

PACIFIC UNION RECORDER

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

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THE CHURCH

Content

My crown is in my heart, not on my head;
Not decked with diamonds and Indian stones,
Nor to be seen: my crown is called content:
A crown it is that seldom kings enjoy.
—Shakespeare.

Words to the Workers

I long to see the work of God moving forward in solid lines, according to Bible instructions. I pray that the workers will place themselves under the guidance of God. I send to them the word of Paul: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace." Among those who are working for God there must be no selfishness, no unholy ambition, no strife for the supremacy. They must walk and work in accordance with the requirements of God's Word.

God is watching all who are working for Him. He desires their work to be of such a character that He can place upon it His commendation. He desires to see among the workers a deep, earnest heart-service. He will impart His Spirit to all who will put the whole heart into the work they are doing for Him.

Finite man may be united to the infinite God. When we have a living connection with Him, His words will abide in us. We shall not be guided by feeling, but by the living principles of truth. "Speaking the truth in love," we shall "grow up into Him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

Never become discouraged. In order to fight successfully, a soldier must have both strength and courage. And in God there is strength and courage sufficient for every worker. Be determined that you will be an overcomer. Constantly behold Jesus. Meditate on His character that, by beholding, you may become changed into His image.

"Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." There are many wiles of the devil, and you must be on your guard every moment.

Allow no cheapness to be seen in word or act. God's workers must be cleansed from the mildew of cheapness. Be sure that worldliness is not enfeebling your spirituality.

Make Christ your dependence. Thus you may every day be increasingly enriched by His love. But without Him you are helpless,

utterly unable to subdue one sin, or to overcome the smallest temptation. May God help you to understand the words, "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Connection with Christ is a positive necessity, if the fruit we bear is to be acceptable to God. Connection with Him results in purity of heart, in a faultless life.

What is the fruit for which God calls? "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." May God help us to bear this fruit, is my prayer. May He help us to put our capabilities and powers to a right use. Then we shall see things in their true bearing.

Ellen G. White.

Babel

If any person wishes to be impressed, or rather convinced, that, from a theological standpoint, this is an age of confusion, when thousands have lost their bearings entirely, and are helplessly drifting, they know not whither, without chart or compass, he should spend an evening with the throngs on Grant Avenue, San Francisco, Cal.

Whether by act of the city council, or by mutual understanding, it matters not which, this street, to the distance of about three blocks from Market Street, is the place where every one who has a burden upon his heart, be it theological or political, goes to expound it to the public. On pleasant evenings, great throngs of people gather here to listen to what is being said by men

and women mounted on boxes, with charts, blackboards, or different kinds of instruments of music, vying with each other in trying to attract the people.

Sunday night, December 25, was a beautiful evening in San Francisco. The streets were dry, the sky was clear, the moon shone forth in all its glory, and great throngs were upon the streets. Grant Avenue, the "Mars Hill" of the city, was thronged with people, eager to hear or tell of some new thing. Here are a few of the things that the writer saw and heard:—

Approaching a crowd of people, who were evidently greatly amused, we saw a lady standing in the center, with two little girls of tender years, who were singing religious hymns to the crowd. Waving her hands above her head, she cried, "I will not leave this corner till I have the other forty cents. You might just as well give it to me now." She had been preaching to the people, and at the close demanded an eight-dollar collection. A highwayman never held up a crowd of men with more daring or bluff than she held up that crowd. She had a strong personality, was very fluent, and, withal, very brave, and all this seemed to please the men, and soon the "forty cents" were handed in. The meeting closed in an uproar of laughter, and expressions like this, "She'll do," "She's all right," "Nothing but religion would do that way," "She's out for the cash," were common as the crowd dispersed.

Not ten feet from her the Volunteers of America were quietly waiting till she had finished, to begin their meeting. A fine looking band of Christian workers they were, and when two cornets, beautifully played, struck up, "We Shall Meet on the Beautiful Shore," the people came running in crowds to their meeting, and soon as many as five hundred persons were standing about. Never have I heard the dangers of a sinful life and the blessedness of the life in Christ more vividly portrayed than was done by this band of workers. The Spirit of God was in that meeting, and its power and influence could be easily felt. This meeting was

conducted with decorum and reverence, but when it came to the evening collection, only one dollar could be gotten from the crowd. Surely the people love to be amused, and will pay for that, but care little for plain, Gospel truth.

But see! the crowd is gathering on the opposite side of the street, and a strange looking figure is standing before them. Let us draw a little nearer. A man clothed in loose garments, such as we can imagine were worn in the days of Christ, sandals upon his feet, his hair long and tied behind, full beard, his features sharp, eyes piercing, his voice commanding. Such is the description of the man who now is to address the great crowd which is fast gathering. How much he looks like pictures we have seen of Christ! He tells the people that before the end Christ will appear on the earth among the people. His discourse, which was not very long, was intended to impress this one point, that Christ was about to appear, that it was time to look for Him, for He would surely come. Nothing was said telling them *how* He was to come, in the clouds of heaven, with power and glory, with all the holy angels, and that at that time the sleeping righteous were to be raised from the dead, and the living righteous changed. All that was left out, which would very quickly have shown him to be an imposter. Spellbound he held that great crowd, and one could easily see that he was making a favorable impression. With the words, "Christ will come; watch for Him," he immediately stepped down and quickly disappeared from sight. O, how we were impressed as we saw this, that thousands to-day are being prepared for the last great delusion, when Satan will appear on the earth as an angel of light, heal the sick, work mighty miracles, speak the gentle words of Christ, and proclaim himself as Christ. O, who will stand at such a time as this? Surely only those who believe God's Word and have this truth in their lives. The surging thousands of San Francisco and of all our great cities are rapidly being prepared for this mighty deception.

A short distance from him an atheist was speaking, and never in our lives did we hear such words of blasphemy. He cursed God, defied Him, asked Him if he existed to paralyze him, denied His existence, cursed religion, and revealed his unbounded ignorance in about every breath. A daring, hardy Christian sailor from the cruiser Pensacola, which was in port, frequently interrupted and showed the other side of the question, telling how God had changed his life and what He had done for him. I thanked God for the bravery and daring of this Christian youth, who stood before that wicked man and bore testimony to the power of God to save from sin.

This is only a little of what we heard that evening. It impressed us that perilous times are upon us, and that the harvest of the earth is fast ripening for the last great day. Our only hope is in the Word of God. May we anchor to this, for it is this alone that will save in the storm that is coming.

W. B. White.

The Holy Spirit

1. God is more anxious that we should have It than we are to give gifts to our children. Luke 11:13.
2. The dry and thirsty soul may receive It, and be revived and freshened by Its wonderful power. Isa. 44:3, 4.
3. It brings power to the believer and qualifies him to be a witness for Christ. Acts 1:8.
4. The early disciples enjoyed its fullness. Mighty power attended their labors, and many were turned to God. Acts 4:31-33; 9:31.
5. Christ received the baptism by water and the baptism of the Holy Ghost at the same time; why should not His followers? Matt. 3:16.
6. Its fullness may be experienced by one who has never known It, but who long ago turned to the Lord. Acts 19:1-6.
7. By repentance and faith we receive the Spirit; by complete surrender and faith we receive the fullness of the Spirit. Acts 2:1-4.
8. It is gentle, patient, and long-suffering. We read in the Bible of the wrath of God and the wrath of

the Lamb, but never of the wrath of the Spirit.

9. When the heart is opened, It immediately enters, not for a time, but to stay, remain, abide. As long as we desire His presence He will remain with us. Rev. 3:20; John 14:16.

10. The self life protests against Its presence in the heart it has so long controlled, and at once commences a warfare against the Spirit. Gal. 5:17.

11. Both powers desire supreme control of the heart, but only one can have it. Each desires to fill the heart completely with itself, and will never be satisfied till it is done.

12. On us the responsibility rests as to which of these powers shall control our lives. The self life will accomplish the work if we yield to it, but the Holy Spirit will also if we yield to It.

13. The Holy Spirit is stronger than the self life, and hates it, and will subdue it in our hearts if we will give It a chance to work.

14. It will not, however, work beyond our will, and will subdue nothing that we do not wish subdued, but It will keep all we commit and yield to It. 2 Tim. 1:12.

15. This is overcoming power, and the only way we ever will be overcomers. The Holy Spirit welcomed and retained in the heart must do the work for us. We furnish the will; He furnishes the power.

16. We must completely die to the self life, but it does not die to us. The Spirit subdues it, and must always be an ever-present, all-powerful agency in the heart to keep it down, that its manifestations shall not appear in the daily life.

17. Its work in the heart, if He can have His way, brings peace, joy, rest, and daily victory. Never will we know victory in our experience, and have the peace "that passeth all understanding," and as one has aptly said, all "misunderstanding," till we seek and enjoy the fullness of the Spirit and be willing to forever die to the self life.

18. The mission of the Spirit to the sinner is to stand without and reprove, warn, and entreat, but to the Christian It abides within to teach, comfort, and guide. He only

reproves the Christian when he does as the sinner does; then it is in love and tenderness.

19. As we must be perfect overcomers, with evil tendencies subdued when Jesus comes, it follows that just now we should, by self surrender and true faith, seek for the fullness of the Spirit to do this work for us. Let us not foolishly try to do it ourselves, for in this we will surely fail; but the Holy Spirit will do it for us if He can have the right of way in the life.

20. In the "time of the latter rain" we should "ask for rain," and we are promised that "bright clouds" will appear and "showers of rain."

21. If ever a people needed the infilling of the Holy Spirit, it is the lukewarm, blind, self-satisfied Laodicean church. Our lack of feeling that we need It is the strongest argument that we most certainly do.

22. We should not seek for it merely that we may be benefited by it, but rather that we may be qualified for service, and be able to win souls for Christ.

23. If He is now in your heart, even though working as it were in a corner, don't grieve Him away by sin, covetousness, unbelief, and foolishness. Swing wide open the door, give Him the whole heart, and He will prepare you "a vessel unto honor, sanctified and meet for the Master's use."

W. B. White.

WESTERN WASHINGTON

Conference Funds

Receipt from May 1 to December 31, 1904

Aberdeen, \$376.96; Connie, \$88.65; Colby, \$281.92; Centralia, \$309.90; Cedarhome, \$20; Deming, \$63.39; Elma, \$90.19; Everett, \$459.89; Enterprise, \$108.55; Hoquiam, \$168.75; Kent, \$274.49; Kelso, \$104.05; Montesano, \$56.90; Mt. Vernon, \$336.98; Olympia, \$231.30; Puyallup, \$201.85; Pe Ell, \$242.54; Shelton, \$58.85; Sara, \$143.15; Tacoma, \$395.30; Vancouver, \$393.69; Bellingham, \$295.42; Carrollton, \$54.30; Etna, \$70.65; Goldendale, \$6.00; Sedro Woolley, \$27; Poulsbo, \$65.49;

Ridgefield, \$82.51; Friday Harbor, \$108.10; Mossyrock, \$55.25; Green Lake, \$479.91; Seattle, \$1,057.03; Personal, \$427.31; Total, \$7,136.27.

Trust Funds

Missionary Acre, \$14.65; Southern Field, \$131.97; Religious Liberty, \$12.95; Washington, D. C., \$10.55; Annual Offering, \$494.63; Sabbath-school Donations, \$338.88; Haskell Home, \$148.77; Germany and Scandinavia, \$1.41; Scotland, \$3.50; India, \$6.40; First-day Offering, \$499.48; Total, \$1,663.19.

Lela Hoover,
Assistant Treasurer.

The Canvassing Work

While making our last delivery, just before Christmas, I obtained a rowboat on Harstine Island, and went across to Equakson Island, which is an Indian reservation.

An Indian had ordered a full morocco "Controversy." I did not have one, but had a full morocco copy of "Patriarchs and Prophets." After some talk and a partial canvass, he concluded to take the latter instead of the "Controversy." So I thanked God fervently, for I had thought and prayed much over it. The next place I wanted to reach was two and one-half miles up, and there was a strong wind and tide against me, and the waves were rolling. As I took in the situation, I knew I could never get up there alone. I had a good, large strong boat, made for two pair of oars; so I hired the Indian to take a large pair of his oars and help me up. When we reached the place, the house was locked, and no one at home. The Indian suggested that we go to the man's father-in-law's home, a quarter of a mile further up. We went, and he talked with them, and found that Mr. Bagley (whom I wished to find) was up on Oyster Bay, and had such a poor boat that he could not get back in the waves and wind. Then I suggested that the Indian take the books (\$5.00 worth), pay me for them, and collect the price from Mr. Bagley, for I could not come back again. He talked it over, in their language, with them, and finally agreed to it, and paid for them.

I am sure it was God's guidance in the matter in answer to my prayers, for if it had been quiet so I could have gone alone, I never could have arranged it, for I could not talk with the old people.

Most of the Indians are Catholic, but they buy our books, mostly best bindings, and I trust God will use the books to give light to these ignorant, superstitious people.

W. H. Coffin.

UTAH

Over the Conference

The work in Utah is steadily progressing. Brother Nelson reports an increase of one to the ranks of Sabbath keepers in the northern part of the state. The church at Logan, though small, is still standing out faithfully for the commandments of God and the faith of Jesus. In Ogden, Elder Alway has been very busy in house-to-house work and in training the members of the church to do missionary work with the "Family Bible Teacher." The work at Provo also is somewhat encouraging, the young people's society there being quite a live factor in the cause at that place. Elder Williams and wife are at present located in Provo. Sister Williams teaches the Provo church school, the pupils numbering about sixteen. Elder A. G. Christiansen has some interest in Spring City; several are keeping the Sabbath.

Commencing with the first of the year, meetings were held for one week with the church in Salt Lake City. On the 5th and 6th instant, our executive committee also met in Salt Lake City, so that at the quarterly meeting of the Salt Lake church all our brethren were present. There was a very good attendance, and the Spirit of the Lord came amongst us in rich measure. Four precious souls requested that they might join in church fellowship with us. Elder A. G. Christiansen examined the candidates, and they were accepted unanimously by the church. On the Sunday morning following two of the four were baptized by Elder W. A. Alway.

It was decided by the conference committee that our next conference camp-meeting should be held in Ogden, Utah, August 15-22; that Elder W. A. Alway should take the oversight of the Salt Lake, Ogden, and Logan churches; Elder C. D. M. Williams to take the oversight of the Provo church, with the suggestion that in the coming tent season a regular effort should be made at Payson. Brother Nelson and wife were asked to move to Spring City; to assist in the work there and at Ephraim. Elder A. G. Christiansen will move to Richfield, to join with the writer in pushing the work in that field.

It was also decided that the second tithe should be distributed equally to the church schools upon receipt of a report from the chairman of the various local school boards.

Alfred Whitehead.

MONTANA

Annual Meeting

The Montana Conference Association of the Seventh-day Adventists will hold its next annual meeting at Bozeman, Mont., Feb. 7-12, 1905, in connection with the next session of the Montana Conference, to be held at the same time and place. All the members of the association are requested to be present, as the election of officers and other legal business will be attended to at this time.

J. A. Holbrook,
President.

Notice

The next annual session of the Montana Conference of Seventh-day Adventists will be held at Bozeman, Mont., Feb. 7-12, 1905. While it is true that our constitution provides that every member of this conference is a delegate, I hope that each church will see that it is represented at this conference. Let each church select one of its delegates, who has not been in the employ of the conference during the year, to act on the auditing board. Entertainment will be furnished free to delegates by the Bozeman

church. Let us have a good representation to attend to the business of our conference.

J. A. Holbrook,
President.

WESTERN OREGON

Laurelwood Industrial School

This school opened November 7 with nine students present and the building far from being finished.

Those in attendance took in the situation and willingly adapted themselves to conditions, and for a time Laurelwood was indeed true to its name, an "industrial school."

All taking hold readily and earnestly, we soon had things in working order.

It has been very gratifying to me to note the way in which the young people here have taken hold of the work, both industrial and educational; as a consequence they are making commendable progress.

I am especially thankful for the result of the week of prayer. It was what we desired—a season of refreshing to our hearts. On Sunday evening the Spirit of the Lord came into our midst and all present felt its influence. Monday evening, as confessions were being made, hearts were filled with the blessing of the Lord. During the remainder of the week there was a deep settling down in the things of God, and, on the closing Sabbath, we had another precious season.

The ringing testimonies, as they came from hearts aglow with the love of God, were a source of inspiration to us all. The sentiment of almost every heart present found expression in the testimony of one young brother about whom we were much concerned before the meeting. He said: "I thank the Lord for what He has done for me during this week of prayer. It has been the best week of my life. I have received a greater blessing from the Lord than ever before."

It did my soul good to see how willingly the young people responded in sacrificing to give to the annual offering; but, best of all, they gave themselves to the Master to be used in any way that His Spirit might indicate.

The number of students has since

increased to sixteen, and all are doing well physically, mentally, and spiritually.

All glory be to the Lord.

R. W. Airey.

A Sacred Trust

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1. What a wealth of cheer and encouragement in these few words of divine promise! To-day we are called on to cast our bread upon the waters, with the full assurance that, after many days (not so very many now), we shall find it. We are exhorted to sow our seed in the morning, and in the evening not to withhold our hand.

Many good articles have been written by able men until it seems almost needless to say more, yet we wish to emphasize the fact that the above promise is as true to-day as it was when first spoken.

The Lord is calling upon us to-day to prepare to do soul-saving canvassing work, and we trust many will heed the call. But so many people say, "O, it is no use for me to try; I can not canvass." Let us read 1 Cor. 15:57, 58: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Many who have canvassed and might now be doing faithful work for the Lord are spurning that still small voice and are following some other occupation. A touching story is told of a soldier who deserted the army. He was afterwards found by his officer in a flower-garden, and, as an excuse for his absence, he said, "Sir, I was doing no harm," but the man was tried, sentenced to death, and shot. My dear brother, have you deserted the Lord's army, and gone home to sit down in the flowery gardens of ease? If so, will you not shoulder arms and return to the front of the battle?

Every one in this world is en-

gaged in the great controversy between Christ and Satan. We are either gathering with Christ or scattering with Satan. There is no neutral ground. May it be true that all who read this will be found gathering with Christ, that, at His coming, they may receive a crown of life.

F. E. Fairchild.

Portland, Ore.

WESTERN OREGON

Churches Visited

From Cottage Grove, Elder Cole and I went to Drain, to visit and encourage the few who are holding up the light of truth. From the time that our work was first begun in Drain, something like twelve years ago, under the labors of Brethren J. E. Fulton and J. M. Cole, it has seemed very difficult to maintain a church organization in the place. Satan seemed to make this little company a special object of attack, and the church, which was at first flourishing, and united in the great message of truth, became "scattered and torn;" so that, for several years, no meetings were held in the little church building, though a few individuals remained in the village to represent the truth of God.

Something like two years ago, several families moved into the place, and last year Elders Soule and J. M. Cole made an effort to interest the townsfolk in the truth, their efforts resulting in a few accessions. Altogether, there seemed to be enough believers there to organize the church. An organization was effected and the church received into the conference at its last session. But again removals have so reduced their number that it is difficult to maintain an organization. A few families who live in and about the place, but scattered, and so separated by muddy roads as to make it very difficult to meet, are bearing witness for the truth, and waiting for the glad home-gathering. God is blessing them. We were glad to meet them and to see their courage in the Lord.

From here, Elder Cole returned to Salem, and I went to Oakland, Oregon. This is a prosperous lit-

tle town, where a series of meetings was held several years ago. A number accepted the truth, but no church organization was effected. After a time these all moved from the place. But, since then, two or three families of believers have moved into the community. Brother W. E. Cook met me at the train, and we had a ride of an hour or so through the rain and mud to his comfortable home. There we had a meeting in the evening, and also the next day before leaving for Roseburg. Some of the neighbors gathered in and seemed much interested in the truths presented. Our brethren living in this part of the field urge us strongly to send them help. It seems to me that the prospects are favorable, and that a faithful worker here would see good results from his efforts.

From Oakland I went to Roseburg, Friday, December 30. Further report later.

F. M. Burg.

CALIFORNIA

Meetings with Brethren

Since reporting last, I have visited churches in Reno and Fallon, Nev., Watsonville, Prunedale, Hollister, Oakland, Fresno, Hanford, Armona, Lemoore, and Laton, Cal. With each company we worked with both the young and those older. There was a marked tendency on part of the young people in some places to take no part in general meetings because it was not exclusively a meeting for them. At Watsonville, we baptized two brothers. We were strangely impressed long before this to visit this home, so when we came to Watsonville, we held several Bible readings with this family, which resulted in the conversion of both sons. The water in the river at the time was very low, so we found it would be necessary to dig a hole in the river bed, and let it fill with water, in order to find a place sufficiently deep for baptism. But we were saved this trouble through the kindness of the pastor of the Christian church giving us the free use of the church and the baptismal font.

Our people in general entered heartily into the missionary cam-

paign, and if they continue as they began, the Third Angel's Message will be far in advance of what it is now before 1905 will draw to a close.

I never saw a people more willing to respond to a call than Seventh-day Adventists. They are all the same everywhere I go. When the request comes for money, fruit, clothing, homes for destitute, or anything needful in the Lord's cause, it is generally met with a willing response. This is as it should be, for the people who will be ready to meet the Lord when He comes will be "like Him," and He is giving all the time.

B. F. Richards.

San Francisco,
1605 Laguna Street.

San Francisco

Each year San Francisco becomes more important as a missionary field. Much has been and is now being done in various lines of missionary work. The institutional work is represented here by one of the most successful vegetarian restaurants in the world, by an attractive and inviting health food store that is doing a large and constantly-increasing business, and by well-equipped treatments rooms. Altogether there are about forty persons connected with, and who are maintained by, these three enterprises, nearly all of whom are actively identified with the church work in this city.

On November 13, 1875, the first church of Seventh-day Adventists in this city was incorporated under the name of "Church of the Seventh-day Adventists Society of San Francisco," and constitutes what is generally known at the present time as the Laguna Street church, occupying the church building at 916 Laguna Street. This church now has a membership of 406 persons, there having been a net gain of forty members during the past year. It has always been characterized by its liberality and by its earnest missionary spirit, and has, at various times, numbered amongst its members many who have gone forth as missionaries to other lands and peoples. Several

of these have fallen at their post of duty, but others have stepped into the ranks and taken the places of those who have fallen, and are frequently sending back words of encouragement, which serve to vivify and maintain the missionary zeal so characteristic of the church.

In Nov. 11, 1898, a few members of the Laguna Street church, residing in the "Mission," and, as the result of tent meetings and a Sabbath-school previously held in that portion of the city, felt impressed to organize and assume the responsibility of what is now known as the

VALENCIA STREET CHURCH

Of the Seventh-day Adventists, whose meetings are held at 1328 Valencia Street. To this last-mentioned church there has been a steady but slow addition, until at the present time the Valencia Street church has a membership of sixty-one persons.

There has always been the most cordial co-operation and perfect unity on the part of the members of these two churches in the opening up and maintaining of different lines of work, and frequently the public services at the Valencia Street church have been suspended in order that the entire membership might meet and plan with the Laguna Street church regarding new and important contemplated missionary projects.

SCHOOL AND DISPENSARY

A church school, with a present attendance of sixty pupils from the families in both churches, has for several years been in operation in the southern portion of the basement of the Laguna Street church. The northern portion of the basement is used as a hydiatic dispensary, another very important and successful missionary enterprise that has always had the hearty support of the members of the two churches in San Francisco, in addition to the support of the California Conference and of the many friends residing outside of this city. In all of the more important and aggressive steps that have been taken for the advancement of the work in San Francisco, much credit is due to our brethren and sisters of the Valencia Street church.

MISSIONARY WORK

Systematic missionary work is now being carried on by members of these two churches, meetings and Bible readings are being held, and papers and books distributed in the jails, the almshouse, the City and County Hospital, at the Sailors' Home, at the Presidio, and elsewhere. The Christian Help Band and the Young People's Society hold weekly meetings, and are doing an excellent work for the souls as well as for the bodies of those in need of temporal or spiritual help. The Christian Help Band, during the past year, distributed 246 garments to needy persons, besides a quantity of food and provisions. During the last three months of 1904, the dispensary reports having given 628 treatments, closing the year with a cash balance of \$40 or thereabouts on hand, after meeting the expenses of that branch of the work.

The recent week of prayer was one of marked blessing, and was characterized not only by a liberal offering to foreign mission fields, but also by an earnest desire to engage in an aggressive missionary work for the people of other nationalities that are waiting at our very doors,—for the Chinese, Japanese, and the Coreans. Shortly before that meeting, a letter came from Tokyo, Japan, asking that several young students from Corea, who were coming to this country for education and religious instruction, might be visited and interested in our work. During this special season of prayer, some of the workers volunteered to hunt up these young men. They were found to be not only ready, but anxious, for the light of the truth, and plans are now being laid that we hope may result in the securing and qualifying of consecrated young men of that nationality who may, in the providence of God, become messengers of light to their own people.

CHINESE WORK

The great work, as evidenced by several churches of our people in Japan, which has resulted largely from the establishment in San Francisco, some years ago, of the

Japanese school, has frequently of late been referred to as an evidence of what may be accomplished for the Chinese within our borders. At the present time we have in this city two Chinese physicians and other workers of many years' experience among the Chinese. So pronounced was the feeling and belief of many during the week of prayer that something definite should be undertaken in this line that, at a meeting of the church council and others, on the last day of the week of prayer, a committee was selected to study into the matter of what could be done for the Chinese in San Francisco, and, through them, for the great empire of China. Much careful thought and study has been devoted to this question. It was arranged that a joint meeting of the Laguna and Valencia Street churches should be held, and that a special program in the interests of what should be known as the Chinese mission work in San Francisco be prepared. This meeting was held on Sunday evening, Jan. 1, 1905, and was attended by not only many members from these churches, but also by friends from Oakland and elsewhere. Much of the speaking and singing was by the Chinese brethren and friends. At the close of the service, a collection amounting in cash and pledges to \$65.90 was taken up. To many it seems entirely possible that the way is now being prepared for the beginning in this city, of a work for the Chinese, that may have such hearty co-operation and support of the Chinese themselves that not only a large portion of the financial burden of the work, but the securing and preparing of consecrated workers shall be done by, and from, the people of that nationality themselves. The earnestness and favor with which they will look upon our work depends entirely upon the way in which it shall be started. No more important question than this can hardly come before us in planning for our future work in this city. If rightly started, its scope and influence will quickly extend to China and be apparent in the

homes of the better class of the Chinese.

NEW CHURCH BUILDING AND SCHOOL

Our brethren of the Valencia Street church are also debating the question of a church building, and for some time have been accumulating a fund for that purpose, and at no distant day there will doubtless be a comfortable house of worship, with better church-school facilities than we now have, in that portion of the city.

On every side openings for labor invite, and so many and numerous lines of work are now being carried forward by the individual and associated members of the churches here that it is hardly possible to give a clear and comprehensive view of the work in this city, but from what has been referred to, some idea of its importance and scope can be gained. San Francisco is better and more favorably known to the millions of the Orient than almost any other city on this continent, and here are children from many climes waiting for enlightenment that they, in turn, may become missionaries and messengers of light to their own land. Remember this field and its Golden Gate opening to the millions of Asia and the islands that are awaiting the light.

Jan. 10, 1905. E. E. Parlin.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are hundreds that will stand adversity.—Thomas Carlyle.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—C. H. Spurgeon.

I have known but one person in all my observation and study of men who was led simply by the blessings of life to turn to God. We are all like the nine lepers—more intent upon enjoying our healing or our blessings than upon thanking God for them. Ingratitude is not only the basest and meanest of sins, but it is the most frequent.—Selected.

(Continued from page 8.)

B. White, F. M. Burg, A. S. Kellogg, and E. L. Stewart will lead

Institutes

How to Prepare for Them
E. R. Palmer, A. S. Kellogg

How to Hold Them
S. C. Osborne, F. E. Fairchild, Thos. Johnson

How to Follow Them Up
Lee Moran, J. L. McGee, Jas. Cochran

Field Work

Methods of Interesting the People in the Cities
Part One, J. L. McGee; Part Two, Mrs. J. L. McGee

How to Work the Inter-Mountain Country
A. D. Guthrie

The Work of the Missionary Secretary

Anna L. Hindson, T. L. Copeland, Geo. W. Pettit, E. R. Palmer, Jas. Cochran, W. V. Sample

The Relation of Periodicals, Tracts, and 40 per cent Books to Each Other and to Our Work as a Whole

W. T. Knox, S. N. Curtiss, W. C. White

The Truths the People Should Have and the Books Containing Them

W. H. Covell, S. C. Osborne, Lee Moran, J. L. McGee

Reports of Committees

What Should Go with a Prospectus?

General Discussion

Reports of Committees

A Call to the Old Canvassers
W. B. Scott

The Relation of Our Publishing House to Its Branches; to the Work and the Workers

C. H. Jones

Experiences among the Wealthy

W. R. Beatty

The above program will be supplemented by general discussions and a question box.

PACIFIC UNION RECORDER

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Editorial Committee

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

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On Sunday, at 9:30 A. M., January 15, the bookmen's convention began its session at Mountain View, Cal., and is holding two meetings each day for the consideration of those subjects which have a direct bearing on the publishing of the truth to the world. A deep interest is being taken in the work of this convention, and we believe that its influence will be felt in every part of the Union Conference.

This is the first meeting of its kind that has ever been held by our people, but we predict that it will not be the last one.

The following workers are attending the bookmen's convention and the executive committee meeting of the Pacific Union Conference at Mountain View:—

W. B. White, president of the Pacific Union Conference; W. T. Knox, president Pacific Press Publishing Company; J. L. Wilson, president of the British Columbia Conference; F. M. Burg, president of the Western Oregon Conference; E. L. Stewart, president of the Western Washington Conference; Clarence Santee, president Southern California Conference; Alfred Whitehead, president of the Utah Conference; A. S. Kellogg, president California-Nevada Conference; C. H. Jones, manager Pacific Press Publishing Company; A. M. Dart, superintendent of the Alaskan Mission; J. H. Behrens, superintendent of the Hawaiian Mission; J. L. Kay, president of Walla Walla College; T. L. Cope-

land, missionary secretary of the Upper Columbia Conference; W. V. Sample, manager Portland branch Pacific Press Publishing Company; G. W. Pettit, missionary secretary of the Western Oregon Conference; H. H. Hall, missionary secretary of the Pacific Union Conference; J. L. and Anna L. Hindson, of the Australasian Union Conference; F. E. Fairchild, general agent of the Western Oregon Conference; Lee Moran and S. C. Osborne, district agents of the Pacific Union Conference; M. C. Wilcox, editor of the "Signs of the Times;" D. T. Fero and J. O. Corliss, of the California Conference; W. N. Glenn, assistant editor of "The Signs of the Times;" Edwin R. Palmer, general agent of the General Conference; A. J. S. Bourdeau, missionary secretary of the California-Nevada Conference; W. C. White, of the General Conference; M. E. Cady, educational secretary of the Pacific Union Conference; W. E. Howell, president of Healdsburg College; A. J. Breed, president of the Upper Columbia Conference; W. R. Simmons, M. D., president of the Pacific Medical Missionary and Benevolent Association; S. N. Curtiss, manager Review and Herald Publishing Association; Jas. Cochran, manager Kansas City (Mo.) branch Pacific Press Publishing Company; W. H. Covell, J. L. McGee, W. R. Beatty, Mrs. J. L. McGee, C. B. Secord, W. B. Scott, and A. D. Guthrie, field representatives of the Pacific Press Publishing Company.

In the meetings of the executive committee of the Pacific Union Conference, considerable study is being devoted to what steps can be taken to improve our work. Two sessions have been given to the work of camp-meetings. All who were present felt that the time had been well spent in the discussion of the question. The following subjects we find on the program for the consideration of this committee:—

1. How may the work be best developed and carried forward in the Hawaiian Islands? Discussion to be led by J. H. Behrens.

2. How can the Alaskan field be

worked to the best advantage? What shall be done that the truth may become established in this territory? Discussion to be led by A. M. Dart.

3. How may the Lewis and Clark Exposition in Portland, in 1905, be utilized to the best advantage in getting our work before the thousands who will be in attendance? Discussion to be led by F. M. Burg or W. R. Simmons.

4. How can our camp-meetings be made of more value to our people who attend them? Discussion by Clarence Santee and others.

5. Reports of the missionary campaign in the several states. What is being done? How can we do more?

6. How can the medical missionary work on the Pacific Coast be best developed and carried forward? What should be its relation to the Union Conference? Discussion by W. R. Simmons.

7. Intermediate schools: To what extent shall they be developed? Their possibilities and danger. Discussion to be led by W. C. White.

8. Shall our training schools be maintained on their present line of policy? What change can be made that they can better serve this cause and meet the will of God? Discussion to be led by M. E. Cady.

Bookmen's Convention Daily Program

Hopes of This Convention

H. H. Hall, C. H. Jones, F. M. Burg, and others

Science of Book Selling

W. H. Covell, E. R. Palmer, General Discussion

Shall We Carry This Message to Every Home in This Union Conference within the Next Two Years? and How?

H. H. Hall, Geo. W. Pettit, Alfred Whitehead, T. L. Copeland, W. V. Sample, A. J. S. Bourdeau, and others

How the Conference Can Help the Canvassing Work

A. J. Breed, followed by General Discussion, in which W.

(Concluded on page 7.)