

# PACIFIC UNION RECORDER

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

VOL. 4

OAKLAND, CAL., OCTOBER 6, 1904

NO. 10

## THE CHURCH

### For Every Day

"DO ANY hearts beat faster,  
Do any faces brighten,  
To hear your footsteps on the stair,  
To meet you, greet you, anywhere?  
Are you so like the Master  
Dark shadows to enlighten?  
"Are any happier to-day  
Through words that they have heard you  
say?  
Life were never worth the living  
If no one were the better  
For having met you on the way  
And known the sunshine of your stay."  
—Selected.

### Our Great Need

The knowledge of God that works transformation of character is our great need. If we fulfil His purpose, there must be in our lives a revelation of God that shall correspond to the teaching of His Word.

The experience of Enoch and of John the Baptist represents what ours should be. Far more than we do, we need to study the lives of these men,—he who was translated to heaven without seeing death, and he who, before Christ's first advent, was called to prepare the way of the Lord, to make His paths straight.

Of Enoch it is written that he lived sixty-five years and begat a son; after that he walked with God three hundred years. During those earlier years, Enoch had loved and feared God, and had kept His commandments. But after the birth of his first son, he reached a higher

experience; he was drawn into closer relationship with God. As he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to man in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night. With all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.

Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had, in the world, a work to do for God. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of God.

His faith waxed stronger, his love became more ardent, with the lapse of centuries. To him prayer was as the breath of the soul. He lived in the atmosphere of heaven.

As the scenes of the future were opened to his view, Enoch became a preacher of righteousness, bearing God's message to all who would hear the words of warning. In the land where Cain had sought to flee from the divine presence, the prophet of God made known the wonderful scenes that had passed before his vision. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to exe-

cute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds."

The power of God that wrought with His servant was felt by those who heard. Some gave heed to the warning, and renounced their sins; but the multitudes mocked at the solemn message. The servants of God are to bear a similar message to the world in the last days, and it will also be received with unbelief and mockery.

As year after year passed, deeper and deeper grew the tide of human guilt, darker and darker gathered the clouds of divine judgment. Yet Enoch, the witness of faith, held on his way, warning, pleading, and teaching, striving to turn back the tide of guilt, and to stay the bolts of vengeance.

The men of that generation mocked the folly of him who sought not to gather gold or silver, or to build up possessions here. But Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light.

"Blessed are the pure in heart; for they shall see God." For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to

Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city,—the first from among men to enter there.

By faith Enoch "was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God."

To such communion God is calling us. As was Enoch's must be their holiness of character who shall be redeemed from among men at the Lord's second coming.

John the Baptist, in his desert life, was taught of God. He studied the revelations of God in nature. Under the guiding of the divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision.

He looked upon the King in His beauty, and self was lost sight of. He beheld the Majesty of holiness, and knew himself to be inefficient and unworthy. It was God's message that he was to declare. It was in God's power and His righteousness that he was to stand. He was ready to go forth as heaven's messenger, unawed by the human, because he had looked upon the Divine. He could stand fearless in the presence of earthly monarchs, because with trembling he had bowed before the King of kings.

With no elaborate arguments or fine-spun theories did John declare his message. Startling and stern, yet full of hope, his voice was heard from the wilderness, "Repent ye; for the kingdom of heaven is at hand." With a new, strange power it moved the people. The whole nation was stirred. Multitudes flocked to the wilderness.

Unlearned peasants and fishermen from the surrounding country; the Roman soldiers from the barracks of Herod; chieftains with their swords at their sides, ready to put down anything that might savor of rebellion; the avaricious tax-gatherers from their toll-

booths; and from the Sanhedrin the phylacteried priests,—all listened as if spell-bound; and all, even the Pharisee, and the Sadducee, the cold, unimpressible scoffer, went away with the sneer silenced, and cut to the heart with a sense of their sins. Herod in his palace heard the message, and the proud, sin-hardened ruler trembled at the call to repentance.

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; repent ye; for the kingdom of heaven is at hand." As a people who believe in Christ's soon appearing, we have a message to bear,—*"Prepare to meet thy God."* Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's Word. And our work in this age must be done as faithfully.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self.

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new Teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled.

He must increase, but I must decrease."

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of life.

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with Him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy places, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The soul of the prophet, emptied of self, was filled with the light of the Divine. In words that were almost a counterpart of the words of Christ Himself, he bore witness to the Saviour's glory. He that cometh from above," he said, "is above all; he that is of the earth is earthly, and speaketh of the earth. He that cometh from above is above all. . . . For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him."

In this glory of Christ all His followers are to share. The Saviour could say, "I seek not Mine own will, but the will of the Father which hath sent Me." "And," declared John, "the Father giveth not the Spirit by measure unto Him." So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the

Holy Spirit is given without measure. In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in Him."

Ellen G. White.

### A Great Forward Movement

No doubt nearly all the readers of the "Recorder" believe that we are living in the closing scenes of the earth's history; that we have already entered the time of trouble, and are rapidly nearing the close of human probation. We will also agree that all about us there are many people just as sincere and honest as we are, who never yet have had the present truth brought to their doors, who never yet have had the Third Angel's Message explained to them, and who know but little about us as a people, and our faith. Just ahead of us is the reading season of the year. Soon the harvest will be gathered, the long evenings will come, people will relax somewhat from the labors of the summer, and now is our time to do missionary work among them.

At the recent General Conference council, held at College View, Neb., September 15-25, it was unanimously voted that a mighty missionary movement be inaugurated this fall and winter, and an earnest call is made to all conference officers, ministers, workers in all departments, and our people everywhere, to line up for service. Nothing awakened in the above mentioned council such enthusiasm as the great missionary campaign of this fall and winter. Everybody seems eager to enter into it as soon as proper literature can be made ready. The following plan of action was passed by a unanimous vote of the council, and we are sure all our people on the coast will be deeply interested in the same:—

"1. We recommend that a mighty missionary campaign be inaugurated this fall, which shall know no cessation until this Gospel of the kingdom is carried to every nation, tongue, and people, and that such varied and effective plans be developed in every confer-

ence and church as will assign a specific place in this movement to every man, woman, and child among us.

#### "OUTLINE OF THE PLAN

"2. This campaign to be introduced in the following manner:—

"(a) By devoting the month of November principally to the circulation of periodicals and tracts, and the month of December to the sale of 'Object Lessons,' 'Story of Joseph,' and such other literature as may be adapted to the development of interests already created.

"(b) That missionary conventions of all our churches everywhere be held on Sabbath, October 29, and Sabbath, November 26. On the first Sabbath, October 29, the following topics would be considered:—

"A Call to Service, Mrs. E. G. White; Continuance in Well-doing, A. G. Daniells; Best Ways of Using Periodicals and Tracts, various writers; Our Young People, Their Privileges and Responsibilities, M. E. Kern.

"In the second convention, Sabbath, November 26, consideration would be given to the following topics:—

"Dedicated Literature, W. C. White; The Development of House-to-House Workers, H. H. Hall; Mission of Our Large Books, E. R. Palmer; Family Bible Studies and How to Conduct Them, S. N. Haskell.

"3. The readings and a suggestive program, together with detailed plans for the campaign to be published in the 'Review;' and, in order that this essential information and the valuable instruction and interesting reports from the worldwide field which this paper contains may be studied by all our people,

"We recommend that during the month of October, the librarians, church elders, and conference laborers, seek to place it in the home of every Sabbath-keeper.

#### "FOLLOW-UP WORK

"4. To make this movement most effective and economical,

"We recommend that special attention be given to the work of following up every effort made by

securing yearly subscriptions to our periodicals, holding family Bible studies, making missionary visits, etc.

#### "MISSIONARY CAMPAIGN SUPPLIES

"5. That the periodicals to be given particular prominence be the Third Angel's Message Series of the 'Signs of the Times,' the special signs number of the 'Southern Watchman,' and such special issues of 'Life and Health,' and our foreign papers as may be announced later.

"6. Among the tracts, the use of which we would suggest, are 'The Last Generation Message,' 'Heralds of His Coming,' 'Waymarks to the Holy City,' 'Who Changed the Sabbath?' 'Family Bible Teacher,' and the new envelope series of the Religious Liberty leaflets.

"7. We suggest the following books as being particularly appropriate in this movement, as they may be used anywhere and at any time without consultation with the canvassing agent: 'Object Lessons,' 'Story of Joseph,' 'Education,' 'Mount of Blessing,' 'Things Foretold,' 'Cobblestones,' 'Thoughts on Daniel' (paper), 'Thoughts on The Revelation' (paper), 'Great Nations of To-day,' 'Little Folks' Bible Nature,' 'Sunshine at Home' in foreign languages, 'Steps to Christ,' and 'Power for Witnessing.'

#### "ORGANIZATION

"8. The president, missionary secretary, conference agent, and superintendent of young people's work to be recognized as a committee in each conference to direct this campaign; but, in view of the necessity of immediate action, we urge each church elder and librarian to begin this work at once."

And now, brethren, October 29, the date of the first missionary convention, will soon be here, and we have no time to lose. Will not all conference officers and workers, church elders, managers of our institutions, and all who occupy responsible positions among the people, begin at once to plan for this mighty forward movement this fall and winter? The success that will attend the work will depend largely

on the thought, time, and organization which the officers of our conferences give to this movement. Brethren, shall we not make the four months, November, December, January, and February, distinctly missionary months, and, from house to house, and from village to village, search out the people as never before? God surely will bless such a campaign, if it is entered upon with consecration, zeal, and energy, and carefully followed up. Now is the time to act, as the days are fast passing. Watch our publications for more details of this great campaign. May God bless each one as he goes forth to the battle.

W. B. White.

## THE FIELD

**Notes from the General Conference Council, College View, Neb., September 15-25.**

The next General Conference will be held at Washington, D. C., May 11-30, 1905. Tents for the occasion will be furnished by nearby conferences, and the sessions will be held in a large pavilion. An effort will be made at this time to bring our work and message before the citizens of Washington. A large delegation is expected from both the home and foreign fields.

The week of prayer has been appointed for December 10-17. The writers who will prepare the daily readings are Mrs. E. G. White, A. G. Daniells, W. A. Spicer, E. W. Farnsworth, S. N. Haskell, W. W. Prescott and E. T. Russell. The annual Christmas offering will be taken up the last Sabbath, or December 17. A large offering is especially desired this year, that the grand openings for the work in all lands may be speedily responded to by us. Let us pray for a revival in all our churches at this time.

Our forces in foreign lands will be greatly strengthened next year, and new fields, such as Burmah, Philippine Islands, Cuba, and other fields not yet opened, will be en-

tered. Appropriations to nearly all foreign lands are reasonably increased, and may the Lord give His people liberal hearts that our funds may be adequate to meet the opening providences of God in distant fields.

Sister E. G. White has spoken before the assembly a number of times with clearness and power. She returns to Battle Creek from the council for a week or two, then will come to the Pacific Coast for the winter.

The description given by Elder L. R. Conradi of the opening work in Europe and the Oriental countries has been interesting indeed. The Lord is certainly working marvelously for the work in those lands.

The silent, persistent activity of the foes to religious liberty calls for renewed consecration on our part to the principles of separation of church and state. The president and secretary of the religious liberty department will hereafter give their time to this work, and a monthly paper will soon be published in the interest of these principles.

The first Sabbath in November has been set apart as a day when a collection shall be taken in all the churches for the struggling colored work in the South. Let us all remember it.

All kinds of weather has prevailed since the conference, from burning hot to freezing cold, and from soft zephyrs to the typical high winds of the plains.

W. B. White.

### CALIFORNIA

**To the Members of the California Conference Committee, Conference Employees, and Church Officers**

You are doubtless aware of the plans that are being laid for a missionary campaign this fall, and I trust you are planning to take an active part in this work. This you

can best do, no doubt, by laying out definitely the plan of campaign before all those you may be able to reach, and then co-operating heartily with them to carry it to success.

A series of four special numbers of the "Signs of the Times" will be issued to take the place of the four regular numbers for November, each to have a cover and to be filled with short articles on "Present Truth." These articles will give the definite message for this time, on such subjects as "The Coming of the Lord," "The Judgment," "The Sanctuary," "The Sabbath," etc. Each paper will contain articles complete in themselves, yet there will be a connecting link uniting the four issues in such a way as to make it desirable for one who reads the first paper to read the four, and, by so doing, he will have presented before him quite a full presentation of matter on "Present Truth."

"The Signs of the Times" has done a grand work in the past as our pioneer paper, and, as a result of its circulation, many are to-day rejoicing in the truth. If there ever was a time when the world needed the truth that the "Signs" contains, it is now. If there was ever a time when our people needed the blessing that is found only in active work in carrying the message to those who know it not, it is this present time. We talk of the spirit manifested in the '44 movement, and we believe it will return when the activity and the sacrifice of that time are seen among us.

Let all conference employees and church officers lay plans whereby the work of this campaign may be fully accomplished, each in his own district. Shall we not all, officers and lay members, do our very best to awaken an interest in this work and message that shall continue to increase as the days go by?

For full particulars regarding this special fall campaign, watch the "Pacific Union Recorder" and "The Signs of the Times."

A. S. Kellogg,

Pres. California Conference.

"All my springs are in Thee."

### Modesto

We have closed our course of meetings at this place, after a continuance of over nine weeks. We have found the people of Modesto to be very kind and hospitable, and a goodly number of them have attended our meetings, and many have manifested a deep interest in the truths presented. Never before have we held meetings where such perfect order and quietness prevailed, and that, too, without any effort on our part. The bad boys usually in evidence where tent-meetings are held, were very conspicuously absent, and, while quite a number of young people were in attendance, they, without exception, gave respectful and interested attention. Our congregations were often quite cosmopolitan, composed of professors and non-professors, the rich and the poor, the illiterate and the learned, slaves to drink and tobacco—all gave attention to the words spoken. At the close of our last evening meeting, we asked all who believed that we had presented the truth according to the Word of God to stand, and almost the entire congregation of over fifty people arose to their feet. Twenty-one precious souls have promised to keep the Sabbath, and still others are studying "to see whether these things be so." We pray that they may see the light of truth and walk in it. Our Sabbath-school numbers over forty. The Holy Spirit came especially near the past two Sabbaths as we spoke of the sinner's need of the Gospel and the power of Christ to save from sin. Eleven came forward for prayers, and others asked for prayers. At our last Sabbath meeting we organized a church of twenty-seven members. Eight others expect to unite with us soon. After this service we repaired to the Tuolumne River near by, where six souls were buried with their Lord in baptism. Quite a large congregation gathered at the river and witnessed the service, while a heavy rain poured down. The lightning flashed and the thunder rolled, so that we were "all baptized in the cloud and in the sea." Several others have asked to be

baptized in the near future. We have been given the free use of a large hall, seated and lighted, in which to hold our Sabbath meeting and any other meetings we choose to appoint.

Truly the Lord has blessed us richly in presenting the truth in Modesto. And we pray He may continue to prosper this new church and that He may add to them "daily such as shall be saved."

C. M. Gardner,  
M. H. St. John.

### Fill the College

In traveling about during the past few weeks, I have observed, here and there, large vacant buildings, some plainly designed for hotels, others for store and office purposes, for machine shops, and such enterprises. For one reason and another, the undertakings have been unsuccessful, and these unused structures stand as reminders of failure.

Chief among the causes of ill fortune in these enterprises has been the boom, followed by a strong reaction or a panic. Unscrupulous men attach fictitious values to land or other stock in trade and seek their own aggrandizement by stimulating in others the ever-present desire for sudden and inordinate gain, by deceiving the unwary, and by misguiding the judgment of the more conservative. Some one or two make their fortune, more lose theirs, and the enterprise is abandoned, leaving a material monument of somebody's greed and of somebody's folly. Such procedures are usually based on selfishness, and come to an end when that selfishness is gratified.

But how is it with the work of God? Distributed here and there through the land are institutions that have been founded in holy zeal and unselfish sacrifice. The inspiration that gave rise to them proceeded from an honest, burning desire by their promoters to advance the interests of the sacred cause that they dearly loved, and to which they had consecrated both their possessions and their lives. And, thank God, not one of the struc-

tures thus built up in love and self-denial has fallen into disuse; not one of these enterprises promoted with earnest solicitude for the eternal welfare of others and for the glory of God has been abandoned.

Somebody's moneys and houses and lands are invested in them; some have given their all, and face the wolf of necessity daily; but none have amassed their fortunes at others' expense; and, praise the Lord, the institutions live on.

It is true that some of the investment has been used unadvisedly. Unwise management has sometimes involved avoidable expense and caused financial embarrassment. But who can say that a single mistake has ever been made from an evil motive? Who, in the light of his own conscience, can declare that any wrong course has been taken in the use of entrusted means in order to gratify selfish desires or to satisfy personal greed? Suppose such a case has been found now and then, has not every such one confessed his wrong and changed his course, or been separated from the work? Do we not expect to encounter some ravening wolves in sheep's clothing?

What, then, is the difference between worldly enterprises and those conducted by God's people? When a worldly undertaking shows unmistakable signs of weakening, those who have money invested pounce upon the remains, greedily grasp for their share of the spoils, and abandon the residue. When an enterprise of God's people is in distress, promoters invest more and others rally to their support, both frequently at great personal sacrifice, but all knowing that God's work will not fail in the earth, and that God Himself will compensate them many-fold from the savings bank of heaven.

How about Healdsburg College? Is it in distress? Is it in need? Or, rather, is the suffering cause of present truth in urgent need of the service that the college was established to render?

It is not the purpose of this article to call attention to financial needs as such. Much has been said

about these. Much has been given in the past to supply these directly. Something is being given now. Many are loyally doing all it is in their power to do, and a credit of souls is written in their account in the books of heaven.

But what is the highest form of endowment that the college can receive just now? It is the endowment of young men and young women whose hearts stir them to come up to the help of the Lord. While numbers are not always essential to success, the noblest way to supply the pressing needs of God's cause and to relieve the educational work of its financial perplexity is to fill the college. Fill it with the noble youth who cry for knowledge. Fill it with the sturdy young men who will bear the torch of truth to earth's most benighted peoples. Fill it with pious young women who will carry the Word of God to the homes of the people, and teach it around their hearths. Fill it with those in whose hearts the Lord has put it to teach, that they may join themselves to Peter's band and feed the lambs. Fill it with those who have compassion on the sick and long to lead them to the healing waters of Siloam. Fill it with those who may learn to write in a book the things it is necessary to record.

Can it be that these college buildings, which represent the very flesh and blood of the dauntless pioneers of God's cause on the Pacific Coast, shall stand empty, or even partly so? Shall unused facilities and unoccupied rooms echo the hollow sound of failure, and take their place in the category of vacant hotels in the open country that stand as a witness against the greed of unscrupulous men in a land boom? We are not sounding an alarm. We have no fear. But what we make bold to say is that God's cause should have a constant boom. Let there be no fluctuations, no relapses, no failure; for our Lord "shall not fail nor be discouraged till He have set judgment in the earth."

Then let us rally round the college and fill it to the full. Fathers and mothers whom God has blessed

with substance, where are you educating your children? Brethren and sisters who have been entrusted with means beyond your own temporal needs, where is your money invested? Do you know that we are acquainted with at least a dozen noble, tested young men and women whose hearts burn within them to do something for God, but who sense their lack of preparation? Can you invest your means where it will bring one-thousandth part of the returns that it will in these pious young people, who are destitute of resources?

If there are those who read this article who would regard it a privilege to assist worthy young people in fitting themselves for service, by gift or by loan, we pledge you before the Lord that we will use such means with the utmost care, and apply it with a zealous fear that we shall misuse a sacred offering. This is not a call for money to pay interest or debts, or to make improvements, but it is an earnest call to those whose hearts are loyal to God's truth, to come up to the help of the Lord against the mighty forces of evil, to fill the college with pious, intelligent youth, who shall go forth as men prepared for war and fill up the broken ranks of God's army of laborers.

"Pray ye therefore the Lord of the harvest, that He would send forth laborers into the harvest;" and to this end pray that the Spirit of God may stir up the hearts of men of means and of our noble youth to fill the college.

W. E. Howell.

## UTAH

### Provo City

This has, indeed, been a joyful summer of work for the Lord. Starting from Arizona the last of May, we arrived here the middle of June. We stopped at the camp-meeting in Oakland, where we were much refreshed by the presence of the Lord in the meetings. Surely the Lord was there, and many were caused to rejoice because of the infilling of His Spirit.

The 10th of August the Utah camp-meeting commenced here in Provo City. For weeks this church

and other churches had been praying daily that the Holy Spirit might be poured upon us. Not that we might experience some great flight of feeling, but that souls might be converted, and backsliders returned to the fold, and that we might be made strong to do the Master's work. The Lord heard our prayers, and answered them beyond our belief. O, that the Lord would increase our faith, so that we might expect greater things from Him! While some meetings seemed to be more marked by the presence of the Lord, yet His guiding hand was seen during all the encampment. Among the fifteen that were baptized we were rejoiced to see three for whom we had especially labored. September 4, we buried seven more dear souls in the watery grave. Others are interested, and we hope soon to see a few more join our little flock. We praise the Lord day by day for His goodness to the children of men. Pray for us, that we may faithfully labor in His vineyard.

C. D. M. Williams,  
Lena E. Williams.

September 23.

## WESTERN WASHINGTON

### Seattle

Our local camp-meetings for Western Washington are now in the past. The one at Ridgefield, August 25-31, was small, as was expected, but was a good meeting. The brethren who were present were strengthened and greatly encouraged, and felt well paid for their attendance. The burden of the work fell upon Elder Snyder largely, as the writer was attacked with la grippe, and Elder Martin was prevented from attending by the sickness of his wife. Many of our brethren in that section were threatened by a fire which was raging in the forests, and some were burned out, losing everything. Had it not been for this, the attendance would have been larger.

The northern meeting was held at Sedro Woolley, September 9-18. At this meeting we were disappointed in the small attendance of

our brethren, and, as preparations had been made for a large gathering, it fell quite heavily upon the conference, but we can truly say it was one of the best meetings we have ever had. The Spirit of the Lord was present from beginning to end, and all those who were present expressed themselves as having enjoyed a rich feast. Following this meeting was the dedication of the Mount Vernon school. These exercises lasted from Wednesday, September 21, to Sunday, September 25. A detailed report of these exercises will appear in the "Recorder" later. The prospects for this school are very encouraging. We would speak particularly of the spirit of co-operation on the part of our brethren. So many donated their services, in order to hasten the work of completion. The students, upon arriving, caught the same spirit, and are cheerfully taking hold to finish the work. The name of this school will henceforth be known as Forest Home Industrial Academy. Brother L. I. Stiles and his wife have charge of this school.

Some very promising young people have presented themselves for entrance, and we are looking forward to a rich harvest of souls as a result of the work of this school.

E. L. Stewart,  
President.

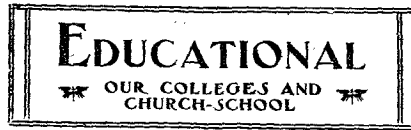
September 26.

"It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous."

"Can anyone say on any day that he has done his whole duty; that he has done all that he ought to have done; that he has uttered no hasty word, entertained no wrong thought, or passed no harsh judgment upon his fellow-man?"

Speak gently! 'tis a little thing,  
Dropped in the heart's deep well;  
The good, the joy, that it may bring,  
Eternity shall tell.

—G. W. Langford.



**A Maxim**

"He that knows not and knows not that he knows not is a fool; shun him.  
He that knows not and knows that he knows not is blind; lead him.  
He that knows and knows not that he knows is asleep; wake him.  
He that knows and knows that he knows is wise; follow him."

**Special Notice to Teachers.**

The course of study for church and intermediate schools which appeared in the "Recorder" of September 8 was not in a form that would make the plan of work in this course intelligible to our teachers. Accordingly, the course of study appeared again in the "Recorder" of September 29. It is thought that the course as it appears in this issue will be easily understood by all.

A list of the text-books and price of each has been prepared and sent out to teachers. This list can be secured by addressing your church-school superintendent. All text-books, supplementary books, and school supplies indicated in the course of study can be procured from the Pacific Press Publishing Company, Mountain View, Cal., or from its branch office at 285 Salmon Street, Portland, Ore., with the exception of the following: "Bible Lessons" Nos. 1, 2, and 3, and "The Bible and Nature Picture Set," Nos. 1 and 2, which should be ordered from Healdsburg College, Healdsburg, Cal., as these are being prepared by the Healdsburg College press. Order the United States history lessons, by Prof. F. S. Bunch, from Walla Walla College, College Place, Wash., as these lessons are being prepared by the Walla Walla College press on the instalment plan. Order "Lessons from the Life of Christ," and "Lessons from the Lives of the Apostles," by M. E. Kern, from Union College, College View, Neb., as they are being issued by the Union College press. All other books and helps, as stated above, may be secured by addressing the

Pacific Press Publishing Company,  
Mountain View, Cal.

M. E. Cady,  
Educational Secretary.

**Too Ready to Blame**

Are we not all too prone to blame? And in our blaming do we not bungle frequently with balances that are delicate beyond our understanding? Of course, every one knows that blame attaches to himself. But who is really qualified to pass censure upon, or attach blame to, another? Robert Burns sings a wise and humane strain. This song may be possible only to a man who has experience and sought honesty for a philosophy that would cover all the facts of that experience. He warns every daw-plucker away from a task possible only to Omniscience. Before we pass judgment on a fellow-being as frail as we are it will be well for us to remember his song:—

"One point must still be greatly dark,

The moving why they do it,  
And just as lamely can you mark,  
Perhaps, how much they rue it.  
Then at the balance let's be mute,  
We never can adjust it!

What's done we partly may compute,  
But know not what's resisted!"

But criticisms and blame, which generally are bad in themselves, eat like vitriol if we blame unjustly or overmuch. This allows an element that is brutal to enter into blame. There is a sense of the ferocity of a wild beast in him who will pour out invectives upon even the blameworthy, when it is too late to produce upon him any beneficial results.—Great Thoughts.

**Worrying**

We hope for this and hope for that, and feel we are aggrieved,  
Until we find some greater gift we looked not for received.

So what's the use to worry? We'll never get it straight.

The only thing that we can do, is to do our best and wait.

Yes, let us do our best and wait."

There is a solemn choice in life. Life and death, light and darkness, truth and lies, are set before us, to choose one or the other, and the choice of one involves the putting away of the other. And we must choose. That is one of the certainties of life.—Brooke.



# PACIFIC UNION RECORDER

PUBLISHED WEEKLY

By the

PACIFIC UNION CONFERENCE OF SEVENTH-  
DAY ADVENTISTS

1059 Castro St., Oakland, Cal.

Subscription Price, Fifty Cents a Year

Editorial Committee

J. J. IRELAND W. B. WHITE EDITH O. KING

Entered as Second-class Matter June 1, 1904, at  
the Post-office at Oakland, Cal., under the Act of  
Congress of March 3, 1899.

A teachers' council will be held at  
Healdsburg College October 5-19.

Brother A. L. Lingle reports  
that the church building at Ukiah,  
Cal., is in process of construction.

Elder H. J. Dirksen visited the  
German church located at Reisdig,  
in the British Columbia Confer-  
ence, immediately following the  
Vancouver camp-meeting.

Elder T. H. Watson and family  
returned on September 30 from  
the Vancouver camp-meeting to  
their field of labor at Port Simpson,  
British Columbia, among the Simp-  
son Indians. Their courage for  
the success of the work among the  
native races for whom they are  
working was never stronger.

The British Columbia Confer-  
ence, at its recent session, granted  
missionary credentials to one of our  
Indian brethren of the Simpson  
tribe. Some eight years ago this  
brother obtained a copy of "Bible  
Readings," and through it and  
other publications which he or-  
dered, gained an extensive know-  
ledge of the truth.

The British Columbia Confer-  
ence met at the appointed time,  
September 15, at Vancouver. The  
great distance between the churches,  
reaching from the borders of  
Alaska, on the north, to the United  
States boundary line, on the south,  
caused the attendance of delegates  
to be very small, yet each of the six

churches was represented. One of  
the pleasing features of this gath-  
ering was the reception of four  
churches into the conference, add-  
ing to its numbers forty-nine mem-  
bers.

Word was received from Elder  
W. B. White that he would not be  
able to attend this meeting, as he  
was called to another part of the  
field, and Elder H. W. Decker, of  
the Western Oregon Conference,  
came to assist in his stead. The  
words of council given by this serv-  
ant of the Lord were appreciated.

The report of the work among  
the Simpson Indians was most en-  
couraging. Testimonies written by  
the Indians themselves were read.

Elder J. L. Wilson was again  
elected president; secretary, Miss  
Isabel Reith; treasurer, British  
Columbia Tract Society; secretary  
of tract society, Mrs. M. M. Wil-  
son; executive committee, J. L.  
Wilson, T. H. Watson, Wm. Man-  
son, J. J. Dougan, W. C. Young.

Steps were taken at this meet-  
ing to free the ministry from all  
interests that would in any way im-  
pede the building up of the  
churches and the spiritual growth  
of the members. Resolutions were  
passed to dispose of the treatment  
rooms and restaurant. The school  
interests were looked after, and  
steps were taken to push them as  
far as possible with the available  
resources. The outside attendance  
was not large, on account of the  
cool evenings.

## Come, Let Us Celebrate Together

We are glad to report that we  
have sold that portion of our busi-  
ness which was exclusively com-  
mercial, and have moved into our  
new factory, built especially for our  
denominational work. In fact, we  
are celebrating the event. How are  
we doing it, you may ask. By  
originating and publishing the  
Third Angel's Message series of  
the "Signs of the Times," a series  
in which the leading features of  
this message are emphasized in a  
brief, readable manner; a series  
you can circulate among your  
friends and neighbors, as well as  
strangers, with the assurance that

if read and heeded it will bring  
to them a saving knowledge of the  
Gospel for to-day; a series of  
which one experienced worker  
says: "It ought to have a circula-  
tion of 600,000 copies easily."

Is not this a good way to cele-  
brate? Could you think of a bet-  
ter? Could newly dedicated rooms  
and machinery be put to better use  
than in producing a mighty soul-  
winning series such as we have de-  
scribed? Could consecrated men,  
women, youth, and children, in the  
factory and out, do better than  
unite in this celebration by placing  
this truth-filled series in the homes  
of their neighbors everywhere?

If you favor the disposal of the  
commercial portion of our plant, if  
you are pleased with our removing  
from the city into the country, if  
you believe we have good reasons  
for celebrating these events, please  
say "yes" by purchasing a liberal  
number of the "Signs of the  
Times" series, and use them quickly.

The price is as follows:—

From one to four sets of four  
papers each, 20 cents per set.

Five or more sets to single names  
and addresses, 15 cents per set.

Five to twenty sets to one ad-  
dress, 12 cents per set.

Twenty-five or more sets, to one  
address, 10 cents per set.

"Signs of the Times,"

Mountain View, Cal.

## Notice

The executive committee of the  
Pacific Union Conference is called  
to meet in Oakland, Cal., Oct. 25,  
1904, at 3 P. M. Members should  
come expecting to remain over the  
following Sabbath and Sunday.  
Important matters will be consid-  
ered, and we hope there may be a  
full attendance of the members.

W. B. White,  
President.

## Wanted

A young man for kitchen work,  
at "The Vegetarian." Also, young  
lady teacher for two girls, ages 7  
and 14 years. Please write at once  
for particulars to P. S. Quinn, 420  
First Avenue, Spokane, Wash.