

PACIFIC UNION RECORDER

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

VOL. 4

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No. 32

The Church

True Light

O, let the light of truth divine
Shine on our checkered way;
A light that ever brighter grows
Unto the perfect day;

A light unto our wayward feet,
'Mid devious ways so drear;
A light along our pathway lone
That drives away all fear.

"I am the Light of life divine,"
The Saviour, true, has said;
"Look unto Me, and ye shall live,
Altho' thou once wert dead."

The nations that are saved at last
Shall walk within its light;
The Lamb Himself shall lead them there,
And there shall be no night.

Eva M. Davis.

Mt. Vernon, Wash.

The Work of God's Messengers

God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that He carried on. With earnestness and sincerity they are to tell men of the unsearchable riches and the immortal treasures of heaven. They are to be filled with the Holy Spirit. They are to repeat heaven's offers of peace and pardon. They are to point to the gates of the city of God, saying, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

What motive for service does God present in His word to His

workers, ministers and gospel medical missionaries?—"The great day of the Lord is near, it is near, and hasteth greatly." Before the coming of this great day, we are to proclaim to the world the last message of mercy, that men and women may be prepared for Christ's coming. This message is to be proclaimed in all the world, for a witness to all people, and then shall the end come. Can God's servants expect to have the peace of Christ while they hold back from doing the work that needs to be done? Can they who do little but censure and condemn those who are trying to work, expect the Saviour to bless them?

You strike too low, my brethren and sisters. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God concerning you, even your sanctification." Is this your will also? My brethren and sisters, with intensity of desire long after God; yea, pant after Him as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ. Deny self; lift the cross, and it will lift you. It will be to you a pledge of eternal life. Take up the work God has given you. Use your means in His service. Lay hold of the Word of promise. Work while the day lasts; for the night cometh in which no man can work.

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with

a sense of personal woe. Taking his life in his hand, he hurries away, a heaven-sent, heaven-inspired messenger, to do a work in which angels can co-operate.

Ellen G. White.

Wrapped-Up Blessings

A man of science, wandering about in South Africa, picked up a rough stone which lay at his feet and found that it enclosed a valuable diamond. So, hard and painful experiences in the Christian's life, carry, folded up in their roughness, diamonds of God's goodness and love.

There is always a mystery in sorrow. We never can understand certainly why it comes to us. We can not but ask questions when we find ourselves in the midst of trouble. But many of our questions must remain unanswered, until earth's dim light becomes full and clear in Heaven's glory. "What I do thou knowest not now," said the Master; "but thou shalt understand hereafter."

Some good people make the mistake of supposing, when any trouble comes upon them, that they have displeased God in some way, and that He is punishing them for it. This was the thought in the minds of the disciples when they asked the Master for whose sin, his own or his parents', a certain man had been born blind. Jesus answered that the blindness had been sent for no one's sin but for an occasion of good and blessing. When we have sorrow or suffering, our question should not be, "What have I done that God is punishing me for?"

but, rather, "What is the mission of this messenger of God to me?"

It is easy to find illustrations of this truth. The world's greatest blessings have come out of its greatest sorrows. Said Goethe, "I never had an affliction that did not turn into a poem." No doubt the best music and poetry in all literature had a like origin, if we could know its story. It is universally true that poets "tear in suffering what they teach in song."

Many of the beneficences which have brought greatest good to the world have been the fruit of bitter sorrow or a loss which seemed overwhelming. When Dr. Moon, of Brighton, was at the very ripeness of his powers and the summit of his achievements, he became totally blind. It seemed a terrible calamity that a man so brilliant, fitted to be so helpful to humanity, should have his career of usefulness thus ruthlessly ended. For a time his heart was full of rebellious thought; he could not and would not, submit. He could see no possible goodness, nothing but unalleviated misfortune, in the darkening of his eyes, which had put an end to his career among men. But in his darkness, he began to think of others who were blind, and to ponder the question whether there might be some way by which they could be enabled to read. The outcome of his thought was the invention of the alphabet for the blind, which is now used in nearly every country and every language, by means of which three or four millions of blind in all parts of the world can read the Bible and other good books. Was it not worth while for one man's eyes to be darkened that such a boon might be given to the blind in all lands?

In personal experience, too, countless sweetest blessings and joys are born of sorrows. For many a man the things of earth on which he has set his heart, are blighted, that his affections may be lifted to things heavenly and eternal. There are many who never saw Christ until the light of some tender human beauty faded before their eyes, when, looking up in the darkness, they beheld that blessed face beaming its love upon them.

"Through the clouded glass,
Of our own bitter tears we learn
to look,
Undazzled, on the kindness of God's
face;

Earth is too dark, and Heaven alone
shines through."

A writer tells of a little bird which would not learn to sing: the song its master would have it sing while its cage was full of light. It listened and learned a snatch of this, a trill of that, a polyglot of all the songs of the grove, but never a separate and entire melody of its own. Then the master covered its cage and made it dark; and then it listened and listened to the one song it was to sing, and tried and tried and tried again until at last its heart was full of it. Then, when it had caught the melody, the cage was uncovered and it sang the song sweetly ever after in the light.

As it was with the bird, so it is with many of us, God's children. The Master has a song He wishes to teach us, but we will not learn it. All about us earth's music is thrilling and we get but a note here and there of the holy strain that is set for us. Then the Master makes it dark about us, calling us aside to suffer, and then we give heed to the sweet song He would teach us, until we can sing it through to the end. And when we have once learned it in darkness, we go out into the light and sing it wherever we move.

When we think thus of troubles, as bearers of God's best blessings to us, they begin to wear a benigner aspect to our thought. They come not to us lawlessly, breaking into our life with their loss, anguish and terror, without God's permission. They do not come laden with hurt and marring for us. They come as God's servants, and they bear in their hands divine blessings. They come not as avenging messengers to inflict punishment, but as angels of love to chasten us, mayhap to cure us of follies and sins, to lead us nearer to God, to bring out in us more of the beauty of Christ. No trouble of any kind ever comes to us but it brings us something that will be a blessing to us if only we will accept it.

But we must receive these divine

messengers reverently, with hospitable welcome, as of old, men received and entertained angels who came to their doors. But often sorrow's gifts are not accepted, the messengers are not welcomed, and they can only turn and bear away again the blessings which they had brought but which we would not take.—Selected.

Communion with God

We often commune with a friend. Mind touches mind, and heart touches heart. He tells us what is in his heart, and we tell him what is in our heart. So do Christians commune with God. We often pray to Him, and offer praises to His holy name. When we do this we speak to Him, and He hears. But this is not communion. It is only one side of communion. There is another side—when He speaks to us.

When two persons commune together one does not do all the talking and the other all the listening. But they speak and listen in turn. When we speak to God in prayer and in praise, He hears; but we must hear in our turn while He speaks to us. "I will hear what God the Lord will say." When He speaks to us by His Holy Spirit we hear the "still small voice" within, and know whose voice it is.

Bunyan, in his little book, speaks of the shining messengers coming out from the Celestial City to meet the pilgrims, and cheer them on their way. These holy angels, with garments like burnished gold, and faces shining as the light, condescend to walk with Christian and Hopeful in the land of Beulah, and to enter into conversation with them.

We like the story well. It must be a grand thing to walk and talk with an angel. But we like still better the story in the Bible which tells us that "Enoch walked with God;" "Noah walked with God;" "Moses talked with God face to face, as a man talketh with his friend." It is better to walk and talk with God than with an angel. The same privilege is vouchsafed to us as that accorded to Moses, to Enoch, to Noah, to Samuel, and to

Isaiah. God is no respecter of persons. You and I may draw as near to God as did any of the old prophets or the disciples on the holy mount. We may walk with God. We may talk with Him face-to-face to-day.

“Talk with us, Lord, Thyself reveal,
While here o'er earth we rove;
Speak to our hearts, and let us feel
The kindling of Thy love.
With Thee conversing, we forget
All time and toil and care;
Labor is rest, and pain is sweet,
If Thou, my God, art here.”

—Selected.

How to Be Happy

Many of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another.

We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for what belongs to others. We do not take any pleasure in our own modest horse and carriage, because we long for the automobile or victoria that someone else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor.

We can get no satisfaction out of a trolley ride into the country or a sail on the river steamer, because some one else can enjoy the luxury of his own carriage or yacht.

Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.—Selected.

Hold Up Berries, Not Briers

A man met a little fellow on the road carrying a basket of blackberries, and said to him, “Well, George, where did you get such nice berries?”

“Over there, sir, in the briers.”

“Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?” asked the man.

“Yes, sir,” said George heartily. “She always seems glad when I hold up the berries, and I don't tell anything about the briers in my feet.”

It is sometimes so easy to talk of the little disappointments and hard things we have to do. Let us try to forget them and think of all the wonderful good things we enjoy, and like George try to hold up the berries, and say nothing about the briers.—Selected.

The Field

UPPER COLUMBIA

The Upper Columbia Conference

This conference convened in its annual session in the city of Spokane, Wash., Feb. 5-22. The new church building, finished about a year ago, at a cost of about \$6,000, afforded an excellent place for the conference, as it was centrally situated, and light and airy. The number of delegates present outside of Spokane, was not very large, though most of the large churches, we should judge, were represented. Nearly all the conference laborers were present, so altogether there was quite a gathering. A good degree of harmony and union prevailed, and nearly all actions taken were unanimous. The financial reports showed that in most lines encouraging gains had been made; that during the past year \$6,613.26 had been turned into the foreign mission treasury, from the several lines of work; and that the conference and tract society were free from all indebtedness. One action that sent a thrill of joy through the hearts of the believers, was the one to request the mission board to select a worker from this conference, if one suitable to foreign mission work could be found, and send him or her to the “regions beyond,” the conference promising to support such a one from their treasury. This is surely a move in the right direction, and we trust that ere long some one may be found in this field that will be a help to the work in other lands. A

resolution was also passed, recommending the holding of a large spring camp-meeting, and having the annual conference in connection therewith. A strong resolution also prevailed, requesting the conference officers and ministers to give more attention the coming year to the plans of our foreign work, and especially to see that the ten-cent-a-week plan is adopted by every family in the conference, as far as possible.

Three churches were admitted into the conference, with a membership of 49; \$8,000 worth of books have been sold, about one-half of this amount being medical works; 560 “Reviews” are being taken in the conference, being one “Review” for every two and a half people. This is certainly a good showing, and we doubt if any conference in America has a better one. During the meeting Bro. J. L. Kay, president of Walla Walla College, and Bro. W. R. Smith, were ordained to the gospel ministry. Elder A. J. Breed was again elected conference president, with about the same committee as last year.

The conference was royally entertained by the Spokane church, who did everything possible for the comfort of its guests. We trust the meeting was a blessing to them.

The laborers all go to their fields with good courage, and we see no reason why the coming year may not be a fruitful one in all respects for the work in Upper Columbia Conference. The laborers present from outside the conference were H. H. Hall, J. J. Ireland and the writer. May God bless the work in this field and give it abundant success.

W. B. White.

MONTANA

Montana Conference

The seventh annual session of the Montana Conference was held at Bozeman, February 7-12, 1905. Each meeting was well attended, and we rejoiced to see the Spirit of God prevail among us throughout the entire session, while brotherly love and perfect harmony reigned supreme.

Elder W. B. White was with us after the first meeting, and his presence as friend, brother and counsel-

or was much appreciated by all. This session of the conference was one of marked progression throughout, not only in business matters but likewise in steps taken toward the kingdom of God. New plans were laid and old resolutions revived, while every delegate arose as one man, with but one impulse and one aim.

Plans were speedily adopted for the needs of our conference during the ensuing year. Elder J. A. Holbrook was chosen president and W. H. Holden, secretary, while the following brethren will act on the conference executive committee:—

J. A. Holbrook, W. A. Gosmer, J. C. Foster, C. H. Rittenhouse, H. O. Shields, Clayton Page and Samuel Dick. The choosing of a treasurer, state agent, and Sabbath-school secretary was left with the conference committee.

Tithes and offerings should, for the present, be sent to Mrs. E. R. Farnsworth, Harlem, Montana. We expect soon, however, to have our central office established in Bozeman, where our state paper will again be printed, and such other work as is connected with church and Sabbath-school work will be carried on.

Besides several local camp-meetings, two tents will be in the field this summer, and the following workers have been chosen to carry the gospel work: Under ministerial credentials: J. A. Holbrook, J. C. Foster, W. A. Gosmer and Paul Iverson; under ministerial license: S. H. Kime and W. H. Holden; under missionary license: Mrs. Eva Holbrook and Mrs. Teresa Gosmer.

While we thus aim to do active work in the field, we also expect to see the work broaden along other lines. A new building will be erected this summer on the Intermediate School Farm, as a home for our students, and some steps were taken toward the encouragement of medical missionary work, under the management of Dr. H. B. Farnsworth, and we hope soon to see treatment rooms, and possibly a small sanitarium, established in our state.

One new church of 18 members was admitted to the conference, and

our prayer is that they may not only prove faithful, but that many more may join us in like manner during the coming year.

It was moved and carried that the next annual session of our conference be held at Stevensville, Montana.

W. H. Holden,
Secretary.

WESTERN OREGON

Notes

From the industrial school at Gaston I went on south, stopping first at Dallas. I found the church school getting on in a way altogether pleasing. Miss Fleck, who is teaching at this place, has had experience as a public school teacher, but this is her first church school. The good satisfaction given, with the many good experiences this sister has had, is evidence that a public schoolteacher, when thoroughly converted to the principles of the message, and after a short training, can make a success of our schools.

We had a good meeting with our people at this place. Some of the principles of house-to-house missionary work, and the "old time" plans of wrapping papers and missionary correspondence, were presented. There was a good response on the part of our people to be more active in these lines of active work.

G. W. Pettit.

Falls City

From Dallas I came to this place, where a new church has been built up during the past year. They have just completed a new church building, and, like all new companies, are active in missionary work.

I next visited Corvallis, Albany, Halsey and Brownsville, at these places only visiting the few scattered members in their homes. I found them of good courage, working for the progress of the message.

From Brownsville I went to Eugene, where we had a refreshing, on Sabbath, Feb. 18. There was a good attendance of our people at our missionary rally. We all felt it good to be there. At the close of our meeting I found that three

of the number had accepted the truth through reading our large books, four from reading the "Signs," and two by tracts. Among these one sister (a mother of five bright children who love the Sabbath and Sabbath-school) who for 12 years was a successful public schoolteacher near Eugene, accepted the truth from reading "Prophecies of Jesus," left in her home some three years ago by a canvasser, who later became discouraged and gave up the truth, thinking his work was in vain. The Lord has said, faithful canvasser, that "we shall reap if we faint not."

The outlook for the work in western Oregon was never brighter. There seems to be a revival coming among this people for the dissemination of the printed page. A letter just received from a girl in far-away Coos County says: "Papa is distributing tracts this evening. He has given over 100 away since Sabbath. There is a young man named Wilson, who is much interested in the Bible, from reading Matthew 24. He is now reading 'Great Controversy' and 'Daniel and the Revelation.'"

G. W. Pettit.

Feb. 24, 1905.

A New Church

In response to a request made by the conference committee, I spent twelve days with the little company at Falls City.

While the effort was made mostly for the outside, the Lord blessed to our own people a repetition of the message. The attendance from the outside during the first part of the meeting was not very encouraging, but the interest increased until we had a fair attendance. In response to a call made for those who desired to identify themselves with us, two took a public stand for the truth. One of these was a brother, who, through discouragement, was led to take the course of the world for a couple of years. His desire to return to the Lord made us all feel happy.

I had the privilege of visiting a family living at a distance of four miles, who became interested while the tent was there last summer.

From present indications they will be with us soon:

Numerically the company is small, but an excellent spirit permeates the whole. A neat little memorial has been built, and is nearing completion. They hope to dedicate it free from debt.

The uppermost desire in all seems to be to push the message at home and abroad. These are the things, brethren, that bring courage to our hearts. Duties in my own field of labor call me home.

C. J. Cole.

Feb. 20, 1905.
Corvallis, Ore.

CALIFORNIA

California Conference Receipts

For December, 1904, and January, 1905.

TITHES

	Dec.	Jan.
Alameda	\$ 300.43	
Alton		280.00
Arcata	\$ 7.00	15.00
Armona	52.30	563.90
Arroyo Grande		35.45
Bakersfield		40.85
Berkeley	118.50	119.40
Bishop		27.25
Buckeye		10.40
Burrough		51.55
Calistoga		61.49
Chico	52.00	128.00
Hughson	20.70	
Crows Landing		15.00
Dows Prairie		
Dinuba		21.85
Eureka		116.25
Ferndale		71.00
Fresno		1,244.16
Grass Valley		42.00
Glennville		64.70
Guerneville		19.75
Hanford		437.57
Healdsburg	68.98	658.81
Laton		2.40
Lemoore	52.75	168.05
Lindsay		24.56
Legrande		8.45
Lockwood	11.85	40
Lodi		18.55
Mendocino		5.25
Monterey	26.20	35.40
Morganhill		93.85
Napa		39.18
No. San Juan		7.00
Oakland	262.60	431.66

	Dec.	Jan.
Pepperwood		174.35
Personal	67.35	106.91
Petaluma	1.50	74.75
Placerville		80.95
Red Bluff		55.45
Redding		26.10
Reno	68.85	48.22
Sacramento		169.00
San Francisco	409.08	576.34
Sanitarium	50.95	385.93
San Jose	357.82	65.63
Santa Cruz	28.00	58.92
Santa Rosa		119.20
Sebastopol		182.29
Selma		128.22
Soquel		21.60
St. Clair		73.40
St. Helena	86.97	79.02
Stockton		178.65
Susanville	17.05	
Ukiah		50.00
Vacaville		25.54
Vallejo	8.65	1.50
Valencia		186.58
Woodland	54.38	121.44
Sonora	16.60	6.72
Thalheim	16.97	
Modesto	29.20	24.85
Mountain View	120.00	518.53
Totals	\$2006.25	\$8,699.65

TRUST FUNDS RECEIVED

In December and January.

	Dec.	Jan.
Annual Of'ngs	\$1,750.26	\$1,634.50
Christ's Ob. Les.	15.00	41.75
Missions	36.83	289.82
Home of Fr'ndls		24.98
Huntsville	16.50	
East Africa	10.50	
Nashville	12.50	8.52
Life Boat	5.00	
China		2.31
India		23.03
Ceylon Tent		8.50
Corea		2.00
S. S. Offerings	34.03	468.95
Col'd Work, So.	100.95	157.95
\$100,000 Fund	13.50	10.75
Coll. Donations	15.00	11.00
Totals	\$2,010.07	\$2,684.06

J. S. Osborne, secretary.

Fresno Church School

The church school in Fresno started October 3, with an enrolment of 38. The present enrolment is 74, with about 65 in regular attendance.

The Lord has blessed, and our work is moving steadily onward. A spirit of co-operation exists between pupils and teachers and also between parents and teachers. Parents' meetings are held every two weeks, which are a source of much strength to all. Much missionary work is done by the pupils,—papers are sold, the sick are visited, hospital meetings are held, at which the young people sing, and many other missionary enterprises are carried on. A call from a needy field always brings a liberal donation from the school children.

Last Sabbath, Feb. 18, twelve of our dear pupils were baptized. This makes our hearts rejoice, and we give God the praise. Others desire baptism in the future. Our trust is in the God of Israel.

Bert B. Davis,
Principal.
Mrs. Bert B. Davis,
Primary.

February 20, 1905.

Sacramento

On Sabbath, Feb. 11, our church here was favored with the presence and instruction of Elder J. O. Corliss. In the forenoon service Brother Corliss gave a stirring and practical discourse on the "attitude that all believers should sustain toward God's institutions and toward those who bear responsibilities in connection therewith." The trend of the sermon culminated in a forceful presentation of the present needs of the Healdsburg College. The Spirit of the Lord used the speaker's words in making a practically sympathetic impression on the hearts of all with reference to the college and its mission. He emphasized especially the incalculable good that has already been accomplished in nearly all parts of the world by the many consecrated workers who received their education and special training in the college. Were it not for our training schools, the world-wide mission field would soon be destitute of effective laborers.

Brother Corliss then described the plan that had been adopted by the college and conference workers in a recent conference held in Mountain View, Cal., to provide

for whatever deficit may accrue from this year's operating expenses of the Healdsburg College. In response to the speaker's appeal, the divine Spirit moved upon the brethren and sisters to subscribe liberally to the projected fund. The pledges made are equivalent to a dollar a month for six months, for each of 29 individuals.

I must remind the reader that our church membership is not large, and that it is almost exclusively made up of women, who must themselves earn whatever contributions they make to the Master's work.

In the afternoon we again met for a missionary and social service. Elder Corliss gave us a most inspiring missionary talk, weaving in many striking reminiscences of his own extended experience in the mission field beyond the seas. He spoke particularly of the hardships and actual privations that many of the Lord's servants, in the regions beyond, had been, and are still, suffering. Our hearts were touched; and doubtless we shall give more as well as pray more for our hard-working, self-denying gospel heralds in remote lands.

We are all praying that Elders Corliss and Kellogg may be richly blessed in their campaign in behalf of the great cause of Christian education. The plan which they are putting into execution is one of the most effectual ways of praying that the Father would raise up laborers for His needy harvest-field.

Geo. W. Rine.

Feb. 19, 1905.

Young People's Society at Sanitarium, Cal.

In the Sanitarium, Cal., church, the hour before the close of the Sabbath is devoted to the regular weekly meeting of the Young People's Society. Sabbath, February 18, was the occasion of a program on the subject of "Self-improvement." After the usual opening exercises and necessary business, the leader introduced the topic by calling attention to the parable of the talents. The Lord has given to every man ability to do a certain work. But in order to do this work, all must have a preparation. Reading as an

important factor in the education of every young person was made the strong point of the different sub-topics.

The first speaker gave extracts from the Testimonies, showing the importance of self-culture. The Lord has told us to discipline ourselves by gathering up every jot and tittle of knowledge and experience; that there is an abundance of talent in our churches if it were only consecrated.

"God expects much from the young men of this generation."

"Grave responsibilities rest upon the youth, which many do not recognize and respond to."

"Every youth should seek to make all that he possibly can of himself, that he may grow in grace and in favor with God and man."

Incidents from the lives of the world's great men were referred to by another speaker. He called attention to how we spend our spare time, with the quotation: "Lost, somewhere between sunrise and sunset, sixty golden minutes. No reward is offered, for they are lost forever." Jesus Christ, Joseph, and Daniel were striking examples of those who played an important part in the world's history as a result of rightly improved opportunities. Coming nearer our own time, such persons as Sir James Mackintosh, Benjamin Franklin, Abraham Lincoln, "the man of one Book," the Bible, James A. Garfield, and others were cited.

The third speaker related incidents from the life of Mrs. S. M. I. Henry. She was taught her first lessons in reading, numbers, and spelling, from the Bible. It was her only text-book for many years. Of herself she said, that during her youth she never read a novel or an exciting story, but only her Bible, choice poetry, and the church paper. Our young people are familiar, to some extent, with the noble work she accomplished, first in gospel and temperance lines, later as a Seventh-day Adventist.

Extracts were read from the Testimonies, showing the benefit of continual Bible study in training the mental faculties. Among many other good things, were noted the following:—

"God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can do. It is the best mental as well as spiritual exercise for the human mind."

"When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's Word."

To nearly every one comes, at some time or another, the temptation to read fictitious stories, exciting newspaper accounts of crime, scandals, and the like. Scarcely do we realize the harm we are doing our minds, until the habit has become firmly fixed, and we are bound as strongly as the drunkard is. Further Testimonies set forth in a clear and convincing way the evils of bad reading; to which all of our young people may well give serious thought.

The leader called attention to the work being done in the Central Union Conference, which was described in the "Review" of Feb. 9, under the heading, "Reading Courses for Young People." Two courses are suggested for the young people of that conference who are unable to leave home to gain a preparation.

A similar movement was begun in the "Instructor" of Feb. 7. This is general, taking in every young person who desires to increase his store of knowledge and who is willing to improve his spare moments.

Let us firmly determine that we will not be of that "large class of our young people" who "have no real purpose, or aim, for the future." "They fulfil their daily tasks perhaps acceptably, but life to them has no depth of meaning; they are not earnestly seeking increase of power, intellectual or spiritual."

How deplorable that such words must be written! It would seem that, of all people on earth, our own young people would be intensely in earnest, striving with might and main to do their best. Let us bestir ourselves!

Carolyn Hathaway Crisler.

Sabbath-School Convention Paper

The chief aim of the Sabbath-school, its relation to other branches of the message, in brief is the salvation of its pupils. The science of salvation is so deep a subject that we are told it will be the study of men and of angels throughout eternity.

The first question that comes up is, What are the best means to be used in bringing about this desired end? Are our children to be converted and instructed in righteousness by much talking, by long prayers for their conversion, by catchy music? If not by these, how? The Sabbath-school music should be such as is suitable to the worship of God anywhere, and so easy and simple that the youngest child may understand.

The prayers should be short and spiritual. The place for long prayers is in the closet. Here we may linger long, and earnestly seeking God, learn how to pray. There we may gain strength and power.

All of these are helps to the chief aim of the Sabbath-school, but the salvation of the children is to be brought about only by the study of the Word and the living of it daily. By faith we are saved, and "faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. There is a false teaching in these days, that the doctrines of the Old Testament have been done away. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Peter says, "Being born again by the Word of God." Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

If we are to live, have salvation from the receiving of every word that proceeds from out of the mouth of God, we must study the Old Testament with the same diligence and reverent, loving care to know the whole will of God, that we study the New.

In studying for doctrine, we find a most wonderful unity between the

two portions. The doctrine of Christ's second coming is taught almost as clearly in the Old as it is in the New Testament. I cite Isa. 66:15-17; Ps. 50:3. Also the doctrine of the judgment (Ps. 50:4, 6); the resurrection (Dan. 12:2); the seven last plagues (Dan. 12:1; Isa. 26:21); the care for His people during the "time of trouble" (Isa. 26:20); to say nothing of the great fundamental doctrines of conversion, pardon, redemption and sanctification.

In teaching, it is best to let God answer our questions through His Word. This He has clearly promised to do. He says to us, "If ye will inquire, inquire ye." Isa. 21:12. Soon after He asks the question, "Whom shall He teach knowledge? and whom shall He make to understand the message?" Isa. 28:9. The answer is given that the "Word of Jehovah shall be unto them precept upon precept, line upon line, here a little and there a little." God makes all things plain to the honest inquirer after truth.

To His people God says, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come unto thee, the uncircumcised [the unconverted] and the unclean." The "beautiful garments" is the "clean linen, the righteousness of the saints." Then "nations will come to thy light, and kings to the brightness of thy rising; thy sons shall come from far, and thy daughters be carried in the arms. Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged, because the abundance of the sea shall be turned unto thee, the wealth of the nations come unto thee."

San Luis Obispo, Cal.

Washington, D. C.

As will be seen by the list in the *Review* of Feb. 23, the Washington building fund has now reached the amount of \$57,976.72. This leaves a balance of \$42,023.28, which we earnestly hope will be supplied before the opening of the General Conference, May 11. This means that \$3,222.56 should be supplied each week until that time. During the last week we received \$1,011.13. At this rate the amount needed for the work in Washington would not be supplied until December 2, 1905.

The work of building will go no faster than the means are supplied. We shall incur no debt. The purchase of land, the work on the school buildings, and the fitting up of the sanitarium in the city have taken a large amount of money, although the work has been economically done. Unless there is a very large increase in donations, the General Conference offices can not be built before the General Conference. Will not several of the true friends of the work send in \$1,000 each, that these offices, which are greatly needed, may be erected immediately.

We quote again from a testimony written January 11:—

"Let the churches in every state act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord. Let us come up to the help of the Lord against the mighty powers of darkness."

J. S. Washburn.

February 14, 1905.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

Great blessings that are won with prayer are worn with thankfulness.—Goodwin.

Missionary Work

**THE BOOK WORK
Western Washington**

Report for Week Ending Feb. 5, 1905

GREAT CONTROVERSY

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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.

The executive board of Healdsburg College will meet at Healdsburg, March 15-22. Such members of the Union Conference Committee as are available, will meet with them.

The interest that is being shown by some of the best people in the United States, in the principles of health and temperance which we as a people hold, is constantly growing. It is known that during the past year, in various parts of the country, our people have been invited to address 23 Chautauqua assemblies.

The camp-meeting season will open this year about the time of the closing of the General Conference. The Upper Columbia Conference has decided to hold a camp-meeting in Moscow, Idaho, beginning the latter part of May. The Montana Conference is planning for a meeting in the Bitter Root Valley, in June, and somewhere in the northern part of their state during July.

Elder Marcial Serna writes: "The 21st of February I baptized one more dear soul at Mesa, Arizona. We have a good interest at that place, and one family has begun to keep the Sabbath. I ask the prayers of God's people for the work among the Spanish."

Brother Walter Harper sends the following report of his recent labors: "After canvassing in Siskiyou and Humboldt counties, I filled nearly 300 orders. Many of the orders were for that blessed book, 'Patriarchs and Prophets.' When we are permitted to see the results of the circulation of this valuable

book and others of kindred merit, what a privilege it will be and how our hearts will thrill with joy!

"On account of the illness of my father I was called East in October. I spent a month caring for him and then went to Arizona, where I canvassed six and a half weeks. On this trip I delivered from \$1,000 to \$1,200 worth of books. I have just finished my last delivery, at Congress, Arizona, and have spent a few days at the Phoenix Sanitarium."

The newly-elected officers of the Upper Columbia Conference are: President, A. J. Breed; vice-president, F. D. Starr; secretary, J. L. Kay; treasurer, T. L. Copeland; missionary secretary and treasurer, T. L. Copeland; general agent, T. G. Johnson; educational superintendent, J. M. Willoughby; educational secretary (including Sabbath-school and young people's work), Mrs. J. L. Kay; executive committee, A. J. Breed, F. D. Starr, H. J. Schnepper, C. E. Ford, J. M. Willoughby, Silas Yarnell, C. M. Christiansen.

In connection with the conference at Spokane, the Upper Columbia Medical Missionary and Benevolent Association held its annual meeting, and elected the following board of trustees for the ensuing year: Silas Yarnell, M. D., S. A. Anderson, W. R. Simmons, J. W. Posey, I. A. Dunlap, M. D., C. M. Christiansen, J. L. Kay.

Special Meeting of Stockholders

Notice is hereby given of a special meeting of the stockholders of Healdsburg College, at the college in Healdsburg, California, Monday, March 20, 1905, at eleven A. M.

This important meeting is called to consider and decide upon the plans on which the school shall be operated in the future, also its relation to the proposed Union Conference training school in California, and intermediate schools in this conference.

1. Shall we approve this action of the Pacific Union Conference?
2. What shall we do with our property?
3. Shall we establish an inter-

mediate school? If so, shall it be operated in our present buildings, or be started in a rural community?

It is very necessary, also, to have some changes made in our By-laws, place of meeting, etc. In order to do this we must have two-thirds of the stock of the corporation represented. We strongly urge a large attendance, for serious problems must be solved.

College-Board,
M. H. Brown, president.
H. G. Lucas, secretary.

For Sale

Health Food Store and Vegetarian Restaurant combined, in Salt Lake City, Utah. Splendid chance for the right persons with about \$3,000 to invest. Ample opportunity for missionary work. Present management and half owner must leave, owing to failing health. For particulars address Sanitarium Food Company, Sanitarium, California.

Annual Meeting Notice

The third annual meeting of the Pacific Union Medical Missionary and Benevolent Association, for the purpose of electing seven directors and transacting any other business that may properly come before the meeting, will be held on Wednesday, March 8, 1905, at 12 o'clock, M., at room 203, Parrott Building, San Francisco, Cal.

W. R. Simmons, President.
E. E. Parlin, Secretary.

Annual Meeting Notice

The third annual meeting of the Sanitarium Food Company, for the purpose of electing seven directors and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, California, on Thursday, March 9, 1905, at 12 o'clock, M.

L. M. Bowen, president.
E. E. Parlin, secretary.

Wanted.—A Seventh-day Adventist to work in nursery. Must be a man of experience in that line. References required. State wages desired.

J. B. Weaver, Union, Oregon.