was also by Pope Leo's advice that the great order of the Franciscans transferred their commissariat to a location near the Catholic University. Acting upon similar suggestions, other orders and congregations are considering plans to make their working headquarters at Washington. All this has been so quietly accomplished during the last half-dozen years that little attention has been attracted, even in Roman Catholic circles.

We can but believe that the Lord has directed us in locating our headquarters at the national capital, and that all these things indicate that we are entering upon a new era of our work, and that the closing and final conflict is just ahead. We are glad also that a good church building, in a favorable locality, has been purchased in Washington, and that it is so nearly paid for. We feel certain also that, situated as it is in its relation to North and South, Washington will be a far better place from which to have our denominational paper, the "Review and Herald," issued than its former place of publication. Let all take fresh courage in the Lord. Let all reconsecrate themselves and their all to God, and renew their covenant relation and allegiance to the closing message.

"The battle's almost o'er,  
The race is nearly run,  
Then with our glorious conquering King,  
We'll sit down on His throne."  
—W. A. Colcord, in "The Central Advance."

God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on porcelain—it makes us permanent. You never know that you have a grip on Christ, or that He has a grip on you so well as when the devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand.—F. B. Meyer.

### Proclamation to Modern as Well as Ancient Israel

"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals.

"There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

"Did not your fathers thus, and did not our God bring all this evil upon us, and upon the city? yet ye bring more wrath upon Israel by profaning the Sabbath.

"And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day.

"So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice.

"Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath.

"And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day.

"Remember me, O my God, concerning this also, and spare me according to the greatness of Thy mercy."

Nehemiah,  
Secretary of State, and provisional  
governor of Jerusalem and Ju-  
dea.

Legal record of proceedings,  
Nehemiah 13:15-22.—Selected.

"Let us have the true spirit of Sabbath-keeping, and we shall keep it right."

### God's Personal Care

The earth and the lily springing from it hold lessons of God's loving providence and teach man the secret of tranquillity. Agassiz found a lily on the bank of the Amazon whose cup was measured by feet and not by inches; found birds so beautiful that he called them birds of paradise. But even our humble lilies of the valley and our field sparrows have wit to tell nature's overruling care. The lily's lesson is that each blossom carries an equipment of root and leaf fitting it to fully achieve those ends named beauty and sweetness. The lily does not sow and reap with man's tools, but it sows and reaps with the tools that God hath appointed for flowers. It thrusts its roots down and pumps up the sap and moisture for food and drink. It thrusts the stalk up and untwisting the sunbeam seizes upon the hue and color that it doth need. Setting up in its laboratory in the roots, it dissolves the minerals as food for its strong stalk. Through the chemistry of the leaves it absorbs the gases of the air and works them into glowing textures. Using the instrument and tools given, the flower achieves its mission of tranquil, yet passionate beauty, and every sweet blossom that waves and riots in the sunshine whispers that if a flower, working as a flower, can achieve its appointed end of beauty, that man, working as a man, can achieve those ends named happiness and peace.

Those modest flowers, that without haste, tumult, or anxious worry, have toiled in their sheltered nook and extracted the whitest hue from black soil and the sweetest perfume from noxious odors, have earned the right to rebuke man for his paroxysms of effort, his fevered querulousness, his worry that wastes his life. The things about which man frets and twists are things that have never happened in his career, and happen these fears never will. As the test of flower is beauty, and the test of the bird that it soars and sings, so the test of the children of God is radiant joy, tranquil gladness and that inspiring atmosphere that betrays trust

in God's all-loving providence. That which is easy for a blossom and a bird ought not to be hard for a man who bears God's image.—Newell Dwight Hillis.

### Hope

Three classes of persons are interested in this question. First, those who have no hope; second, those who have a false hope; and third, those who have the true hope. Infidelity produces those who have no hope. Even more discouraging to deal with than those who have no hope are the people who are living on a false hope. If a man has no hope, you might produce the true hope in him, but if he has a false hope, there is little prospect of his receiving the true one.

The Pharisee was nursing a false hope. The five foolish virgins hoped that they had oil enough until they found their lamps going out, and then they hoped they could borrow some oil, or buy some, or that they could knock on the door and be admitted without any light, but they were indulging a false hope.

A woman of my acquaintance married a drunkard. She hoped that she could reform him, but he has led her a fearful life. She was living on a false hope. The Bible speaks of a sure hope, and that is what each one of you may have and must have if you are to stand the test of time and eternity. Woe to a vessel in the time of storm if the anchor does not stand the test. And the storm is coming, too, to test us all. A man who traveled a great deal always carried a life-preserver with him, so that in case of a storm he would be safe. At last the storm came, and when he went to put on his life-preserver, he found that the mice had eaten holes in it, and it wasn't worth a snap of a finger. How can I tell if I have the sure hope? A boy was holding to a string with all his might, when some one asked him how he knew that there was a kite at the other end of the string. "Because it draws me up." So, if we have the sure hope, it will draw us upward.—D. L. Moody.

# THE FIELD

## WESTERN OREGON

### News Notes

Four tent companies are now operating in the field, and judging from reports just received, a good interest is manifested.

Elders Decker and Benham are holding a series of tent-meetings at Gresham. They report a full tent every night.

Elders Wyman and Starbuck are now at Hood River. The work there was broken into by the sickness of Brother C. L. Butterfield, who was laboring with Elder Wyman. He was taken down with typhoid fever.

Elder Soule, Elder Black and wife, and Brother Airey are laboring at Roseburg, where some seven or eight have embraced the message and others are still interested.

Elder J. M. Cole in company with Brother J. J. W. Clark is camped near Klamath Falls. This is a most difficult field to reach, being some sixty miles from any railroad. Other things are quite favorable, as it is an entirely new field.

Elder E. W. Webster and wife are located at Eugene, where they have an open and broad field for labor.

Elder Burg attended the camp-meeting which was held in Coos County. He reported a large representation of our people, and no small attendance from the outside.

Brother B. C. Tabor and wife are located for the summer in The Dalles. They had secured suitable quarters for holding services when he was taken sick with typhoid fever and has been suffering for weeks with this dreadful malady. We are glad to report that he is now on the way to health.

Dr. Carey is visiting the churches in the interest of the church-school work.

It may seem a little strange that so many of the laborers in this conference were stricken with the fever soon after reaching their fields of labor. Perhaps twenty cases of typhoid fever are now known besides the three cases of

conference laborers. The fever was contracted by drinking water from a well which was found to contain only surface water. The writer was unfortunate enough to be one of the sufferers, but I am now recovering and hope to soon be able to return to my labor.

Prof. U. T. Cady of Oakland, Cal., is spending a few weeks in our conference, working among the churches in the interest of the book "Education."

G. W. Pettit.

## UTAH

### Salt Lake

Since our last report to the "Recorder" the time of our working force has been almost exclusively occupied in pressing our work into new fields and the unworked suburbs of Salt Lake City. We have been especially anxious for the success of the campaign undertaken by Elder A. G. Christianson and Brother Whitehead, in the almost solid Mormon settlements of Utah County. Thus far meetings have been held in American Forks, Lehi, and Pleasant Grove. These have been conducted under many discouraging conditions, but nevertheless in all but one of these some witnesses for the truth have been left. Our hearts are deeply burdened for these Mormon settlements, and we earnestly ask that we may have the prayer of the readers of the "Recorder" that the captivity of the Word may come to an end in this place, and "run and be glorified."

Three series of meetings have been held in Salt Lake City during the present season and one short series at Ogden. Some results have followed from these efforts and much seed has been sown. Many thousand pages of literature have been scattered in the city. During our last series of meetings we were favored with the assistance of Brother R. D. Quinn and Brother H. H. Hall.

After much delay and difficulty we have finally secured a favorable location for our church building and material is being purchased for its erection. If any

who read these lines have been planning to aid us in this worthy enterprise we would be glad if they would hurry forward their donations. We desire to complete our building by the time cold weather comes.

W. A. Alway,  
Pres. Utah Conf.

## CALIFORNIA

### General Work

At Sanger, where Brother Mogle and I had pitched our tent after organizing the Dinuba church, we failed to secure a hearing of sufficient importance to continue meetings. We had the misfortune to have our tent blown down twice while there, breaking eleven ropes and doing considerable damage to the roof. At Centerville, a small place four miles from Sanger, some interest was manifested, and we expected to develop the interest this fall, in addition to holding meetings in Clovis, where there is a promising prospect for a church to be organized. We also hoped to render some help to the Bakersfield church, but now our plans are changed. For months past, touching and urgent appeals have come to us from Elder Butler and others to unite with them in developing that hard and needy field—the Southern States, and we have accepted the invitation to labor in that field. Within a few weeks, we expect to be on our way to Mississippi.

At the time of our Young People's Convention at Hanford I was in the southern part of this state visiting my mother, who seemed to be threatened with cancer of the face. May God spare her such a trial as this might prove. It was a great pleasure to meet with the Fernando church.

We had noted for some time the instruction to move into the country, and had purchased a little place a short distance from Fresno, but this we sold as soon as we decided in favor of going South, and some other matters are shaping up nicely. I have met with several churches in this field during the past few months, and rejoice

to learn that many of our people are anxious for a better and brighter Christian experience than they have had. A new conversion and complete reformation must come before organizations can possibly accomplish what is desired. Is not victory waiting for every soul who perseveringly seeks for it?

We earnestly solicit remembrance in the prayers of all who have an interest in the Southern field that has been so long and sadly neglected.

H. G. Thurston.

**California Workers Abroad**

It has been some time since a general report from these workers has appeared in the "Recorder." Circumstances have been arising which have prevented me from writing, and the report I now make will be very brief.

I hear through others that Elder McCord, who is associated with Elder Haughey in Manchester, is having good results in tent meetings there. Quite a number have already embraced the Sabbath, and others are in a hopeful state.

A letter from Brother D. A. Parsons a few days ago states that the interest in the tent-meetings in Hull has not been as great as he would like, but he thinks four or five will receive the Sabbath as the result of the meetings. These will be in addition to the eleven who have already united with the work there under Brother Parson's labors before the erection of the tent.

Brother and Sister Castle are doing good work in Sabbath-school interests in the North England Conference. The schools there are taking on new courage from having the visits of these devoted workers.

Since my last report I assisted in starting tent-meetings in Leicester, and remained there about ten days. I was then called to London to engage in work in this city. Suitable ground was procured in the popular "West End" where the meetings began the 12th of July, with only a small number present. The interest, however, has grown steadily, and

now quite a large company are deeply interested in the truths being presented. One unfortunate circumstance has transpired in connection with the meetings, and that is, I was unable to endure the strain of so much work, and so was obliged to give up work in the tent about a week ago. Brother Knight, from Australia, who had just returned here, was called in, and is now carrying on the meetings in my stead. I am hoping to be able to enter upon my duties as Bible teacher in the school at its opening the 9th of September.

J. O. Corliss,  
London.

**Change of Secretary**

On account of needed rested and change of work, I have resigned the office of secretary of the California Conference, and Elder J. D. Rice has been chosen as my successor.

This action has been taken by and with the counsel and approval of the conference committee. I have been on the verge of breaking down for some time and greatly need relief from the many burdens and cares that have pressed upon me while in Oakland.

I am to continue as secretary and treasurer of the California Conference Association and labor among the churches as my health and strength will permit. My headquarters will be at my home near Rutherford, Cal., where I will have a quiet place to rest and secure healthful exercise which I need very much.

My post-office address is Rutherford, Cal.

M. H. Brown.

**MONTANA**

**Billings Camp-Meeting**

This meeting was held at the appointed time, commencing July 17. A few of the brethren gathered in to attend this meeting. The blessings of God rested on us as the message of surrender and consecration, as a preparation for giving the gospel of the kingdom to this generation, was given.

There was a willing response to the message borne, and all made a

new consecration to God. The meeting increased in interest each day and continued one day longer than the appointed time.

For all of God's people, who consecrate themselves to Him, there are greater blessings and power to be bestowed upon them than we have yet seen.

Brethren, let us look for greater things; they are for us.—L. A. Gibson, in "Montana Bivouac."

**SABBATH-SCHOOL  
AND  
YOUNG PEOPLE**

**Must I Go, and Empty Handed?**

Must I go, and empty handed,  
Thus my dear Redeemer meet?  
Not one day of service give Him,  
Lay no trophy at His feet?

Not at death I shrink nor falter,  
For my Saviour saves me now;  
But to meet Him empty-handed—  
Thought of that now clouds my brow.

O, the years in sinning wasted!  
Could I but recall them now,  
I would give them to my Saviour;  
To His will I'd gladly bow.

O ye saints! arouse, be earnest;  
Up and work while yet 'tis day,  
Ere the night of death o'ertakes you,  
Strive for souls while yet you may.  
—C. C. Luther.

The story accompanying this beautiful poem is that a young man, after only an month of Christian life, and nearly all of that spent upon a sick bed, lay dying. Suddenly a look of sadness crossed his face, and to the query of a friend he exclaimed, "No I am not afraid; Jesus saves me now; but O, must I go, and empty handed?"

**The Value of Temptation**

Temptation tests and proves us. If our hearts are fully set to obey God, it will but drive us closer to Him; and He is faithful and will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape. As we put forth our strength to resist He will energize us and help us to come off conquerors. When we fall it is commonly because of a divided heart. Our purpose to follow God is lacking in integrity or wholeness.—The Lutheran Observer.

### Object Teaching Considered Psychologically

One important aim in teaching is to concentrate the interest upon the subject under consideration and to introduce no topic that might draw the attention from the subject. Hence illustrative objects should be chosen with the utmost care.

Objects should not be of such a nature as to invite a laugh. Otherwise the sacredness of the lesson will be destroyed.

A man was dying unrepentant and sorrowful. Some one tried to bring him help by quoting several passages of scripture, to which he replied that all had been spoiled by a joke.

In like manner many an important truth presented to the mind of the child is spoiled by a laugh; and whenever in after life that truth may be presented to him, the laugh will be the first thing to be thought of.

In this connection it should be borne in mind that what would not appear ludicrous to an adult often will to a child, and that nothing under certain conditions will produce a laugh in a child so soon as some object which is out of place. The mere presence of a household article in the Sabbath-school room would appear ludicrous to many little ones, and when the teacher sees that the object is likely to produce a laugh, she should put it out of sight.

For this reason I consider it best to use illustrative objects that are not too commonplace; also when in doubt as to what impression the article may make, to show its picture.

It is sometimes very desirable to use in place of an illustrative article of normal size, one that is miniature, and many such can be obtained in the form of toys or ornaments. Yet often the very fact that the article is a toy, may have an undesirable effect upon the class, by taking the minds of the children from the lesson to their sports or causing them to wish that they possessed the plaything shown.

While the objects used should not be too commonplace, they should not always be so new to the children as to become more at-

tractive to them than is the lesson.

It should be borne in mind that association means much to a child, and that while an object shown may of itself suggest nothing foreign to the subject under consideration, it may do so because of things associated with it in the mind of the child. What I mean by association can be best understood by the names a child just beginning to talk gives things; for example, for all objects of a certain color—no matter how different their uses may be—he has one word. I know a little boy who calls milk Jo, that being the name of the milk man.

I find that the best objects to use are those that can be obtained direct from nature—flowers, twigs, mosses, rocks, grains, grass, etc. It is also better at times to use that which is in its crude than in its manufactured state.

It is also well for the object to be something which will call forth elevating thoughts. The teacher's rule should be "to crowd out the evil with the good." I heard a lady say that once after attending a temperance cantata in a church, she could ever after see in her imagination, every time she looked at the pulpit, the whisky bottle that had been used.

I think that it is well to appeal as far as possible not to a child's eyesight, but to his imagination. Yet it may be well to first show some object for the purpose of attracting the attention, after which an appeal can be made to the imagination. Vivid word-picturing can impress the lesson upon the heart better than can an object. The introduction of an article often calls forth many unsolicited remarks from the children. One will tell where he has seen something like it, another where he believes it was obtained, etc. But there is no occasion for such comments, when the object is presented not to the sight but to the imagination.

Of course the main object of education is to "draw out," to make each his own teacher, yet sometimes the impression desired will be lost when children are asked too many questions or are allowed to talk too much. One example may suffice—one reported some

years ago at an international Sunday-school convention. A speaker from the South said that she was addressing a congregation in Boston one Sunday morning and, wishing to draw a lesson from bread, planned to have the children give her the subject of her talk by questioning them. So she asked them what they had for breakfast, whereupon all answered as if in trained chorus, "Baked beans."

The motto of the teacher who makes use of illustrations should be "There is but a step from the sublime to the ridiculous," and certainly one is blameworthy who tries to materialize the sublime figures of the world's sublimest Book. By the way, metaphorical portions of the Bible should not be presented to little children at all. It is an utter impossibility for them to comprehend such. Nothing is more confusing to them than to represent Christ as the bread of life, or the lily of the valley. The imagination of childhood is vivid, but it is of a wholesome, realistic type. Children can appreciate the rhythm and rhyme of poetry as can no others, but the abstract element of poetry is a dead letter to them.

In connection with object teaching, each teacher should be a law unto himself and use his own discretion in all matters—Alice May Douglas, in "New Century Teacher."

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### She Will Come

A lady went out one afternoon, leaving her little boy at his grandma's, saying she would call for him when she returned home, which she expected would be by six o'clock.

The time passed till it was nearly six o'clock, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came and grandma said:—

"Well, I guess your mother will not come for you to-night."

"I know she will," said the boy confidently, and he watched patiently for her.

It was getting toward his bedtime, and grandma was pretty sure

his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by six o'clock she would certainly come, and my mother never told a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child. And what a lesson for doubting Christians to whom the Lord seems "slack concerning His promise." "He will come again." Our Saviour "never told a lie."—Selected.

### Great Power Unused

It is said that Oliver Cromwell, while visiting one of the great churches in England, discovered a number of silver statues in the niches of a side chapel, and demanded sternly of the trembling dean, "What are these?" "Please your highness," was the reply, "they are the twelve apostles." "The twelve apostles, are they? Well, take them down, and coin them into money, that, like their Master, they may go about doing good."

I see many rich gifts and powers adorning your lives—gifts of speech, of song, of love, of influence, of capacity for work. They are very beautiful there, in your soul, but Christ wants them at work doing good.

This is my first counsel to Christian young people. Bring every grace and gift of your life into Christ's service. Not only use well the gifts you have employed already, but develop what you have into greater skill and power. Strive to excel. Grow by working.

Again, I exhort you to live better, to be better Christians. There is a resistless power in personal holiness. Not what you do, but what you are, counts the most among your acquaintances.

I know a man who says many brilliant, eloquent things every time he speaks; but his words have no more influence with those who know him than the patter of hail on a rock. The man lacks char-

acter, nobody believes in him. I know another man, with neither eloquence nor brilliance, yet that man's plainest, commonest words are listened to with respect which amounts almost to reverence. People know him to be a genuine man, a godly man, and believe what he says to be from his heart.

"You are not as good as your Book," wrote a Hindu Brahmin to a missionary. "If you were as good as your Book, India would soon be at the feet of Jesus Christ." This word may be spoken to Christians here. We are not as good as our Book. If we were, what power would we have merely in the silent influence of our lives! Let your life be so pure that it will shine like a dewdrop.

Oftentimes it is the little faults, little carelessnesses in conduct, little blemishes in character, the "no harms" that make even fairly good people almost useless, so far as their influence goes.

There was a great lighthouse out at sea. One night the men lighted the lamps as usual. Some time afterwards they saw that there appeared no light on the water, where ordinarily there was a bright line of beams. They examined their lamps—they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by—because the light had been obscured by the insects.

The lamp may be burning brightly in your soul or in mine, but little faults—pride, ugly tempers, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping promises, a hundred other such things—may so cloud our lives as to obscure the shining out of Christ in our souls. Perhaps already some soul has been lost because your lamp does not shine out with a clear light. I counsel you, Christian young people, to be good, beautiful in your character, faithful in all duties, careful not in the smallest ways to dim the luster of the Christ-light within you.

So I call you to work and to

goodness. I call you to no idle good time, but to loyal, loving service. Now in the last months I call you to prayer. Prayer leads you to God, from whom alone blessings can come. Without prayer work accomplishes nothing. Without prayer you can not attain Christ-likeness.

I like those words we find dropping so often from St. Paul's lips, "I am ready!" That is what consecration means. It is doing what Christ commands. It is going where Christ sends you. It is not mere sentiment—warmth of heart, good feeling—it is being good and doing good. O, be earnest. Be faithful. Be true. Be strong. Believe in Christ. Cleave to Him. Do your work for Him. Lift up your face toward your blessed Master, and as you catch His eye say to Him, "Master, I am ready. I know not what Thou hast for me to do, to work or to suffer, to live or to die, but I am ready. I am ready to speak for Thee, to endure persecution for Thee, to live for Thee. I am ready."—J. R. Miller.

### The Child and the Bells

"What's the use of praying?" say some. "The world is governed by unchanging laws, and you can't expect the Lord to alter them just to help one human being out of a fix." To this shallow objection a writer in "Young England" makes reply:—

"Of course the world would soon fall into disorder if things were altered every minute to gratify those who are praying for all sorts of contradictory things. But this is just where you need to keep your thoughts clear. No well-taught and thoughtful person will dream of changing the eternal law which governs all things by his prayers. On the contrary, he will rejoice to think that God Himself is the God of law. That, by His very nature, He can not alter this law, since 'He can not deny Himself.' But prayer can help people without affecting the law of nature's order.

"Listen to this story: In a certain city there was a massive tower. In this tower was hung a peal of great bells. Every evening they

were rung by a band of trained ringers at a certain hour. When they clashed out their summons everybody knew that the day's work was done. So punctual were they that everything in the town came to be regulated by their sound.

"In that city one day a little child was lost. It wandered till it found the door at the foot of the tower. It climbed up into the belfry and looked upon the streets lying flat, like a gridiron, below. Presently it fell asleep beneath the biggest bell. The bell seemed a hospital tent above the child's head; it threw its tiny arm about the massive iron clapper as about the central pillar of the tent. The hour for the evening peal drew near, and the ringers mounted into the chamber beneath the bells. A few more moments and the immense domes of metal would have been flung hither and thither and the tower would have rocked to their swing; and the first movement of the great bell would have crushed the little child.

"But there were people praying for that little child, and as they prayed the answer was sent. It did not come in the discovery of the child and the stopping of the bells. The city did not hear the accustomed peal that night one moment later than the usual hour. The child awoke—that was all. It opened its eyes; the sky was red through the narrow windows, and the belfry was full of gnats; they awoke at sundown and teased the child, and it crept from beneath the bell, and presently the thunderous crash of the leaping bells drove the child weeping down the stairs, staggering into the midst of the astonished men. It was saved. Yet there had been no interference with the law of the bells.

"There are ten thousand ways in which the careful and loving hand of God can save those who trust in Him, without interfering with any law. Though water will always drown and fire burn, yet people can be saved from shipwreck and from the flaming house in answer to prayer. Why, even men can help each other and save each other though the law is unchangeable; and shall not God do as much?"—Selected.

### Blessings in Disguise

We do not always know what is for our own good. Things which seem to be good prove to be evil. Things which seem to be evil work together for our good. When Jacob in his old age mourned the loss of his son, he said: "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." (Gen. 13:36.) And yet these things which he thought were against him were the workings of divine Providence on his behalf, and it was by these very things that God was pleased to deliver Jacob and his house from famine and from death.

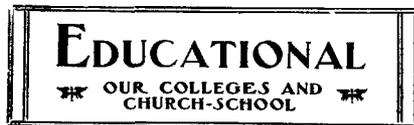
So the shades which seem to us to hang darkest may but precede the brightest day. The weeping which endures but for a night prepares us for the singing which comes in the morning. (Ps. 30:5, margin.) The assaults of enemies which vex and grieve our souls only prepare for the day of peace and blessing, when conflicts and trials shall be over. Let us learn to watch and wait and see what purposes of mercy God has for us even in hours of darkness and distress.

It is said that at the siege of Sebastopol a cannon-ball, missing its aim, struck in the side of a neighboring mountain, and from the fissure made by it gushed a stream of crystal water. The instrument of death opened a life-sustaining fountain. So the missiles of our foes may open to us streams of blessing. It is through the fiery furnace and the lions' den that men come to victory, triumph, and peace. Let us not fear to go forward. The Red Sea shall divide before us, but it shall close over the enemies of God; and He who has delivered His people in all ages past will not forget us in the dark and trying hour.—Selected.

"O gift of gifts! O grace of faith!  
My God! how can it be  
That Thou who hast discerning love,  
Shouldst give that gift to me!

"How can they live, how can they die,  
How bear the cross of grief,  
Who have not yet the light of faith,  
The courage of belief?"

—Faber.



### Walla Walla College

As the end draws near, the work of the third angel's message will increase in strength and holiness. The workers will have Christian integrity, and will love one another as Christ gave commandment. When the true key-note is struck, there will be great zeal and progress. Company after company will leave the black banner of Satan and will enlist under the glorious banner of Prince Emmanuel. There will be kindled in every soul the fire of holy zeal. The true key-note is that the coming of Christ to this earth will not be very long delayed. See Test. Vol. 6, pp. 406, 419. This key-note has been partially forgotten. Its clear, ringing tones have been drowned by the noise of less important, though closely related, matters. But our leaders are awakening to the situation, its causes, and its remedy; and they are now calling the denomination back to their true position as Adventists,—believers in the soon coming of our Lord Jesus Christ and heralds of the good news of deliverance. The key-note is again sounding forth with no uncertain tone, and all other notes are being modulated into harmony with it. Let every voice join in the grand anthem that shall sound the gospel of the kingdom to all the world in this generation.

But what has our educational work to do with this movement?—Much every way. It reaches the mass of our people as no other work does. It begins in the home. In a definite way the parents are coming to realize their position as the first and most natural teachers of their children; and home schools are being started where church schools do not exist. If the coming of Christ were the frequent theme of conversation and study in the home, and the home life were filled with the missionary spirit, the foundation would be laid for sending forth an army of laborers into the great harvest field. The faith that was in the heart of

the grandmother Lois and the mother Eunice, dwelt also in the bosom of the son Timothy. Church and intermediate schools are also springing up all over the land. And this is providential; for the church schools are ordained by God to prepare the children for the great work of making known God's message to the sick and suffering after the way shall become hedged up before the older workers and they shall be no longer permitted to present the truth. See Test Vol. 6, pp. 202, 203. Hear it, one and all!—The last work of mercy for the world will be done by children prepared for their duties in the church-schools!

Finally come the gospel training schools,—schools where students who have studied the common branches as far as the ninth or tenth grade may take up subjects designed to prepare them for the pursuit of a medical course; for the ministry or Bible work; for teaching, nursing, or canvassing; for practicing and teaching music; for shorthand and typewriting; for industrial pursuits; or for a business career.

The one great object of all these schools is "to provide places where the younger members of the Lord's family may be trained according to His plan of growth and development, to engage in the service of our institutions and in different lines of gospel work." And the third angel's message, the great testing truth for this time, is to be the key-note sounded and taught in our institutions.—Vol. 6, pp. 126-128, 133.

In the providence of God, Walla Walla College has been established as a gospel training school for the great Northwest. Circumstances compel it to maintain also a model church-school for the training of teachers and an intermediate school for the accommodation of many who come unprepared for the studies of the training school. Here, then, may be found every kind and grade of instruction employed in the system of schools now in use among Seventh-day Adventists. It is the united and determined purpose of the Board of Trustees and of the Faculty of Instruction to make this school in every respect what

the Spirit of the Lord has revealed that such an institution should be,—a modern "school of the prophets." To this end the courses of study have been revised in the light of the instruction and experience of the past, so that every course now aims definitely to prepare the student for some branch of the Lord's work, and every leading branch is represented. At the same time our studies furnish the best possible education for those who are friendly to the principles of our people, but who may not want to enter upon denominational work. Such are cordially invited to study with us, and gain a good preparation for the practical duties of life. It is generally agreed that the revision of the courses of study has greatly improved the school, but that it has been so conservatively done as to interfere in no way with the plans of those who were nearing the completion of one of the former courses of study.

And now we appeal to our people for a larger patronage than the college has ever before enjoyed. The college needs it and deserves it. Our people have labored nobly to free the institution from debt, and about one-half of the debt has been released. The good work is still going on, and before another school year is over we trust we shall be able to sing the jubilee song of freedom from the bondage of debt. But then we must keep free. And in order to do this there must be an increase of patronage. It costs just about so much to maintain an educational plant like this. It requires the patronage of a certain number to meet the necessary expenses of salaries, food, heat, light, etc. But the college can handle one-third more students than it has had in recent years without very materially increasing its expenses. Give us this patronage, and we shall not need to ask further help. The school must pay its way. To this end we are working. To this end three elements must contribute,—the business management must handle all the departments wisely and economically, the faculty must maintain a school worthy of the confidence and patronage of the people, and the people must every-

where rally to the support of the school and send us more students than we have ever had before. Shall we not take hold unitedly to bring about this excellent result?

Last year we started with a good prospect for the largest attendance the school ever had, but sickness interfered with the work, and kept many from attending. For the coming year we are taking every precaution to prevent a repetition of sickness. Everything about the premises will be overhauled and placed in a sanitary condition. The water supply will be changed and the water for home use distilled. Flies will be persistently destroyed as a possible means of conveying germs. Walla Walla Valley is not inherently sickly. The climate is mild and healthful. The contagious diseases have spent their force, and so we confidently look for a prosperous year, with reasonable immunity from sickness; and we pray God to grant us this blessing and prosper us in the work.

Here are a few of the ways in which our people can help:—

1. Encourage conscientious young people to attend the college. The cause needs many more ministers, teachers, and laborers of every kind. Look about, and help the young people to decide to fit themselves for useful positions in the cause. If you are able, help those who need and deserve help.

2. Call the attention of your German friends to our German department. Bible, history, grammar, rhetoric, reading, writing, and spelling are taught in the German tongue. There is a three years' course of study under a native teacher.

3. Patronize our industries. We manufacture brooms, tents, health foods, and bee-keepers' supplies; and we do all kinds of job printing. Send to us when you want anything in these lines. Ask your dealers to handle our goods, showing them how this will help to educate our students in useful pursuits.

4. Help the "Improvement Fund." If you have been overlooked in the general effort to secure the means for needed im-

provements, ask your elder to tell you about it, and hand him your contribution for this noble object.

5. Finally, pray for the college, that the way may be opened for a larger number of right-minded students to come to the school, that the Word of the Lord may have free course in our midst, and that the blessing of the Lord, resting upon teachers and students, may result in the conversion of many precious souls, and in sending forth many laborers into the fields already white for the harvest.

C. C. Lewis,  
Pres. Walla Walla College.

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### Church-School Work

The brethren in this conference are interested to know the standing of the school work at the present time. Our summer school at Mt. Tabor was a splendid success in point of attendance, interest, instruction, and above all, in the presence of the good Spirit of the Great Teacher with us through all. You may question as to its success in the matter of attendance when I say that only eight teachers were present from this conference; but I mean it was good, because nearly all of our teachers were present. Two or three could not be there on account of other duties. This discloses the fact that the number of our teachers is small.

There are enrolled in our Sabbath-schools, in the junior, intermediate, and primary grades, five hundred and forty-eight scholars. Besides these there are many in the senior division of school age. This would make an aggregate of not less than six hundred pupils, and putting them into schools of twenty each, would call for thirty schools and as many teachers. On the contrary, we are not enabled to plan for more than about eight schools for the coming year. One of these is a family school, and one of the intermediate grade, the latter being in Coos County. But we are hoping that another intermediate school will be opened in the northern part of the conference before the school year opens. There is a stirring call and a widespread interest in this enterprise.

It must be apparent to all that there is a great and growing demand for Christian teachers. How many of our young men and women are preparing to fill this demand? Our good training school at Walla Walla is making every effort to provide efficient training in this line of work. How many of Western Oregon young people are going to take advantage of this effort in their behalf this coming season? I write this now to see if I can not find some who are ready to enter preparatory work for this important missionary service. It would be a pleasure to me to correspond with any thus interested, and help them in any way possible. This branch of the work needs greatly your prayers, counsels, and cooperation.

Albert Carey.  
Montavilla. Ore.

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### Self-Knowledge

To know one's true self is one of the greatest attainments of this life. A vast number of people have supposed after reaching an advanced stage of experience, that they knew themselves thoroughly well. They were exceedingly positive in the conviction that it was not in their hearts to betray a friend nor injure an enemy. They felt certain that they loved God with all their heart and had a perfect love for all His children.

And yet under some crucial test they have finally discovered that their self-knowledge was vitally and very deficient. There were subtle weaknesses in their hearts which they had not known. Their love was not so regnant as they supposed. In the absence of great temptations it was easy to feel lovely and be kind and true. Perfect self-knowledge can not be attained this side of heaven. "The heart is deceitful above all things, and desperately wicked: who can know it."—Selected.

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Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.  
—Selected.

## ✻ MEDICAL ✻ MISSIONARY

### Portland Sanitarium and Benevolent Association

The annual meeting of the constituency of the above association was held July 30, 1903, at the Food Company building, Portland, Ore. The constituency were all present with one exception.

The association comprises but two departments at present: the Portland Sanitarium and the Portland Sanitarium Food Co.

A great change has taken place in the work since our last annual meeting. As the buildings occupied were too small to accommodate the increasing patronage, a large and commodious building has been erected on the western slope of Mt. Tabor, far enough from the city to avoid its noise and confusion. The work has become much more favorably known the past year, and as a result the patronage has increased to the extent that it would be impossible to accommodate the family of patients and helpers at the former location, besides the building is a much more convenient one in every respect. It is a great source of satisfaction to us to know that we have followed instructions and moved out of the city. The result is noted with the patients; all have expressed themselves as being well pleased with the location and surroundings.

The family now consists of from thirty-five to forty-five patients, three physicians, twenty nurses and about fifteen other workers. The patients are of a good class and seem appreciative of what is being done for them. Many are desirous of learning the principles of health reform and are gaining glimpses of how to live better lives. The religious services are quite well attended and some are interested to learn the whole truth.

Our family of workers consists of a band of earnest, devoted consecrated young people, eager to learn that they may teach others.

To secure the land and erect a building, has involved the association in debt. But from the bless-

ings received, the encouraging outlook for patronage and the financial gain made in the past three years, we have every reason to believe that this debt can be removed, providing the same Source of power is recognized, and under God's guiding influence the same careful management is pursued as has been in the past.

The treasurer's report was read and accepted and showed the sanitarium to be in a very satisfactory condition, notwithstanding the heavy loss that was sustained by moving. The present worth above all indebtedness, June 30, 1903, was \$11,571.54. A very careful inventory has been taken and a very conservative estimate made on the land, building and furnishings. About 25 per cent of the total indebtedness is really deposits, annuities, and moneys that will never be called for, but this is carried as a liability until such a time as it is positive that it will never be called for.

The food department is still maintained at the old place, Second and Montgomery Streets. The building is not a suitable one and we are unable to obtain a lease on it. The matter of securing a new location was placed in the hands of a committee. It is hoped that before another year a suitable location may be found and a building erected to carry on this branch of the work. The food business has been very encouraging as it has nearly doubled in the last eighteen months. April 1, 1902, the Knapp Brothers Food Company's store and business was purchased by the association. This has proven a very satisfactory investment, as in fifteen months' time it entirely paid for itself. The food store is still maintained at 407 E. Burnside Street.

The treasurer's report for this department showed a loss, but the facts are that a very substantial gain was made, the difference being in the large reduction made in the inventory from the last report. The present worth is \$5,790.80, and as a department it is free from debt. This makes a total present worth for the association of \$17,362.34.

The new Board of Directors elected for the coming year are:

W. R. Simmons, R. Rose, F. M. Burg, H. W. Decker, and G. E. Tyszkiewicz.

The board elected to manage the Food Department were J. J. Knapp, L. I. Stiles, R. Rose, and W. R. Simmons.

The Board of Directors have organized by electing W. R. Simmons, president; H. W. Decker, treasurer and the writer, secretary, R. Rose, Secretary.

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A Week's Bill of Fare

LESSON IX

SABBATH BREAKFAST

Raisin Toast  
 Granola with Hot Milk or Fruit Juice  
 Potatoes Hashed Brown  
 Protose Cutlets  
 Fruit Bread Canned Peaches  
 Apples

RECIPES

RAISIN TOAST

Heat to boiling, slightly thicken and perhaps sweeten juicy stewed seedless raisins. Serve upon zwieback.

POTATOES HASHED BROWN

Pare and cut up cold baked potatoes (left from Friday's dinner) and heat in a pan with salt and onion to season. Toss several times and pour on dressing of rich milk or cream. Bake to a nice brown and serve.

PROTOSE CUTLETS

Place a layer of granose flakes (or bread crumbs) in a baking pan, next a layer of protose (or nutmeato), then more flakes, and lastly pour on a custard sauce of three eggs to the quart of milk, salted. Bake until set. Serve one or two slices to each order. Garnish with parsley.

RICE AND APPLE DESSERT

Take three cups of boiled or steamed rice and an equal quantity of sweetened lemon-flavored apple sauce. Simmer the sauce un-

til quite stiff and rub it through the collander. Make the pudding of alternate layers of rice and marmalade, commencing with the rice and finishing with the fruit. Bake in a moderate oven until it boils up through well; serve hot or cold.

FRUIT BREAD

Make sponge same as for ordinary white bread and when light stir in one egg yolk for each loaf; otherwise proceed exactly as for white bread until loaf is ready to form. Then divide the light dough into portions and make of each a sheet of uniform thickness about eighteen inches long and eight inches wide, and press in firmly and evenly one cup of seedless raisins which have been washed and dried in a towel. Commencing at one end roll up into a firm well-formed loaf, turning all the raisins in; when light, bake about one hour, taking care not to scorch the fruit. Dates may be used in the place of raisins.

Sabbath breakfast should be the simplest, lightest meal of the week, involving little labor, and leaving the mind free and clear for the religious exercises of the day.

SABBATH DINNER

Fruit Soup  
 Sliced Beets with Lemon  
 Stewed Corn  
 Zwieback Hot Milk Bread  
 Nuts Strawberries Oranges  
 Raised Layer Cake

RECIPES

FRUIT SOUP

Cook one-fourth cup of sago until transparent in two cups of water in the double boiler. To this add sufficient fruits and fruit juices to make about two quarts soup. One cup stewed cranberries, strained; one cup stewed seedless raisins, ten or twelve whole cooked prunes and two cups grape juice will be found an excellent combination of fruits. Dried peaches, plums, raisins and blackberry juice are another pleasing combination. The addition of lemon juice or flavor is often an improvement.

In preparing fruit soups, avoid making them too rich or too sweet. As a general rule combine sweet with acid fruits.

These soups are especially appropriate for Sabbath dinner, as they can be wholly prepared upon Friday and served either hot or cold on Sabbath.

RAISED LAYER CAKE

Scald three cups thin cream and one cup milk, remove from stove and when cooled to lukewarm, add one cup sugar, five cups flour and one cup of liquid yeast (yeast recipe in former lesson); stir well and keep at 95°. When light add two cups sugar, two cups flour, one dessertspoonful lemon extract, and yolks of twelve eggs well-beaten. Turn into tins, let rise, then bake, taking care not to scorch. Have filling and icing all ready so that as soon as done the cake may be put together hot and iced. Thus treated, all moisture is retained and the cake keeps for a long time. In this cake may be used the yolks left from angel food.

WHITE FILLING

One quart milk (water may be used), six tablespoonfuls flour two and one-half cups sugar, one teaspoonful lemon extract. Heat milk to boiling and thicken with the flour rubbed smooth in a little water. When well cooked remove from the stove and beat in the sugar and the extract. Spread while hot upon cake right from the oven. This also makes a good icing.

Beans though often made an important part of the Sabbath dinner, are really too heavy for a day when one is not taking his accustomed amount of physical exercise. Bread, fruits, and canned goods are recommended.

F. O. Raymond,  
624 Church St., Nashville, Tenn.

“Laboring and heavy laden,  
Wanting help in time of need,  
Fainting by the way from hunger,  
Bread of Life, on Thee we feed.”

“Be ye thankful.” Col. 3:15.

MISSIONARY WORK

“A thousand years a poor man watched  
Before the gate of Paradise;  
But while one little nap he snatched,  
It opened and shut. Ah! was he  
wise?” —W. A. Alger.

THE BOOK WORK

Western Washington Conference

For Two Weeks Ending August 7, 1903

GREAT CONTROVERSY

Name.	Hrs.	Ord.	Value
Mabel Butler .....	74	35	\$98 25
Chas. Bennett .....	21	15	14 50
A. H. Booth .....	70	6	15 25
Wm. Furber .....	79	8	21 25
H. B. Ham .....	197	28	82 50
F. W. Ham .....	179	21	61 75
F. P. Wright .....	31	6	18 00
Total .....	621	109	\$311 50
Miscellaneous sales .....			\$50 75

Upper Columbia Conference

For Two Weeks Ending August 5, 1903

HEALTH BOOKS

Name.	Hrs.	Ord.	Value
H. W. Buell .....	107	50	\$216 00
C. E. Starr .....	78	32	131 75
G. S. Garner .....	67	7	43 35

GREAT CONTROVERSY

A. A. Stewart .....	65	13	54 85
Total .....	316	102	\$445 95

California Conference

Report for Two Weeks Ending Aug. 20, 1903

BIBLE READINGS

Name.	Hrs.	Ord.	Value.
Mrs. L. A. Sharp .....	20	6	\$ 13 50
D. V. Barnes .....	89	26	55 00
W. B. Findley .....	107	52	106 00
Ernest Hunter .....	46	11	30 75

EDUCATION

Myrtle Blake .....		18	23 25
G. E. Johnson .....	57	44	55 00
Mrs. M. G. Cady .....	15	16	20 00

GREAT CONTROVERSY

C. W. Leininger .....	66	23	79 75
Geo. S. Benton .....	61	20	65 75
Albert Edison .....	20	5	15 00
K. L. Winkler .....	11	2	7
Ida Williams .....	31	12	35 25
Daisy Neston .....	45	9	30 50
Anna M. Nelson .....	22	2	7 25
Mrs. Sebe Ellyson .....	16	4	10 50
Geo. Cary .....		2	6 00

HOUSE WE LIVE IN

Ella M. White .....	24	38	28 50
C. W. Leininger .....		29	21 75
Geo. S. Benton .....		24	18 00

HOME HAND-BOOK

J. A. L. Derby .....	25	9	46 25
Harry Lewis .....	66	9	46 25

LADIES' GUIDE

Martha Higley .....	36	3	12 50
K. L. Winkler .....	6	4	13 75

MARVEL OF NATIONS

E. O. Carlsen .....		10	13 75
E. M. Oberg .....		25	36 00

Total .....	403		\$797 25
Miscellaneous Sales .....			229 45

What a Boy Is Doing

The following extract from a brother interested in the circulation of the “Signs of the Times” is not a spasmodic effort of a week or two. The boy mentioned has been carrying on this work with marked success for some time. His is a worthy example. Who of our Sabbath-keeping parents will encourage their children to delight in a work of this kind? Many would find it a stepping-stone in the work of training them for the service of God.

“My boy’s name is Burnice, he is just past ten years old. He goes from house to house, and sells on an average fifty ‘Signs of the Times’ a day. Yesterday, Sunday, the 2d, he sold sixty-five ‘Signs’ in six houses. Next Sunday, if God be willing, he is going to try to reach the one-hundred mark. God is blessing him, and will bless all little feet and hands that will help to lift the weight of the world’s crushing load of sin. I believe that there are thousands of children that might engage in this work of hastening the coming of the Lord. (2 Pet. 3:12, margin.)

I would be glad to help any by suggestions if possible. Thanking you again for your kindness and promptness, I remain,

Your brother in the hope of the soon-coming Lord.

(Signed) H. E. Bartholomew.  
548 E. Pico St., Los Angeles, Cal.

We will be pleased to correspond with any one interested in this special work.

Signs of the Times  
Oakland, Cal.

“Be strong in the Lord, and in the power of His might.” Eph. 6:10.

**A Son of God**

Henry M. Stanley tells, that once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun, it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word only, "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his direction it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I am a son of God, I would not steal."—Exchange.

**Home Duties First**

A girl of fourteen, who had lately been converted, asked God to show her what to do for Him, and what was her special work. After praying for some time, said Mr. Bonar, who related the incident, the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took charge of the child, and relieved her mother in the work and care of the little one.

Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work, when God places work within our reach. "The daily round, the common task," provide ample opportunities for serving God, doing

whatsoever our hands find to do. We may feel capable of doing greater things, but the Lord has put us in the very place where we can serve Him best.—The Presbyterian.

**Seeking Opportunities**

No one's life is small because of few opportunities, but rather because of meager effort. It is a mistake to suppose that any fail in life because means of success are lacking. A thousand opportunities go unimproved, to one we choose and use. The best of us do but poorly that which we undertake, and fuss and fume because we try to do more than can be done well. Many are fretful because they have not the same things presented that others have, or because they are not presented in the same way; others, because they can not have what they fancy is best for them. That which is nearest us is most likely to be the best for us to begin with, and any one who longs for larger or different activities will find them plentiful enough, if he gives patient attention to work close at hand. But he who waits for opportunities will never be satisfied. A "waiting life" is a wasteful life, and is never worthy of anything but defeat.—Selected.

**A Step at a Time**

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down makes me dizzy; to look far up may make me tired and discouraged.

Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties, and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment.

We have a perfect right to ask our heavenly Father for strength

equal to the day, but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed,  
Just for to-day!  
Lord, for to-morrow and its need  
I do not pray."

—Theodore L. Cuyler.

**Selfishness**

The individual who lives alone for self if stupid, is an object of pity; if intelligent, an object of censure. It does not seem possible that intelligent beings could choose a purpose so small, narrow, shallow, worthless—but there is danger of becoming too personal in these remarks, for the world is full of selfish people.

It does not matter. It is just as well to speak out plainly once in a while.

People who do not care for the welfare of any except themselves or, what is practically the same, their immediate relatives and friends are a hindrance rather than a help to all good. The ignorant heathen who bows to a god of wood or stone deserves not nearly so much to be condemned as he who makes a god of himself. Selfishness and unbelief are the two great sins of the corrupted human heart. They are closely related and associated. Both, alike, separate us from God.

The spirit of the man who will look down upon others by standing upon their shoulders is contemptible. Such an one is a selfish person. If love is God's great attribute, selfishness is Satan's. To be unselfish is God-like, to be selfish is satanic. Selfishness exists in degrees—no heart is entirely free from it. It is to be feared, it is to be overcome.—Immanuel Messenger.

So long Thy power hath blest me, sure  
it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent,  
till  
The night is gone.

—Bishop Newman.

### Qualifications for Workers

Christian workers want faith. You won't succeed if you have not faith and expectation. Let us go to work with faith, believing we will succeed. Matthew, Mark, and Luke record that four men brought a paralytic to Jesus, "when He saw their faith." Perhaps the poor man himself had no faith. But the four had. I can fancy those four were men who themselves had been healed. I can imagine one had been a leper, and healed. Another deaf and dumb, and healed. A third had had a paralyzed arm. Jesus had restored it; and a fourth, perhaps, had been lame from his birth. But they well knew in themselves Christ's power, and so they believed He could heal this poor man. They let him down right at the feet of Jesus. You can not lay your friends in a better place.

If you can't get a soul to Christ, get one friend to help you. If one won't do, get two. If two won't do it, get three. And I venture to say that if you get four men after any one unsaved man, you will not be long getting that man waked up. Not a man but you'll get if only you'll set men after them. And if four men won't get a man to hear the gospel, get forty men after him, and you'll turn a city bottom side up.

Then a second thing workers need is courage. Courage always follows faith. We want courage. Give us a thousand godly men with courage to speak for God, and you'll have a thousand converted. They preached (in Acts) with boldness. God wants bold men. Joshua saw a man with a drawn sword; did he run away? We should—some of us. But no, he went right up. "Art thou for us, or for our adversaries?" "As captain of the Lord's host am I come, and I'm going to lead you to victory."

We want enthusiasm—do you know that means "in God"? Men are terrified at enthusiasm. "Undue excitement!" say they, "fleshly!" "carnal!" "spasmodic!" Eight years ago I was invited to attend the Epsom races. I was there to preach, and I can tell

you I saw more enthusiasm in that one day than in all the religious meetings I have ever been at. The next morning I saw the report in the London papers, but not a word about the excitement. People may be off their heads about anything else, but if one breath of the Spirit of God wakens up souls, "O, it is all excitement," is the cry. Well, we want it; we want men with fire and enthusiasm for God's work, and the men that go in for God's work, and for winning souls, they'll have them. I once heard of an officer in India who came home and said he didn't much believe in missionaries, for through all his Indian campaign he'd never seen a single convert. A little while after his friend said to him, "Did you ever see a tiger in India?" "A tiger—yes! and have shot plenty of them, too." "Well! I have lived in India many years, but I never saw a tiger," replied the missionary. There it was; one man had been looking for tigers and had found tigers; the other had been looking for converts and had found them. What we seek we shall find. So don't be afraid of enthusiasm. I'd rather have zeal without knowledge than knowledge without zeal. One man shall chase a hundred, and ten shall put a thousand to flight; but I can tell you it seems some times as if it took a thousand to chase one!—D. L. Moody.

### A Child's Question

Two little girls were coming home from Sunday-school and during their walk they talked of what their teacher had said. It was about "coming to Jesus." The more they talked the more perplexed they became, but on reaching their home they at once went to their mother, and this is a part of the conversation which took place:—

"Mama, our teacher told us to-day that we must come to Jesus if we want to be saved. But how can I come to Him if I can not see Him?"

"Did you not ask me to get you a drink of water last night?" replied the mother.

"Yes, mama."

"Did you see me when you asked me?"

"No; but I knew that you would hear me and get it for me."

"Well, that is just the way to come to Jesus. We can not see Him, but we know that He is near us and hears every word we say, and that He will get us what we need."—United Presbyterian.

### What Our Canvassers Say

About thirty-five canvassers are at present working in the territory of the California Conference. The majority of these report large sales each week, and say they are of good courage in the work. Several have already sold more than their \$200 worth of books, and as soon as their delivery is over, will be entitled to the free scholarship in Healdsburg College.

One agent reported not long ago \$90 worth of subscriptions in one week (Humboldt County), and in reporting the next week's sales, \$50, complained of a "bad" week. In less than three months Brother Charles W. Leininger has taken \$512.70 worth of orders. Brother George S. Benton's orders thus far amount to \$310.90, with more to come. We select these merely as samples.

Miss Daisy M. Nesten, one of our new agents, now working in Sacramento, writes as follows: "Although I did not take as many orders this week. I am not in the least discouraged. I am only the more determined to stay by the work to the finish. I am thankful that the Lord placed the desire in my heart to enter this work. This experience has been a better education than that received while I was in college. In talking with the people about the times in which we are living it gives me a greater desire to be ready for the Lord's glorious coming."

Brother Charles W. Peter writes: "Since the General Conference at Oakland I have worked several weeks with 'Christ's Object Lessons,' having placed one hundred copies, besides seventy-five copies of our other books, among which are 'Bible Readings,'

'Home Hand-Book,' 'Great Controversy,' 'Heralds of the Morning,' 'The Marvel of Nations,' etc. I have taken forty subscriptions to the 'Life Boat,' 'Signs,' and 'Review and Herald.' Also gave away about five hundred tracts, held many Bible readings, and taught in Sunday-schools. About the close of the winter term the students of Healdsburg College pledged themselves to sell one thousand copies of the 'Object Lessons' quota apportioned to the Healdsburg church. Of this one thousand I took one hundred, and can say that I have enjoyed much of the blessing of God in the work of selling them. I am now canvassing for our regular subscription books, and hope to earn a scholarship before the fall term begins. Much of the success of my work has been due to the kindness of Brother and Sister Booth, who opened to me their home and rendered other assistance."

Sister Phebe Press, of San Francisco, reports work done as follows: In her report dated August 1 (388 hours), number of "Signs" sold, 3067; number of books sold, 84; number of "Pacific Health Journals" sold, 1085; "Life Boat," 428; "Sentinel of Liberty," 46; periodical subscriptions taken, 33; Bible readers found, 10. In her report dated August 8 (15 hours' work), number of missionary visits made, 200; subscriptions for periodicals, 3; "Signs" sold, 98; "Sentinel," 10; "Pacific Health Journal," 69; a total of 177 papers; number of subscription books sold, 8. In her report of August 16 (14 hours' work), missionary visits made, 308; tracts given away, 5; one subscription for "Life Boat;" "Signs" sold, 108; "Sentinel," 10; "Pacific Health Journal," 137; a total of 255 periodicals sold; number of subscription books sold, 9.

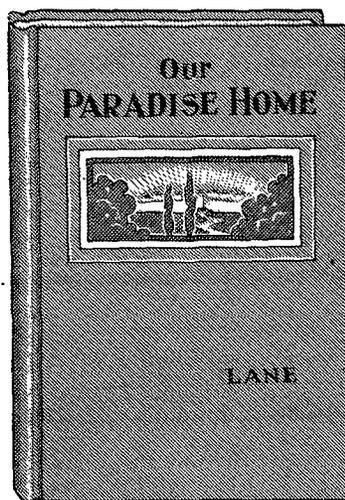
Brother George S. Benton writes, under date of August 16: "The first few days of this week it looked rather dark, but Thursday we worked in the country and there was a change for the better. There is about enough territory here to keep us going another week. The canvassing work is certainly a grand work. I started out with a good deal of courage

outwardly, but inwardly I had a great many misgivings. I have passed the \$300 mark this week, and praise the Lord that I have had the privilege of scattering a few seeds of truth in this part of the great harvest field." The total value of his sales for the week was \$73.80.

Brother Charles W. Leininger's report for the week ending August 15 shows the total value of his sales to be \$113.60. He is canvassing for "Great Controversy."

A. J. Bourdeau,

Sec. California Tract Society,  
306 San Pablo Ave., Oakland, Cal.



**A New Subscription Book**

"OUR PARADISE HOME," BY ELDER  
S. H. LANE.

The author has presented in this interesting and very instructive volume the establishment of the kingdom of God on earth, and the future home of the saved, in such a simple and impressive manner that whoever begins to read the book will not want to lay it down until it is finished.

A long experience in the gospel ministry has qualified the author to present the following topics, which constitute the subject matter of the book in a way that will interest and impress the reader with the importance and truthfulness of these important subjects: Sin Permitted; The Fall of Man; The Purchased Kingdom; The Three Worlds; Redemption of the World Promised: The Two

Kingdoms; The Two Jerusalems; The Three Heavens; Events Introducing the Restitution; The Earnest of the Holy Spirit; A Glimpse of the Future Kingdom; The Rest That Remaineth; The Events of the Millennium; The Judgment; The Two Resurrections; Description of the Kingdom of Glory; and the New Jerusalem.

The book is tastefully bound in two styles, paper and cloth. It contains 128 pages printed on good paper with new, clear type, and is appropriately illustrated with thirty-one new designs made especially for the book. "A new and up-to-date subscription book," bearing the gospel message for this time upon the subjects treated. Price twenty-five cents for the paper binding, and fifty cents for the cloth binding. The usual discount is given to agents and tract societies. Just the book to sell as a help or for our local members to place in the homes of their neighbors. Order of your state tract society.

**Socrates and Christ**

Before Socrates it was said: "Let us do good to those who love us, and evil to those who hate us." Socrates changed the precept and said: "Let us do good to our friends, and let us do no evil to enemies." Jesus Christ says: "Bless them that curse you." "Love your enemies."

Socrates was in some respects the best of the so-called wise men of Greece. He was more practical in his ideas, more in sympathy with the best instincts and aspirations of humanity. But how inferior was his negative conception of benevolence to that of our Lord. The only hope of this fallen world is in the great divine law of love, of doing good as God does to the unthankful and the evil.—Ex.

He who has framed and brought us  
hither  
Holds in His hands the whence and  
whither.

—Palgrave.

# PACIFIC UNION RECORDER

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

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The Los Angeles, California, camp-meeting begins Aug. 27, with an evening service.

Brethren C. N. Martin and S. W. Walker are conducting tent-meetings at Greenville, California, with a good interest and promising prospects of several accepting present truth.

Brother H. E. Hoyt, formerly secretary of the Western Oregon Conference, has recently purchased the Hygeia Dining rooms in Chicago, and has gone there to take the management of the same. His address is 5759 Drexel Ave., Chicago, Ill.

Elder W. T. Knox will attend the Southern California camp-meeting and from there will go to the Bozeman, Mont., meeting. He expects also to be present at the British Columbia camp-meeting, and will visit Walla Walla College before he returns to Oakland.

## Educational Convention

There will be an educational convention held at Healdsburg, Sept. 23-28, 1903. It is expected that the members of the conference committee, the college board and college faculty, representatives of the Pacific Press Publishing Co. and the sanitarium, and others who may desire to do so, will be in attendance.

## California Notice

All reports from church clerks and treasurers should be sent to Elder J. D. Rice, 306 San Pablo Ave., Oakland, Cal., as he has succeeded me in the secretaryship of the conference. All reports of laborers and requests for money should also be sent to the same address.

All money for the conference treasury should be sent to the Pacific Press Pub. Co., Oakland, Cal. This includes tithe, all money for foreign missions, and for other enterprises connected with other fields and our own conference, except money for our publications.  
M. H. Brown.

## 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.

## New California Conference Headquarters

The offices of the California Conference, the California Tract Society, and the Secretary of the Sabbath-school Department, have been transferred from 301 San Pablo Avenue across the street to 306 San Pablo Avenue, Oakland, Cal. Our P. O. box number is still 534.

J. D. Rice,  
Secretary California Conference.

## Camp-Meetings

(MONTANA)

Bozeman, August 25 to September 2.  
Hamilton, September 11 to 21.

## Notice

There will be a local camp-meeting held at Whatcom, Wash., September 3 to 13. May all our brethren scattered throughout the northern part of our conference prepare to attend this meeting. We hope there will be a good representation. We are in the perils of the last days and we need every means of grace ordained of God to keep up our spiritual life. We can not afford to miss this meeting. There are none to many meetings each year. Good help will be provided and everything will be obtained to make this meeting a success. We hope the brethren will prepare to attend and come with a hungering and thirsting for the blessings of God and go away refreshed and strengthened for the trials of the coming year.

E. L. Stewart.

## 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.

## General Meetings

[California]

Armona, general meeting, Aug. 29 and 30, 1903.

Fresno, general meeting, Sept. 5 and 6, 1903.

Stockton, general meeting, Sept. 12 and 13, 1903.

Woodland, general meeting, Sept. 19 and 20, 1903.