

PACIFIC UNION RECORDER

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

VOL. 3

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No. 4

THE CHURCH

Take Courage

There is nothing we can not overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy
whole life forlorn,
And calls down punishment that is not
merited.
Back of thy parents and grandparents
lies
The great eternal Will. That, too, is
thine
Inheritance, strong, beautiful, divine;
Sure lever of success for one who tries.
—Ella Wheeler Wilcox.

A Wise Use of Our Talents

In the parable of the talents, the servant to whom were entrusted five talents traded upon them wisely, and in the day of reckoning was able to return double this number to the master. The one also who received two talents doubled these. But the man who received only one talent hid it in a napkin, and buried it in the earth. When the master returned and reckoned with his servants, the sentence pronounced upon this slothful servant was, "Take therefore the talent from him, and give it unto him which hath ten talents."

To every man and to every woman God has given a work for Him. He has not given to all the same work. Some have a greater number of talents than others have. God's children are to use their talents according to their several ability. Those who have five talents should faithfully put them out to the exchangers. To those who

have two talents the Lord says, "Trade upon your talents, using and improving them to My glory."

THE ONE TALENT.

Those who have received only one talent (and to each is entrusted at least one) should resolve by God's grace to use it wisely. Instead of burying it, say: "Though I have but one talent, I must make the most of it. I will be faithful in the little things; for the Word declares, 'He that is faithful in that which is least is faithful also in much.' I will use to the very best advantage that which is given me. I will not waste one jot of my powers in indulging appetite or in gratifying pride of appearance. In my family I will strive to be a faithful parent, teaching my children to be honest and truthful, kind and patient, and training them for the future, immortal life. By God's help, I myself will try to be all that I desire my children to be; for in speaking of His disciples, Christ said, 'For their sakes I sanctify Myself, that they also might be sanctified.'"

My brother, my sister, if you have buried in the earth the one talent entrusted to you, I beseech you to improve it before God inquires, "What have you done with the talent that I gave you?" Thank Him that He has manifested His great love to you by entrusting you with even one talent. By word and act show that you appreciate this gift, and that you regard it as a treasure of greater value than anything else you possess. Put your talent out to the exchangers.

THE TALENT OF SPEECH.

The power of speech is a precious possession, given us by the Master to be used in blessing our fellow-beings. In using this talent aright, we honor Him. But we dishonor Him by using the gift of speech to tell of our discouragements and to magnify our trials. We need stronger faith, more perfect trust. How changed would be our experience if the time we spend in repining were spent in beholding Jesus and in telling others of His love! Then our words would be profitable. Then we should offer to God thanksgiving instead of complaint. Then we should have no inclination to talk about our trials, so filled would our minds be with the thought that we are receiving abundant blessings.

THE TALENT OF MEANS.

Often the talent of means is laid away, hidden and unused. Money lying idle in banks is regarded by the Lord as a buried talent. God desires His followers to use the talent of means in His service. We should do our part in helping to carry forward the different lines of His work in all parts of the earth. A great work is to be done in the cities. Camp-meetings are to be held in many places. Those who have means may multiply their talent by using it to help support laborers in proclaiming the message of truth for this time. When through this instrumentality some one is led to accept the truth, our talent is doubled. And when this convert brings others into the truth, there is a still further increase of talents. Those who double their

talents in the work of saving souls bring joy to the angels and call forth songs of praise from the heavenly choir.

THE REWARD OF FAITHFULNESS.

To him who uses aright his one talent, as well as to the wise steward of many talents, the Master will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." The well-doer is not rewarded in proportion to the number of his entrusted talents, but in proportion to his faithfulness in using wisely that which he has, and the unselfishness of the motive that prompts his efforts.

Dear reader, God desires to use *you* in His service. There is a place for *you* to fill in this world. For no other purpose does He entrust men and women with talents. If you are faithful in filling the place He desires you to fill, He will work in your behalf, and you will see of the salvation of God.

Ellen G. White.

Shining

"In Him was life; and the life was the light of men." Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The Christ-life is likened to the shining of light which is so quiet and unobtrusive that we are very apt not to appreciate its real power for good.

If we should stand on the brink of Niagara we would doubtless be deeply impressed with the mighty power there displayed; but we bathe in the light every day and are but feebly impressed with its power simply because it makes no noise, and is so very common. If we pause to compare the real power of the light with that of Niagara we see that Niagara, with all its tumultuous grandeur, is simply nowhere. Through the benign influence of the sunlight there is more water continually going up all about us silently, than goes down over all the cataracts of earth.

The more we meditate upon

the silent, steady, and yet tremulous more clearly we can see why the Christian life should be likened to the shining of the light instead of to the roar of a cataract.

The glorious orbs of day and night need no audible voice to announce their presence. "There is no speech nor language; without these their voice is heard." Ps. 19:3, margin.

"What though no real voice or sound
Amid those radiant orbr be found.
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The Hand that made us is divine."

If we are animated with the real Christ-life, and energized by the true power of godliness, there is no occasion or disposition on our part, to be saying that we are holy, or that we are saved.

"Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. . . . Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves."—"Christ's Object Lessons," page 155.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. While the Bible is full of exhortations to holiness, and promises to save and keep us from falling, and while we can not doubt that such writers as Paul, Peter, and John knew as much, or more about the subject than any of us, yet the writer has failed to find a single instance where any of these inspired writers ever said that they were holy. They simply let their light shine. In them was life, and their lives told what they were too self-distrustful to utter.

Everybody loves a true man or woman, who quietly and courteously treats everybody in the proper way; but who admires the self-styled lady or gentleman who crowds everyone off the sidewalk, and serenely occupies one or more seats in the railway-coach while others are standing? Such persons may talk a great deal about being fine people, and they may deceive themselves into believing that they are; but they will

never deceive those who know that real gentlemen and gentlewomen never act and talk in that manner. True men and women have no disposition to parade their superiority. They do not even feel superior.

So it is with true Christians. The nearer we attain to the perfection of holiness, the less disposition we will have to say that we are holy. "If we say that we have no sin, we deceive ourselves," but we do not deceive those who know that the true followers of the lowly Jesus do not say such things.

The Saviour does not say, Let your trumpet so sound that others may hear the noise thereof, but "let your light so shine before men, that they may see your good works." May the Lord help us to catch the true idea of the Man of Calvary. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Geo. A. Snyder.

College Place, Wash.

A Religion in Theory Only

To kneel down and say, "Our Father," and then get up and live an orphaned life; to stand and say, "I believe in God, the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God, but it is only in heaven; I believe in the power of God, but it stoppeth short at the stars; I believe in the providence of God, but it is limited to the saints in Scripture; I believe that 'the Lord reigneth'—only with reference to some far-off time with which we have nothing to do;" that is more insulting to our Heavenly Father, more harmful to the world, more cheating to ourselves than to have no God at all.—Mark Guy Pearse.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

THE FIELD

SOUTHERN CALIFORNIA

The Los Angeles Camp-meeting

At the corner of Twenty-third and San Pedro Streets, a section of the city of Los Angeles, where no former camp-meeting had been held, the second annual conference and camp-meeting of Southern California convened.

The order of services was that usually followed in all our large meetings, beginning at 6:45 in the morning and closing at 9:00 in the evening. Public preaching services were held at 11 A. M. and 2:30 and 7:30 P. M. The subjects presented from the desk were of a doctrinal and also a practical nature. The attendance of our brethren was very good, there being upwards of one hundred and forty tents pitched, in which there were encamped about 650 people.

The attendance of the people from the neighborhood was excellent, the large pavilion, 60x110 feet, being crowded each evening. Besides the laborers of the conference, Elders Knox, Wilcox, Bagby, and Cady were present from abroad. Brother S. C. Osborne, the district canvassing agent, was on the ground looking after the interests in the book work.

During the last year the tithe of this conference amounted to more than \$15,000, and the number of new converts exceeded one hundred. The interest in circulating our subscription books has not been very strong, but considerable work had been accomplished in distributing tracts and circulating our periodicals and small books.

The conference business passed off very satisfactorily. Conference papers were granted to ten ministers, seven licensed ministers, and four Bible-workers. Plans were laid at this conference to shift a portion of the burdens resting upon the president and his associates so that more time could be devoted by the ministry to carrying the message to the many families who are seeking for light on God's Word.

The attendance at Fernando

College during its first year had been very encouraging, and the prospects for the second year, which began immediately after the camp-meeting, indicated that last year's attendance would be doubled.

At the request of the Los Angeles Medical Missionary and Benevolent Association, the Southern California Conference assumed the control and management of the medical missionary work now being carried on in Los Angeles County. This means extra burdens if the building up of this work is left with a few persons, but if every member of the conference seeks to assist by his influence, his prayers, and his means, it will be but a short time until a large work will be carried on in medical missionary lines in Southern California.

Proceedings of the Southern California Conference

The second annual meeting of the Southern California Conference was held in Los Angeles, August 27 to September 7.

There were present sixty delegates, besides the delegates at large. Elder Santee presided at all the meetings, and a lively interest was taken in all the plans discussed. One church was received into the conference. The net increase in church membership is sixty-one, making the total membership of the conference 1,207.

The financial reports showed a gain in the amount of tithes paid, so that this year the first tithe amounted to more than \$15,000. One year ago the members of the conference voted to pay a second tithe for the support of the church-school teachers. During the year this tithe amounted to \$2,084.72. At the close of the year all the teachers were paid in full and there was a surplus in the treasury of \$144.12.

The officers for the coming year were elected as follows:—

President, Clarence Santee; secretary, C. A. Pedicord; treasurer, Southern California Association of Seventh-day Adventists; conference committee: Clarence Santee, W. M. Healey, R. S. Owen, S.

Thurston, C. E. Knight, A. M. Way, Robert Vickery, L. O. Johnson; secretary Southern California Tract Society, R. W. Miller; superintendent of schools, E. S. Ballenger.

The plan of organization was somewhat changed, as the following report of the committee on plans, which was adopted by the conference, will show:—

Resolved, That we adopt the following plan of organization:—

First, that the conference committee shall consist of eight members, five of whom shall be ordained ministers, and three shall be lay members. None of the lay members shall be officially connected with any one of the institutions of the conference. The qualifications of these men shall be, as far as may be found, such as are described in Acts 6:3.

Second, the conference committee shall have the general oversight of all the work of the conference, shall appoint the heads of the different lines of work in the conference, and the business managers of the institutions, except as provided in Art. 8, Sec. 1, shall fix the salaries of all the employees of the conference and its institutions, except in such cases as they may see fit to delegate a part of that work to the managing boards of the institutions, or sub-committees of the conference committee.

Third, the five ordained ministers of the conference committee shall have charge of the evangelical interests of the conference and its institutions, shall direct all the employees of the conference who labor in evangelical lines, shall disburse the first tithe subject to the approval of the auditing committee, as at the present time, and shall disburse the second tithe in harmony with the recommendation of the conference or the counsel and advice of the churches.

Fourth, the three lay members of the conference shall supervise the secular work of the conference and shall direct the work of all the employees of the conference laboring in such lines, except such as shall be properly controlled by the manager of an institution, and shall direct the expenditure of

funds pertaining to their appointed work with the exception of such funds as are elsewhere provided.

Fifth, the superintendent and business manager of each line of work together with the committee of three shall constitute the managing board of that line.

Sixth, the managing board of each institution shall supervise the work of that institution, and shall be authorized to expend all funds which shall come into the hands of the conference treasurer for the use and benefit of that institution, except in cases herein provided.

Seventh, the superintendent of schools, together with the president of the conference, one of the lay members of the conference committee, who shall be selected by the committee, and the president of the faculty of the Fernando School, shall constitute the school committee.

Eighth, the school committee shall have general oversight of all schools and shall supervise the work of all teachers in the conference.

Ninth, the conference treasurer shall hold or supervise all funds of the conference and its institutions, and shall disburse the same as follows:—

All laborers and expenses in the evangelical department which may properly be paid from the first or the second tithe, shall be paid on the order of the president of the conference.

All laborers and expenses in the institutions upon the order of the business manager of that institution.

Salaries of all teachers, excepting ordained ministers who may be teaching, upon the endorsement of the school superintendent and the order of the president of the conference.

Tenth, none of the above committees shall have the power to enter upon the purchase, mortgaging, or sale of the lands or buildings, or the erection of buildings, or the additional improvements, or additions on existing buildings, except by the authorization of the conference.

Eleventh, all moneys coming

into the hands of the treasurer with no instructions as to how it may be used, shall be held by him until the conference shall indicate how it shall be used, or until the conference committee shall receive counsel from the churches as to its use.

Twelfth, the conference committee shall have power to remove any employee of the conference during the interval between sessions of the conference, when for any reason it shall seem necessary to do so.

Other resolutions were passed during the conference bearing on the general work as follows:—

1. In compliance with the request of the Medical Missionary and Benevolent Association of Los Angeles County, and in harmony with the recommendation of the General Conference that denominational institutions be owned and controlled by the people; therefore,

Resolved, That the business of the above association with its assets and liabilities, be taken over by the Southern California Conference Association.

2. That we recommend the First Street restaurant to be closed, that the food depository be moved to cheaper and more convenient quarters, and that the lease for the building be disposed of.

3. Whereas, the experience of the past year has demonstrated the advantages of a systematic plan for the support of our schools, and believing the second tithe to be God's appointed way for obtaining the means for their support, therefore, we recommend the adoption of this plan as follows:—

That all be urged to dedicate a second tithe of their increase.

That two-thirds of this tithe be sent to the conference treasury.

That all teachers, except as may be properly maintained from the first tithe, receive their support from the fund thus created.

That all our schools be free of tuition to all families who pay the second tithe; that the question of tuition for others be left to the managing board of each school.

4. Resolved, That in harmony

with the recommendation of the General Conference, and the conviction and judgment of this body, we adopt the cash basis upon which to carry forward the work of God, and thus guard "ourselves as with a fence of barbed wire, against the inclination to go into debt."

5. Resolved, That the Home department of Fernando College be placed on an entirely self-supporting cash basis.

6. We recommend that in harmony with the general policy of the demonination, all trust funds for the general work shall be received by the conference treasurer by whom they shall be promptly forwarded to the Union Conference treasurer.

7. We recommend the adoption of the following actions of the General Conference concerning the Sabbath-school work:—

(a) That the needs of the mission fields be kept before the Sabbath-schools as an incentive to liberal donations.

(b) That the Sabbath-schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions. It is understood that this does not affect the established plan of giving to the Orphan's Home two yearly contributions.

(c) That the Sabbath-schools contributions not be used for local church or church-school expenses.

8. Resolved, That we endorse heartily the work of the "Recorder," and pledge it our support. Also that efforts be made to increase its subscription list.

9. That we recommend the conference committee to call an extra session of the conference in the spring of 1904.

The trustees of the Southern California Association of Seventh-day Adventists were elected as follows:—

Clarence Santee, W. M. Healey, R. S. Owen, S. Thurston, A. M. Way, Robert Vickery, and L. O. Johnson. In their organization, Clarence Santee was chosen chair-

man and C. A. Pedicord, secretary and treasurer.

C. A. Pedicord,
Secretary.

WESTERN WASHINGTON

Oakville

Seldom has a more inspiring and helpful series of meetings been held than those conducted by Elders Stewart and Watson at Oakville, from August 21 to 23. For five years the gospel of the third angel's message had not been heard in Oakville from the lips of a preacher, and upon the three sisters who dwelt there a burden of prayer for this town had long been resting. The Lord answered this prayer by calling together a convocation of the brethren within a radius of about fifty miles. They began arriving Friday afternoon, and more continued to come on each train until the meetings were finished. About sixty members of seven or eight different churches were present.

Six public meetings were devoted to the consideration of Bible themes, the Christian life, its development, and attendant blessings. During the day, meetings were held in the open air in a beautiful little grove a short distance from the town. The evening meetings were held in the town hall, and all were fairly well attended by the townspeople, several of whom expressed a deep interest in the words spoken.

The Sabbath-school was very interesting and instructive, and a large number of children were present.

The subject was discussed of building a missionary boat for colporteur work on Puget Sound. Two hundred dollars has already been subscribed by the churches of this conference, and a considerable number of "Object Lessons" that have been paid for, but not yet sold, have been donated. Some decided to devote the receipts of the ingathering service to this work, while others made different arrangements. The whole proposition was received with enthusiasm by the different churches.

Not the least instructive of the meetings were those held among the members where the late testimonies concerning education, industrial work, health principles, and all lines of Christian development were taken up and carefully studied. It was in one of these meetings that the sisters inaugurated a movement to bring the principles of health reform more directly into practice. To this end, Sister Wilcox, of Hoquiam, was chosen as secretary to receive suggestions concerning healthful cooking and dressing and forward them to the different churches. Some consideration was given to different lines of industrial work that might be done at home, such as fruit-canning, glove-making, and basket-weaving, and the returns therefrom used to advance the cause.

So much good was received by those in attendance that meetings similar to the one held in Oakville were planned for each one of the little, lonely, struggling churches, that all may receive the benefit to be gained from combined effort and Christian fellowship.

A request was made for a local camp-meeting to be held at Oakville next year. Surely God set His blessing upon this little meeting. May the seed sown spring up abundantly, resulting in glory to the name that we love.

Faith Burch.

Oakville, Wash., August 29.

Kalama

In the midst of our meetings at Kelso a scourge of smallpox visited the town, so all public meetings were closed for two weeks. Of course, this hindered our work. It was also impossible for us to do much visiting during this time, as the people were afraid we might bring the disease to their houses. After the quarantine was raised we held meetings for a week. On the last day of the series two more were baptized, making five since we came to the town. There is now a nice company at Kelso. The Sabbath-school numbers over twenty.

From Kelso we came to Kalama, the county-seat of Cowlitz County. This town is located on

a hillside, so we had some trouble in finding a site for our tent. A fair location was at last obtained, and we began our meetings. From the first the attendance has been fair, and the people seem to be free from prejudice. The town and every family has been supplied with reading matter. The rain has interrupted to quite an extent, yet our labor has not been without fruit. Three have taken a stand for the truth, and several others are deeply interested. We are working on in faith, trusting the Lord for results. Our courage is good. Our faith is strong.

W. F. Martin,
A. Beck and wife,
M. Belle Shryock.

WESTERN OREGON

Roseburg and Myrtle Point

This is our first report to the "Recorder" since making the change from Arizona to the Oregon Conference, and it may be that many of our friends have lost track of us. We are happy to say that we are still in the work and that my wife's health is much better here than it was in the hot climate of Arizona.

We came to Oregon at the time of the state camp-meeting at Salem, which began the last of May. Afterward we came to Roseburg to aid in the tent-meetings to be held by Elder O. Soule and Brother R. W. Airey at that place.

Our tent effort continued for nearly two months, in which we had fair interest. As a result, five have lately been baptized, some others are keeping the Sabbath, and still others are interested, who we hope will soon take their stand with God's commandment-keeping people. At the same time, we have had a church building in process of construction. When completed, it will be a neat structure, 28x40 feet, with a basement of equal dimensions, for church-school purposes. We hope to see brighter days and greater prosperity for the church

at Roseburg, on account of the work that is being done.

Through the Coos County camp-meeting, held at Myrtle Point not long since, some interest had been awakened, and it was thought best to continue to work for a time with public meetings during Sabbaths and Sundays, using the remainder of the time in visiting and Bible work at the homes of the people. We have been here only a few days, but find some that are interested in the message. Having secured the privilege of studying with several families, we are happy in the good work. Pray for the work at this place, that the word of the Lord may have free course in separating a people unto Him who shall soon come to reap earth's harvest.

W. L. Black.

News Notes

Elder Burg has gone to attend the camp-meeting which is to be held at New Westminster, B. C. He expects to be absent about two weeks.

Brother H. H. Johnson, former state canvassing agent for this conference, has been released from this field so that he may take up the work in the South. He will leave us for Mississippi, his future field of labor, in a few days. We are sorry to lose Brother Johnson from our midst, but workers are much needed in the South, and we wish him abundant success in his efforts. Elder J. M. Cole has been appointed to take up Brother Johnson's work here.

The office was glad to receive a visit from Sister Tabor a day or two ago. She is in Portland from The Dalles for a few days. She and Brother Tabor have not been able to do much in that place this summer on account of his ill health. She states that he has been spending a few weeks at St. Martin's mineral springs, and is much better than when he went there. He will return to take up his work in The Dalles soon.

Elders Decker and Benham have closed their series of meetings at Gresham. While there are not many visible results, yet the seed

has been sown, and God will care for the harvest.

Brother H. H. Winslow, who has his office with the Western Oregon Conference and Missionary Society, has been spending some weeks on the Sound in the interest of the Pacific Press. We welcome him back to our office, where he will spend a few days.

Elder Benham is preparing to build near Elder Starbuck's new home at Central.

Edgar Rogers, one of our canvassers, has been spending a few days in Portland, canvassing mostly in the large buildings for "Good Health." He finds a wide field for labor in this direction.

Brethren C. W. Gibson and A. Williams are doing faithful work at Astoria. They report that this is a hard field to work in; however, they find a number who are interested in the truth.

Elder C. J. Cole and wife are taking a much-needed vacation before taking up work for the year.

Elder Starbuck has returned home from Hood River, where he labored during the summer in a tent effort with Elder C. A. Wyman. He intends to remain home a few days, devoting his time to working on his new house at Central, a beautiful suburb of Portland.

We still have a quantity of the special number of "Good Health" on hand, and your orders will be promptly filled at five cents per copy, post-paid.

Elder J. M. Cole is laboring in the interests of the canvassing work in the vicinity of Salem. He reports that prospects are good for several canvassers to enter the field soon.

Elder Webster reports his hands full, for an interest seems to be springing up far and near as a result of his labors in Eugene.

The Portland Sanitarium is enjoying a good patronage. As a general thing, during the warm summer months so many go to the beach and mountains that there is a dearth of patients, but there has been no lack this summer. Doctors and nurses have been compelled to work very hard, yet they labor uncomplainingly for suffering and spiritually-starving humanity.

Dr. Carey is working up the church-school interest, and, as usual there is a dearth of teachers. Several schools will be in operation this year. The school at Montavilla will be the first to begin. Two teachers will be employed.

By a formal action of the conference committee, the academy run by Prof. F. S. Bunch at Gravelford has been set apart as an intermediate school for the southern part of Oregon, with Elder F. S. Bunch as principal.

Brother L. I. Stiles, our former conference tract and missionary secretary, is devoting his time to the health-food interests in this city. There is a rapidly-growing interest in the cause of vegetarianism in this part, and as literature along this line is occasionally on display at our office, we often have talks with those who are interested. This affords a broad field for missionary work.

CALIFORNIA

Sacramento and Oak Park

The earlier part of the work done in the places named above, during the summer, has already been reported by Elder Fero. After the close of the tent work at Oak Park, June 29, I continued to hold cottage meetings there four times a week until the first of September. Practically all who attended these meetings were women. The interest was excellent throughout the entire series.

Aside from these services and studies, I visited interested persons at their homes, both at Oak Park and in Sacramento. During the last four weeks of my stay in Sacramento, I gave open-air lectures two times a week, on various phases of the message, at the corner of Fourth and K Streets. The attendance was large and the interest could not have been better. Usually after the lecture proper had been given, the people would detain me an hour longer asking questions. They constantly expressed their surprise at the tenacity with which we held to the Scriptures in our preaching. "You preach the Bible," they would often remark, "and you preach it

in a way that makes it appear as the most consistent and logical book in existence."

I am sure that much good could be accomplished in Sacramento by street meetings if we had a hall near by ready into which to draw the people for heart-to-heart talks and inquiry meetings. Often the Peniel workers and the Mormon missionaries would hold services at the same time on adjacent corners, but as soon as their hearers would see that we had come out they would desert and come over and join us. The drawing power was not in the speaker, but in the truths spoken.

The present fruits of the summer's labors in these places are ten precious souls added to the Sacramento company. Most of these were baptized before, others having been baptized before by the Baptists. There are more who are still investigating, with the help of some of our sisters.

The conference committee has called me to unite with Elder Richards in labor with the Oakland church for a time. It is my personal conviction that Sacramento deserves the help of a first-class conference laborer during the fall and winter months, and I sincerely hope that our committee brethren will see their way clear to provide such a laborer for that important center.

I praise God for these blessed experiences.

Geo. W. Rine.

One Cent

Will bring you a copy of that fifth new General Conference tract, by the Rev. C. H. Spurgeon, entitled "The Perpetuity of the Law." Same size and price as the other four tracts,—“We Would See Jesus,” “Signs of Our Times,” “Gospel Remedy for Present-Day Isms,” and “What Do These Things Mean.” Only 72 cents per 100, post-paid, or 1 cent each. Address California Tract Society, Oakland, Cal.

Valedictory

Within a few hours we shall be on our way to the state of Mississippi, where we expect to help in proclaiming the final warning message to mankind. As we reflect upon the past few years of work in this conference, we thankfully recount many tokens of God's love and are also grateful for the support of the noble brethren of California. The encouraging words and acts of kindness will not soon be forgotten. With a shade of sadness we have looked into faces endeared to us, feeling keenly the possibility that we may never again see them here; but if they and we faithfully walk in duty's path to the end of the journey, all will be well. The mistakes we have made in the conference ever remind us that we are weak of ourselves and need constantly to walk in humility before God.

As we leave surroundings in many ways so favorable to enter a needy and difficult field, we earnestly solicit the prayers of all who believe in the power of prayer. May a rich and continued blessing rest upon the dear ones left behind.

For the present our address will be Vicksburg, Miss., Box 29.

H. G. Thurston,

Mrs. H. G. Thurston.

Fresno, Cal., Sept. 8, 1903.

California Laborers Abroad

It gives us much pleasure to read in the "Recorder" of the work being done by the workers on the Pacific Coast in our own dear native land. With this feeling, it follows that the workers at home are interested to know what their former associates are doing abroad; hence this short note.

I just returned to London from the Leicester camp-meeting, where I had the privilege of personally greeting all those in this field who were formerly California laborers. While there I also had the pleasure of speaking under the tent which was given to England as a free-will offering by those in attendance at the Fresno camp-meeting last year.

The meeting itself was excellent. Elder Conradi was present, who, in connection with Elder Olsen, gave practical instruction in church lines. Dr. Paulson, of Chicago, gave some of his strong talks on health topics, as also did Dr. Olsen and Dr. Sisley.

The tent had been removed from an opposite side of the city to the spot chosen for the general meeting, and the people in that vicinity became deeply interested from the first meeting. The tent was full every night, and so when the camp-meeting proper closed there was full-fledged interest to hear the message.

Brother McCord was down from Manchester, where he reported nearly twenty having received the truth from tent-meetings held by himself and Brother Haughey. They returned to Manchester to follow up their well-begun work. Brother Parsons and his mother were also present, and reported a goodly number walking in the truth at Hull, where they had been working. Brother Parsons expects to remain for a time in Leicester to assist Elder Andross and Brother Marchus in tent work.

Important business brought Brother Gauterau from France to England, and he was present a part of the time during the meeting. Sister Mazie Howard, from San Diego, Cal., happened to come to England at the same time, and she, too, was in camp. She will in due time return to France with Brother Gauterau.

I had almost forgotten to mention Brother Delmar Baker, who was present at the meeting from Belfast, Ireland. He was looking and feeling well, and seems to enjoy his work very much in connection with the sanitarium in that city. He is making a success as nurse. To this I can testify from the fact that he gave me treatments all the time of my sojourn in Leicester, and my health improved rapidly under his treatment.

I held tent-meetings three weeks in West London, and then gave them over to Elder Knight, who had just arrived from Australia. It has been decided for me to work

in conjunction with the London Bible school for the coming year, which opens September 9; also to do some work on the "Present Truth." This will take me out of the field most of the time, but if this is best, I submit cheerfully.

The work is onward in England now, and is hastening more rapidly than ever before. We pray that its speed may be still more quickened, unto the final gathering of the ransomed saints.

J. O. Corliss.

London, England.

Atlanta, Ga.

Perhaps a few words as to my closing work in this city will be of interest, especially to the members of the California Conference who sustain me in this field.

On the last Sabbath in August I baptized five young ladies into the fellowship of the church; all of whom had been given private instructions in the message.

On the first Sabbath in September I baptized two colored sisters into the fellowship of the colored church, and there are at least three others that should have been baptized, but were prevented by sickness and other causes.

I am working to get everything in proper shape this week to turn over to my successor in the colored work in this city.

By direction of the conference committee I go to the city of Columbus next week, to open up the work there, where, so far as known, an Adventist sermon has never been preached. Over ten years ago there was some literature sold in the city by a company of workers.

I have decided to use "The Signs of the Times" and "Steps to Christ" to help me open up the work, and I want to take with me from Atlanta two consecrated young sisters as self-supporting missionaries, to sell these to the people. I ask all the readers of the "Recorder" who feel an interest in the work in this great Southern field, to send a free-will offering to the "Signs of the Times" to be used as a fund to furnish us with such books, papers, and tracts as we

need to open up and develop the work in Columbus.

We shall need money to pay rent, and to give the young sisters a support; and if you will donate of your means to furnish us with the needed books and papers, we will do the work of selling them, and sacredly use the money in advancing the message.

Who wants a great blessing by donating to this work?

Please send your donations to the "Signs" office and tell them what it is for, and then send your prayers to God every day, that His blessings may rest upon the work in Columbus, Ga., and receive in return His blessing.

George B. Douglass.

East End, Georgia

Another year has completed its cycle, and we have just closed our annual conference and camp-meeting at Buford, Ga. There were sixteen family tents pitched on the ground, besides the restaurant, bookstand, and pavilion. Quite a number had to rent rooms in town, as there were not tents enough, although we had lately purchased six new small tents and the bookstand tent.

This was considered by many to be the best camp-meeting they had ever attended. Backsliders were reclaimed, sinners were converted, and the people heard the gospel preached with much of the old-time ring.

The preaching was done by Elders G. B. Douglass, F. R. Shaeffer, Brother Hugh W. Jones, and the writer, assisted by Elders G. I. Butler and N. W. Allee. Elder R. M. Kilgore, who had been carrying on a few weeks' meeting previous to the camp-meeting, spoke a few times, and Elder William Killen, from South Carolina, was present and spoke a couple of times. A revival of the old-time message, lead by Elder Butler, had a good effect upon the people. The blessing of God was with us.

Sister Nina Casé, of Chicago, was present, and was granted several audiences. She stirred every heart who heard her ear-

nest appeals and accounts of the "Lifeboat" work and the message, "The gospel to all the world in this generation." Our Southern Union Conference canvassing agent, Brother Harrison, was also with us, and added to the interest of the meetings.

Elder R. M. Kilgore was elected president; the writer, vice-president; and Mr. Thomas MacMillen, secretary and treasurer of the conference, and also of the state tract and missionary society. Mrs. Clara Phillips was chosen secretary of the educational and Sabbath-school work in this state.

We earnestly pray for wisdom and much of the Spirit of God, that good may be done.

I have been gathering statistics and making out a record of all the work that has been done in this great "empire state" of the South, and have so arranged that in a moment one can turn to the name of any place where work has been done by preacher, colporteur, Bible-worker, or canvasser. It is interesting to notice that, since the first minister, Elder C. O. Taylor, preached here, in 1877, including himself, there have been but twenty-five preachers who have labored in the state, except those who came to attend a camp-meeting or an institute, and most of these ministers remained but a short time in the state. I notice also that just twenty-five preachers were granted credentials in the Northern California Conference this year.

Come over into Georgia and help us. But come armed with the means for your own support. Let conferences continue to send laborers and support them. The people are slow to act, but they are a loving, earnest people when thoroughly aroused. The colored people have responded well to the earnest labors of Elder G. B. Douglass and Miss M. M. Osborne. A colored church has been organized in Atlanta, consisting of seventeen colored people.

H. F. Courter.

August 25.

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| <p style="text-align: center;">SABBATH-SCHOOL AND YOUNG PEOPLE</p> |
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Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

—Longfellow.

Studying the Lesson

The teachers' meeting should not attempt that which can best be done at home. The valuable time of the session should not be frittered away in preliminary preparation nor the discussion of minor details. The aim should be simply:—

1. To perfect the knowledge of the lesson.
2. To bring out practical and spiritual truths.
3. To suggest the best methods of presentation.
4. To secure unity of teaching in the school.

1. The teacher is presumed to be already acquainted with the text of the lesson, its meaning, and, in a measure, its teachings. The setting and surroundings are to be next brought out, with any side-lights that help to explain the lesson. These may be briefly stated by the leader or certain teachers previously appointed to do the work, or may be brought out by a series of rapid questions. The leader should not try to carry the whole load. He will find his own task lessened and the interest enhanced, if he asks aid from the members of his class. Brevity and conciseness should be the rule, however, and long talks absolutely prohibited. One minute ordinarily is long enough for the statement of the connecting links, or the presentation of special information on any particular part of the subject. Different members may be selected in advance to read, at the proper time, the passages in the Bible illustrating the text of the lesson. Where these selections are lengthy, however, the leader should simply give their substance and suggest where they

may be found. In the same manner, occasional use may be made of commentaries and harmonies. But at this point rare tact needs to be exercised by the leader to avoid prolixity. To keep the meeting from dragging, there must be action from beginning to end, and every minute of time be put to practical use.

Before leaving this division of the work, opportunity for questions should be given, as in this manner, often, misconceptions in regard to what has been gone over may be corrected, and important points brought out that might otherwise be overlooked.

2. When it comes to the deduction of the practical and spiritual truths of the lesson, the leader should especially remember that the meeting is simply a conference. One of the best ways in which to lead the thought of the class is to appoint, a week in advance, a teacher each from the senior, junior, and intermediate departments, and ask each to answer, in not more than three minutes, this question: "What is the leading truth you find for your class in this lesson, and how would you teach it?" Occasionally ask a member of the class to give a minute talk on the memory verse or a particular verse of the lesson. Supplement these presentations with search questions,—questions that not only suggest the salient points of the lesson, but that get the teachers to thinking. Ask for the views of the teachers on these questions. Seek to awaken the interchange of ideas, but do not allow argument. The teachers' meeting is not a debating club, and no method for rapidly and effectually killing such a meeting is more certain than that of occupying the sessions in long-winded argument over the doctrinal and spiritual truths studied. It is not the province of this meeting to settle mooted questions, but to suggest to the assembled teachers the helpful and practical lessons they may, in turn, set before their classes.

3. The majority of the teachers will involuntarily adopt the method of presentation followed by the leader. Hence, the latter should

endeavor to be clear, practical, and effective in the teaching of the truths touched upon. He should select with care the most important facts and lessons, and carefully avoid attempting too much. Better be thorough in the presentation of a few points than to confuse by a conglomeration made up of a multitude of things. "How would you enforce this truth?" "How would you bring this truth home to your pupils?" "How would you illustrate and explain this truth to your class?" "How would you show your scholars they can carry this thought out in their daily lives?" These are questions the leader should ask again and again, as the practical and spiritual lessons of the text are developed. Make clear the climax thought of the lesson, and show how this thought should be brought out and enforced, even if the other parts of the lesson are cursorily passed over. Numerous illustrations should be given, not that all may be used in any one class, but that each teacher may select those suitable for his particular pupils. A good plan is to place upon the blackboard suggestive outlines that may be followed by the teachers. These may be varied to suit the different grades, and will furnish the teacher a plan of action that he may alter or improve upon to meet the needs of his individual class.

4. Other things being equal, the most effective work is done by that school in which there is unity of system and teaching. For this reason the superintendent is the natural leader in the study of the lesson. Knowing the salient truths that have been brought out and enforced by his teachers, he can so arrange his plans of review that he may supplement the work in the classes. "The teachers drive the nails; the superintendent clinches them." Suggestions as to outlines and methods of presentation should be made with this in mind. With a little forethought teachers and superintendent may be brought to work together, and,

the effectiveness of the school greatly multiplied.—Selected.

A Sermon Without a Text

While at a station the other day, I had a little sermon preached in the way I like, and I'll report it for your benefit, because it taught me one of the lessons which we all should learn, and taught it in such a natural, simple way that no one could forget it.

It was a bleak, snowy day. The train was late; the ladies' room dark and smoky, and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited, or stupid. I felt all three, and thought as I looked around, that my fellow beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again.

She turned presently and poked about the room as if trying to find something; and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm lookin' for the heatin' place to have a warm 'fore I goes out again. My eyes is poor, and I don't seem to find the furnace nowheres."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, is not that nice?" said the old woman, spreading her ragged mitten to dry. "Thank you, dear; this is comfortable, isn't it? I'm mos' froze to-day, bein' lame and wimbly, and not selling much makes me kind of downhearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it her-

self to the old woman, and said as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comfortable such a day as this."

"Sakes alive! do they give tea to this depot?" cried the old lady in a tone of innocent surprise that made a smile go around the room, touching the gloomiest face like a stream of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "This does warm my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and as I saw the look of interest, sympathy, and kindness come into the dismal faces all around me, I did wish that I had been the magician to call it out.

It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman got up to go, several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic, neither are cups of tea, boot-laces, and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of a ragged old woman.

But that simple little charity was as good as a sermon to those who saw it, and I think each traveler went on her way better for that half hour in the dreary station. I

can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the heart" of every forlorn old woman she met for a week after.—Selected.

Remembering Birthdays

In the journal of Louisa Alcott is a little record which is deeply pathetic, when one remembers how her brave, unselfish life was spent unwearyingly for others:—

"My birthday; thirty-six. Spent alone, writing hard. No presents but father's 'Tablets.' I never seem to have many presents, as some do, though I give a good many. That is best, and makes a gift very precious when it does come."

Yes, the giving is best, there is no doubt of that; that she was, after the first hard years, able to give so much to those she loved, was the great joy of Miss Alcott's life. Yet how pitiful it seemed that so loving a heart should know the hurt of being unremembered.

"We don't make much of birthdays in our house," a girl said, the other day. "There are so many of us, you know. Once in a while somebody will say, 'I think you might congratulate me,' and then we all suddenly remember."

But why not remember beforehand and make the day a glad one? It does not need money necessarily; some tiny touch of festivity at the table; birthday letters under the plate or tucked in odd corners to be discovered one by one; a little treat in which all can join—such simple things as these will be eloquent of love and make the day one of memory's shining heritages. If it costs a little trouble, so much the better. Surely our love for our dear ones is not measured by our ease. Could we forgive ourselves ever if some day we learned, too late, that a loved one had been grieving because she thought that we did not care?—Selected.

God denies a Christian nothing but with a design to give him something better.—Cecil.

She "Hung On"

A minister told me the following helpful little story, which has in it, it seems to me, a bit of encouragement for some of us who may feel that our work has been of no avail in individual cases. A very poor mother came to the home of the minister with her son, a boy of about nineteen years, who bore evidence of having been something of a degenerate. His teeth were tobacco-stained, and he had the unsteady hand and the nervous movements of a cigarette smoker. His mother's first words on entering the minister's study were:—

"Thank God, Jim's converted!"

There were tears of joy on her cheeks, and her eyes were shining as she uttered the words, and then she added with joyful eagerness:—

"Yes, it's true—Jim's converted! I'd about given up hope that he ever would become a Christian, but, praise the Lord, his Sabbath-school teacher had more faith than I had, and she just hung on and hung on when every one else had given Jim up as a hopeless case—the Lord bless her!"

"Tell me all about it," said the minister.

"Well, there ain't no great to tell. You see, Jim had been in this Miss Gray's class from the time he was ten years old until he was about fifteen, when, like a good many other boys, he thought that he was too old and knew too much to go to Sabbath-school any longer, so he kind o' dropped out and only went now and then, and finally he stayed away altogether. But Miss Gray didn't drop him. She kept on his trail, as it were. And he—well, he did as most boys do when they drop out of the Sabbath-school, for he dropped into bad ways and bad company, and many a heartache and sleepless night he gave his mother. But his teacher, she hung onto him even after he had once been arrested for creating a disturbance with some other boys one Sabbath at the very hour when he ought to have been in Sabbath-school. His teacher remembered him in her prayers every day,

and she came to see him time and again. It was wonderful how she hung on. She had prayers put up for him in prayer-meeting, and she said she had his name at the top of something she called her 'prayer list.'

"Well, one day when Jim had been awful down-spirited, and ugly, too, Miss Gray happened to come to see me; and she had a long talk with Jim and a season of prayer, and all of a sudden Jim broke right down, and, before Miss Gray left, he was praying for himself, and he says he feels that he has a new heart, and I feel sure of it, too. And he says that the thing that converted him, more than anything else, was the way Miss Gray hung on to him. He says that, to his way of thinking, there must be something awful real in the religion of Jesus or his teacher wouldn't have hung on to him so, but would have dropped him long ago. It was just her hanging on to him so that brought Jim around all right. Don't you think so?"

"I feel sure of it."

"So do I. And so I brought Jim over with me for you to have a little talk with him and a prayer. But you can't think how thankful I am for the way Miss Gray hung on to him."

I am sure this is far from being an isolated case of the reformation and final conversion of wayward and wandering boys because their Sabbath-school teachers have "hung on" to them. Have you some seemingly hopeless bad-boy cases in your class? If so, take courage from this story of Jim, and "hang on" harder than ever, and the reward that came to Jim's teacher may come to you.—Selected.

Never messenger shall come if he be not sent.

We will welcome one and all, since the Lord so meant;

Welcome pain or grief or death, saying with glad acclaim,

"Blessed be all who come to us in the Lord's dear name."

—Susan Coolidge.

"Truth's shafts can not be shot from cracked bows."



A Call to Parents and Children

Since the middle of June I have been engaged in visiting the churches in the California Conference, in behalf of the educational work, and the encouragement of the young people, to the end that all may choose to fit themselves to help give the gospel to the world in this generation. It has been gratifying to find that California has a large number of strong, healthy, energetic youth, who by virtue of due encouragement, are ready to respond to the call of preparation for service. About one hundred young people, not including last year's students, have signified their intention to attend the college the coming year, and it is hoped that a large per cent of them will see their intentions materialize. Many others are preparing to come another year, and as a whole the prospects are encouraging. The Lord is calling for every youth upon whom has shone the light of the truth, at this critical and solemn time, to enter the most glorious work ever given to mortal man, of declaring the last message to a suffering and dying world. Hence, every young man and woman should at this time enter the school of necessary preparation, and soon be ready to respond to the many calls coming from all parts of the world. This means that all parents who love this precious truth, their dear children's souls, and the souls of others will do everything in their power to send their children to a Christian school, where they may be fitted to be witnesses for the King of kings. It means that every minister, every elder, every church, and every worker, will spare no pains in continually encouraging the young to enter the field of the Master's work through the gateway of preparation—the college. When the Master comes He will require the usury of our talents, and only those who have not permitted them to lie hid, will hear the wel-

come "Well done." Realizing this great need the Board and workers of Healdsburg College are sparing no pains nor effort to make this a training-school, worthy to fit every student for the work to which the Lord is calling him. It is sincerely hoped that every one who desires a necessary preparation will spare no pains to attend the college the coming year. May the tender spirit of our Father touch every young heart with the desire of service, and may each one say, "Lord, here am I, send me." We will say again, parents send your children, and children come on, and we will do all we can to assist you in preparing for the great work that lies beyond.

The writer will be very glad to correspond with those who desire help or encouragement. All who desire information regarding the school, its work, and how they may attend, should address the undersigned. I trust that every one who loves the Lord will pray for the success and efficiency of the school during the coming year.

E. D. Sharpe.

fied laborers; and to meet these calls the College has courses of study adapted for the preparation of ministers, Bible-workers, teachers, business managers, nurses, and canvassers. Thorough instruction also will be given on the organ and piano, in singing and voice culture, and for those who wish to prepare for a medical course.

God is calling in these days for volunteers to enlist under the banner of the Cross until the war is over. Who will respond, "Here am I, send me," and enter our training schools to receive a drill for effective service?

We are looking especially for men and women of experience and mature judgment, and such will be allowed to select the studies they most need. Younger students will be welcomed, and they will find work adapted to their wants, no matter in what grade they belong.

For calendar and further information, address Walla Walla College, College Place, Wash.

C. C. Lewis,
President.

chanics, farmers, etc., so that every branch of the cause could draw according to its needs. To secure this, the children must be taught first of all the Word of God. The greater part of human teaching in the sciences and in literature must be sifted, and that which is sound must be placed in its proper relation, and the child's mind fortified by being taught how to discriminate, taking his stand always on the Word of God. In a word, the child should be directed in building a sturdy physical, mental, and spiritual being capable of manifesting the excellency of God's character through grace.

Unfortunately, many parents never had such training and can not give it. Some who have are hindered by circumstances so the church-school must come in to supply the need. This training will reach a higher development in the more advanced schools, but the minds of the children must be given the correct mould in the church-schools. This suggests the necessity of a high standard of qualification for the teacher.

To the thoughtful mind it must appear that the influence of the consecrated teacher is immeasurable, reaching out through the future life of the child, and affecting all his relations and work. Much has been written and said on this subject, but it is inexhaustible. For the sake of brevity we anticipate the question: "What is being done to supply as far as is possible, teachers who will grasp the needs and apply themselves to the task?" We reply, so far as the California Conference is concerned, the most painstaking efforts are being made on the part of the church-school superintendent, the instructors in the summer-school, the college faculty, and the conference committee. And these efforts are being responded to by the teachers in a way that gives promise of success. As I watched the various classes and listened to the recitations and witnessed the deep interest of the class, I felt that all were endeavoring to cooperate with the Spirit of God. I wish to appeal to our people to add

Opening of Walla Walla College

The fall term of Walla Walla College begins Wednesday, September 30, four weeks later than last year in order to give students more time to labor in the field.

It is our expectation to cover as much ground in our studies during the school year of eight months as we have formerly done in nine months; hence it is important that every student be present the first day. From September 27 to October 2, the College team will convey students and their baggage free from the depots to the Home. After that a uniform charge of fifty cents will be made for each passenger with baggage. Students should notify C. M. Christiansen, College Place, Wash., on what train they expect to arrive.

The prospect is good for a large attendance of earnest students. There are calls from all departments of the Lord's work for consecrated, sturdy, well-quali-

Educational Work

It was my privilege to spend a short time recently, in the teachers' summer school at Healdsburg, and it was a means of grace to me in that it refreshed my spirit and quickened my zeal in the interest of church-school work. Clearer ideas were suggested of its possible influence upon the different branches of our work as a people. There can be no doubt of the divine origin of this movement. When viewed in its various relations, its importance increases so much in my mind that it takes a leading place among the different branches of our work.

Our families should be a source of supply to the cause for men and women who are taught in the ways of God to understand the principles of righteousness and be able to apply their faculties in meeting the responsibilities that come to Seventh-day Adventist Christians. From these should come Christian ministers, physicians, teachers, me-

their influence in every possible way to this work.

If every one could spend a little time in visiting the school and college it would be profitable. If there is anything going wrong or any difficulty in the work, all are quick to hear of it, but little is heard of the self-sacrificing efforts made by those in charge. Shall we not foster and build up this very important agency in the cause, rather than criticize and discourage? Work together to correct mistakes, and make it efficient, and God's blessing will be manifest.

D. T. Fero.

was held in the Portland church. Papers were read by the church-school teachers. These papers were well prepared and showed that our teachers in the Northwest have caught the inspiration of the hour, and have the spirit of the educational phase of the message.

At the close of the institute the teachers were granted certificates from their respective conferences signed by the president of the conference and the educational secretary.

F. S. Bunch,
Educational Secretary, W. Oregon
and W. Washington Conferences.

The Portland Educational Institute

According to appointment, the church-school teachers of the Western Oregon and the Western Washington Conferences met at Mt. Tabor, Wednesday, June 24. There was delay in getting tents from the Salem camp-ground, and our work was somewhat hindered by a difficulty in getting lumber. Because of these hindrances class work was not begun till Friday. Mrs. C. C. Lewis then organized her classes in the study of the new books, "Education" and "Living Fountains." On Friday evening Elder Burg began his instruction in Bible doctrines. On the following Sunday a class in Bible nature study was organized by Dr. Carey, and classes in the review studies by the writer.

From the beginning the presence of the Lord was with us in every study and recitation.

During the latter part of the institute Professor Lewis was with us, and spent an hour each day instructing the teachers in the principles of education, and school organization and government.

Professor Cady was with us two or three days near the close. His instruction together with that of Elder Stewart, showed quite clearly the urgent need of having our schools where our children can be educated, not "according to the course of this world," but in the fear and admonition of the Lord.

On the last Sabbath of the institute an educational convention

The Fall Term of Emmanuel Missionary College

The fall term of Emmanuel Missionary College, the training-school of the Lake Union Conference, opens October 21, 1903. This school coordinates the physical, the intellectual, and the spiritual in education. It is a training-school preparing men and women for active service in the cause of Christ. This is a practical way of hastening the evangelization of the world which prepares the way for the coming of Christ. There is a definite place somewhere for every Christian and God holds each one responsible not for what he does, but for what he might have done had he improved every opportunity. The training-school helps the young man or woman to recognize his call to service and fits him to fill that call more acceptably than he otherwise could.

The fall announcement is sent free by addressing E. A. Sutherland, Berrien Springs, Mich.

Does It Pay?

Does it pay to put forth extra efforts and have our children educated for service in God's harvest field?

Is there any satisfaction in seeing them carrying the word of life to those who are without God in the world?

Is there any joy in contemplating that within the near future there will be a great family re-

union in the heavenly courts, and that all the redeemed will be there, and our children also, if all are faithful to Christ?

Does it pay to give our children that instruction which will lead them to choose the service of God instead of the allurements of this world which are but for a season?

Yes, brethren, it pays. You may not see so many dollars here in this life as a result of your labor, but you will see on the other shore the souls of men who have been rescued from the jaws of death. You will see ceaseless ages rolling by in which to offer to your loving Saviour the praise and honor which mortal tongue can not describe.

You will even have the satisfaction of realizing that the effort, the cares, the perplexities on this earth were far beneath, yea, not worthy to be compared with the joy and satisfaction of being counted among the redeemed who will ever inhabit the earth made new.

Hence, let us put forth the efforts to give our children the best opportunities to become efficient co-laborers of our Lord and Saviour. And where shall we send them?—To our schools and colleges.

Important Notice

Healdsburg College will commence its fall session on Wednesday, Sept. 30, 1903. Parents and students should begin to make their plans now so the students may reach Healdsburg the day before school begins. The prospects for a successful school year are very bright. The board has labored earnestly to provide skilled, successful teachers, and only the very best work will be done both in the collegiate and industrial departments.

Some necessary improvements are now being made in the school building and in the home. The rooms are being papered and other needed facilities provided.

Parents, send us your children, and have them educated to become workers in the Master's cause.

Write for a calendar giving full information. H. G. Lucas,

Secretary.

MEDICAL MISSIONARY

The San Francisco Dispensary

The work of this dispensary continues to be carried on successfully. Recently the annual meeting of the San Francisco Medical Missionary and Benevolent Association was held in the Laguna Street church, when a report was presented of the work being accomplished. Dr. Brighthouse, in her report, stated that during the nine months, between the first of November, 1902, and the first of August, 1903, no fewer than 629 treatments were given. Of this number 237 were entirely free. The dispensary aims to give treatments to the sick poor, and many who come are so poor that street-car fare is quite an item. However, the majority of those helped are able to contribute a little to the support of the work, and during the period above mentioned the receipts from patients amounted to \$155.10. The amount received from pledges came to \$49.60, so that the total income was \$204.70.

The expenditures during the nine months embraced the following items: Gas, \$48.85; water, \$15.60; electricity, \$21.40; laundry \$27.45; furniture and supplies, \$36.55; and plumbing, \$13.00. This gives a total of \$183.40, leaving a balance on hand of \$21.30. More than one hundred dollars yet remains unpaid on pledges, and the work would be greatly benefitted if these unpaid sums could be handed to the treasurer. Hitherto the water used in giving treatment has been heated by gas, but since the cost of gas has been increased other means must be employed. Hence, cash on unpaid pledges would be welcome now. When the dispensary was opened, the doctors' office was but partially equipped and fitted up, and as funds have been available, other articles of furniture and equipment have been added; still, much remains to be put in.

The work of the dispensary has exceeded our anticipations. We ex-

pected that it would be some time before the work would become familiar to those for whom it was established; but already a goodly number of patients have availed themselves of its benefits. Besides the treatments given in the dispensary itself, considerable outside work has been done by the visiting nurse. She reports many helpful and encouraging visits to patients unable to leave their homes, and she has had many opportunities to tell these sufferers about the Great Physician, so that her visits have been productive of other good than the merely physical.

For considerable time, a class in theoretical and practical hydrotherapy has met in the dispensary rooms, and with the aid of the facilities at hand, excellent progress has been made. Dr. Kellogg's text-book has been studied, and the medical students and others who have gathered week by week to study this method of treating the sick have derived much benefit from this class. A new class begins work the first Sunday in October.

Another feature of the work of the dispensary is the Thursday afternoon lecture by Dr. Brighthouse to the members of the Christian help band. They meet every week in the rear of the church, and from 1 to 5 P. M. spend the time in missionary needlework, while they receive instruction from the doctor on health topics and hygienic principles. Thus they are materially helped to qualify for assistance in giving treatments at home and in the dispensary. The Christian help band have been making very encouraging progress, and their work is one of the leading features of the applied Christianity for which the Laguna Street church stands.

The new board of directors of the Association consists of the following persons: A. S. Kellogg, Dr. R. A. Buchanan, W. S. Sadler, E. E. Parlin, Dr. F. T. Lamb, Dr. A. J. Sanderson, Dr. H. E. Brighthouse, and E. E. Otterbeck.

In the "Medical Missionary" for July last, there appeared an illus-

trated article describing the Laguna Street dispensary.

H. W. Rose.

MISSIONARY WORK

Noble deeds are held in honor, but the wide world sorely needs
Hearts of patience, to unravel this, the worth of common deeds.
—Stedman.

THE BOOK WORK

California Conference

Report for Two Weeks Ending Sept. 18, 1903

| BIBLE-READINGS | | | |
|------------------------|------|------|----------|
| Name. | Hrs. | Ord. | Value. |
| D. V. Barnes..... | 64 | 4 | \$ 8 00 |
| Mrs. A. L. Sharpe..... | 8 | 8 | 16 75 |
| GREAT CONTROVERSY | | | |
| Ida Williams..... | 6 | 2 | 5 25 |
| Daisy Neston..... | 4 | 2 | 11 25 |
| Chas. W. Peter..... | 2 | 2 | 6 50 |
| Sebe Ellyson..... | 8 | 8 | 16 00 |
| HOME HAND-BOOK | | | |
| Harry Lewis..... | 6 | 4 | 19 00 |
| W. D. Workman..... | 6 | 6 | 29 50 |
| J. A. L. Derby..... | 30 | 16 | 93 75 |
| LADIES' GUIDE | | | |
| K. L. Winkler..... | 18 | 2 | 7 75 |
| Martha Higley..... | 3 | 3 | 11 00 |
| MARVEL OF NATIONS | | | |
| W. D. Workman..... | 70 | 88 | 133 50 |
| Chas. W. Peter..... | 5 | 5 | 7 50 |
| MAN THE MASTERPIECE | | | |
| W. D. Workman..... | 26 | 26 | 94 50 |
| Total..... | 178 | 178 | \$460 25 |
| Miscellaneous Sales.. | ... | ... | 137 00 |

Western Oregon Conference

For the Two Weeks Ending Sept. 4, 1903

| BIBLE-READINGS | | | |
|--------------------------|------|------|---------|
| Name. | Hrs. | Ord. | Value. |
| B. G. Booth..... | 30 | 2 | \$5 50 |
| MARVEL OF NATIONS | | | |
| C. W. Gibson..... | 23 | 1 | 1 25 |
| GREAT CONTROVERSY | | | |
| C. H. Rickabaugh..... | 27 | 1 | 3 00 |
| HOME HAND-BOOK | | | |
| F. W. Diederichs..... | ... | ... | 32 75 |
| Total..... | 4 | 4 | \$42 50 |
| Miscellaneous Sales..... | ... | ... | 57 85 |

Upper Columbia Conference

For the Two Weeks Ending Aug. 28, 1903

| HEALTH BOOKS | | | |
|--------------------------|------|------|----------|
| Name. | Hrs. | Ord. | Value. |
| H. W. Buell..... | 48 | 20 | \$74 00 |
| C. E. Starr..... | 30 | 6 | 20 00 |
| G. S. Garner..... | 52 | 8 | 40 75 |
| C. Holm..... | 22 | 9 | 23 00 |
| Mrs. J. L. Holm..... | 11 | 11 | 41 50 |
| A. D. Guthrie..... | 110 | 69 | 378 50 |
| Total..... | 273 | 123 | \$577 75 |
| Miscellaneous Sales..... | ... | ... | 56 45 |

What Our Canvassers Say

(Concluded)

Sister Ida Mae Williams, who is working with Sister Nesten, reports, under date of the fifteenth, twelve and a half hours' work, six orders for "Great Controversy," \$5.50 worth of helps sold, or a total valuation of \$23.50. Sister Williams is also a beginner. The week before her report showed nineteen hours' work, six orders for "Great Controversy," \$8.35 worth of helps sold, or a total valuation of \$25.60.

Brother Albert Edison, one of the students from Healdsburg College, reports, under date of the fifteenth, twenty hours' work, twenty-eight exhibitions, five orders for "Great Controversy," and \$1.60 worth of helps sold, or a total valuation of \$16.60.

A letter from Brother George S. Benton, dated the eighth inst., shows that during the week he worked twenty-seven hours, made forty-two exhibitions, took seven orders for "Great Controversy," sold \$13.95 worth of helps, making a total retail valuation of \$37.20 worth of publications sold. He says: "Last week we worked (Brother Leininger and I) the road from Eureka up to Crescent City. It is very thinly settled above Trinidad. In some places the houses are fifteen to twenty miles apart. It rained Wednesday forenoon, so I haven't put in many hours' work this week. We are at present in ———. The saloon is the only business that is flourishing here. There are about fourteen of them along in a row, besides others. We are having some blessed experiences in the work. The Lord has certainly given us the few orders we have taken, for without Him our work would be a total failure. We can see His guiding hand from day to day, and are indeed thankful that He has called us to have a part in His work."

Sister M. G. Cady, wife of Prof. M. E. Cady, is leader of one of our companies. She is canvassing for Sister White's

latest work, "Education." In seven hours she took seven orders, making sixteen exhibitions, a total valuation of \$8.75. As leader of a company, Sister Cady can not, of course, put in as many hours as do the other members of the company. She writes: "Another week has passed, and our company is still of good courage. . . . I am enjoying my work, and do not find it very difficult to sell the books. Nearly all of the teachers, however, are out of town, but I shall work with them when they return in September. We were interested in the reports from the other companies in the field."

Brother G. E. Johnson took forty-four orders for "Education" in fifty-seven hours, making ninety exhibitions, and selling \$20.15 worth of helps.

Sister Myrtle Blake is canvassing for "Education." During the week ending the seventh inst., she took thirty-five orders and sold \$8.00 worth of helps, a total valuation of \$31.25. She writes: "I am greatly encouraged with the success I have met with this week. It is my first week. I am working for a scholarship, and hope to make the required amount. I am canvassing for 'Education' and for A. T. Jones' book 'The Bible in Education.' I am trusting in the Lord to help me secure my tuition."

Brother D. V. Barnes, of Healdsburg College, is also at work earning a free scholarship. He is canvassing for "Bible Readings." Brother W. B. Findley is canvassing for "Bible Readings." Up to the fifteenth inst. he had taken in all \$282 worth of orders. When hard pinched for means, and to earn some money until delivery time, he works at barbering. He is of good courage, and, of course, has already taken more than enough orders to secure his free scholarship, providing all are delivered.

These are fair samples of the work being accomplished by our canvassers. Several additional applications for territory have come in of late. The tide seems to be setting in toward the canvass-

ing work. Who will be the next person to enter the field and scatter the precious "silent messengers"? Write us for information regarding territory, books, prices, etc. Our district canvassing agent, Brother S. C. Osborne, Lytton, Cal., will be pleased to answer any inquiries concerning the details of canvassing, etc. And, should four or five persons from the same district decide to start out, Brother Osborne will be pleased to give them a special drill on the spot, and will also accompany them to their field and help them in getting started in the work.

A. J. Bourdeau,
Sec.-Treas. Cal. Tract Soc.

Not Lost Time

The disciples were not losing time when they sat down beside their Master, and held quiet converse with Him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding-times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading, and of secret prayer. The very act of sitting down quietly with our crucified Redeemer at His table of love has its significance.—Theodore L. Cuyler, D. D.

"Life is made of days and is itself a day. Whether it is a summer or a winter day depends upon its angle with respect to the Sun of Righteousness. If we fear His light, our natures become cold and sterile. Whoso spends life's morning with God shall walk in sunshine, strength, and safety through life's noon, and shall find the evening glorious with promises written on the clouds and full of rest and peace."

Christ never told His disciples to stay at home and wait for sinners to come to them.

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Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

The Oakland, Cal., church-school opened September 14. The teachers are Prof. C. H. Hinchey, Miss Ferguson, and Miss Hale.

Elder A. J. Howard, president of the Arizona Conference, was an attendant for a few days at the Los Angeles camp-meeting.

After the close of the educational convention at Healdsburg, September 28, Elder A. T. Jones will go to Battle Creek, Mich., to connect with the faculty of the American Medical Missionary College.

Among the many publications that have been issued during recent years there is none of them of more value than the work written by Mrs. E. G. White, entitled "Education." Send to your missionary secretary for a descriptive circular of this important book.

The new address of the office of the General Conference is 222 North Capitol Street, Washington, D. C. At this office the "Review and Herald" and the "Youth's Instructor" are published.

Fernando College, at Fernando, Cal., began its second year's work September 9, with an enrolment of students much in excess of that of last year. The faculty consists of H. E. Giddings, Mrs. H. E. Giddings, R. S. Owen, Miss Myrtle Harris, Miss Marie Barber, Mrs. Frances Ireland-Cameron, H. M. Millard, and C. T. Adams.

Two important announcements which were received after our last issue was printed will be found in the educational department. We ask for them a careful reading, and we trust extra efforts will be made by our brethren in each school district to give their children the preparation they need for service in the Master's vineyard.

The California Conference is planning for a camp-meeting to be held October 9-18, at Marysville, Yuba County. This gathering will be for the benefit of our brethren living in Sacramento, Yolo, and El Dorado Counties and all of the Sacramento Valley to the north.

Orders for tents should be placed with and further information concerning the meeting may be obtained from Elder C. N. Martin, Chico, Butte County, California.

Elder C. E. Leland is laboring at Reno, Nev.

Ten cents a week is not a very large sum of money to contribute to any worthy enterprise, and yet if every Seventh-day Adventist in the Pacific Union Conference will dedicate this amount weekly to the cause of missions, the total contribution for twelve months will exceed \$50,000, which is a much larger sum than is now being raised by the brethren in this field for the work of carrying the message to the regions beyond. It will require systematic work on the part of each believer, and yet, when we compare our small gift with the great price which our Father paid to redeem mankind from sin, our contribution is insignificant.

A sister desires to find a home for her niece and nephew, orphan children, whose ages are five and nine years respectively. She can pay something toward their support, and also clothe them, but she is unable to provide for the full rates usually charged for board and room. Any who are interested in lending a helping hand to the needy are invited to write for further particulars to Miss Sophie Olson, 1730 Jackson Street, San Francisco, Cal.

Fifteen yearly subscriptions for the "Recorder" were gathered at the Whatcom, Wash., camp-meeting.

Vigorous Vegetarians

The editor of the "Pacific Health Journal" desires good photographs of vigorous vegetarians any age from twelve to one hundred or more, with short sketch of life, e.g., age, height, weight, condition as to strength, digestion, amount of work accomplished daily, etc. How long a vegetarian? Do you eat eggs, milk, or other animal products, tea or coffee? Number of meals a day, has your health improved since you began this diet. Photographs will be returned if request with name and address is written on back. Please send photographs and sketches to G. H. Heald, M. D., Sanitarium, Cal. Do not send photographs which are indistinct. They should be clear cut.

Utah Notice

The Utah Conference of Seventh-day Adventists will hold its second annual meeting at Salt Lake City, October 2 to 11, for the purpose of electing officers for the coming year, and transacting such other business as may properly be considered by this body.

As the Mormon people hold their semi-annual state conference within the limit of this date, there will be half-rates on all the roads throughout the state. Elder W. T. Knox, and perhaps other efficient outside help, will be in attendance at this meeting. We trust all of our people in the state are planning to come and remain through the entire session.

W. A. Alway,
President Utah Conf.

Wanted—Tailoress; two experienced pantaloons makers (one finisher and one machine operator). Steady work and good pay. Can keep Sabbath. G. F. Rusch, 224½ Washington Street, room 10, Portland, Ore.