

# PACIFIC UNION RECORDER

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

VOL. 1

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No. 10

## THE CHURCH

### TRUST HIM

A white, white thought flew out of a rose,  
And I waft its song to thee;  
Oh, hear it sing o'er the winter snows,  
The thought is for thee and me!  
Will He not perfect this life of ours?  
Are not His touches divine?  
Will He not deal with His human flowers  
With a care and touch as fine?

Yield thyself to His fashioning skill,  
For He is able and true;  
Above the storm and the tempest's will  
His heavens are ever blue.  
Above the sorrow, above the fret,  
His kingdom ruleth over all;  
A million worlds are His empire, yet  
He heedeth a sparrow's fall.

—Selected.

### TRUE INDEPENDENCE

The sacred, solemn work that God has given to His people calls for whole-hearted, thoroughly-converted men, men whose lives are interwoven with the life of Christ. It calls for those who are willing to seek wisdom of God, and to receive counsel from their brethren of experience, that they may not mar His work. The greatest need of to-day, that the truth may advance rapidly, is unity and harmony among God's people.

Some are deceived as to what constitutes true independence. Obstinacy is often confounded with independence. The yielding of self, surrendering all to the will

of God, being clothed with humility, possessing that love which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, can not be obtained unless Christ rules the life. But every worker who will truly humble himself will be used by the Lord to do a great work.

True independence never disdains to ask advice of the experienced, and it treats the counsel of others with respect. God desires His people to be disciplined and brought into harmony, that they may see eye to eye. This does not mean that they are to yield up their individuality. Individuality should not be sacrificed, but it should be refined and elevated. That personal independence which leaves one to trust to his own judgment, to be self-willed, and to despise the counsel of his brethren, is not what is needed at this time.

When one loses hope and courage, and is driven hither and thither by this or that idea, and by what this or that one may say; when he is aimless and unstable, and accomplishes little, he needs more self-reliance and independence. But when one has a high opinion of himself, and thinks that his labors are of more real consequence than they are; when he pleads for personal freedom and self-direction in his work, he needs to humble himself before God.

In many cases we can yield our will, and even our judgment, to that of others without sacrificing principle. Many have the idea that they are responsible to Christ alone for direction and experience, and are entirely independent of His

church. Those who boast of this independence need to be brought into closer relation to Christ. He is the fountain; the church that maintains its connection with Him is the channel of communication.

We are living in a solemn time; an important work is to be done for our own souls and for the souls of others. Those who are so independent, so self-sufficient, that they see no need of counseling with their experienced brethren, will suffer great loss. God desires us to have that independence of character which will give us strength to be resolute for the right under all circumstances; strength to overcome bad habits, and to walk in the light; strength to separate ourselves forever from that which we see to be wrong. This independence comes from God, and, in order to gain it, we must maintain a close connection with Him.

True strength of character consists of power of will and power of self-control. Uncontrolled passion is not strength, but weakness. The greatness and nobility of a man are measured, not by the power of his feelings to subdue him, but by his power to subdue them. He who can rule his own spirit is greater than he who takes a city.

When one tells us of our faults, and points out our mistakes, showing us a better way, we should receive the correction gratefully and try to profit by it. We should put away the temptation to feel hurt, to show our so-called dignity, and to claim our independence. God

will reward the humble. In due time he shall be exalted.

When we go to the Lord and earnestly plead for wisdom; when we truly long for His guidance in all things, not wishing our own way, but earnestly desiring to walk in His way, then we are glad to advise with those of experience, those who desire to see us do good work for the Master. After we have earnestly sought the Lord for light, often our duty is made plain to us as we counsel with others. When we feel sure that we know the right way, and will listen to nothing unless it agrees with our ideas, we are in no condition to be shown the true path, and are in danger of making mistakes.

God does not desire us to be indifferent, not caring what we do, leaving this one or that one to lead us wherever his fancy may run. This is not humility. God desires us to seek Him for light, wisdom, and understanding. Let us keep our minds free from pride, that He may lead. Let us be willing to look at things from all sides, and let self drop out of sight. Let the first thought be, What will tell for the glory of God, and be of the greatest help to others?

The Lord desires His children to work as a unit, all seeking the advancement of the cause, and the good of one another. To see another prosper should give us joy. When one of our number is used by the Lord to do a good work, let all rejoice. If self is dead, we can rejoice when we feel that another has a higher place than ours. But we often mistake as to what is the higher place. We do not view the matter as God views it. Those who are called to endure the hardest trials, to bear the heaviest burdens, to meet the greatest difficulties, are those whom God trusts. The Lord said of Paul, "I will show him how great things he must suffer for My name's sake." It is not the trials we make for ourselves, nor the persecution we bring upon us by our own course, that counts, but the trials and persecution we endure for Christ's sake.

Mrs. E. G. White.

"The steps of a good man are ordered by the Lord; and he delighteth in His way." Ps. 37:23.

## WILL WE DISAPPOINT GOD

### OUR WEEK OF PRAYER

To a small people God has committed a great message. Numerically the people are unworthy of notice. What is one in a thousand in this land of their beginning? What is one in twenty thousand among the hundreds of millions of earth? Surely they are a small people. More, then, is the demand for mighty power.

The message is world-wide. "Go ye into all the world, and preach the gospel to every creature," said Jesus to the little band of the eleven tried ones. And to His people now He gives the same "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Surely it is a mighty, far-reaching message. It is to be given with a far-reaching voice to earth's remotest bounds.

Only the tried ones will truly give it. Only those who know the judgment message in their own lives, who let the Spirit bring their own heart face to face with His holy law, the rule of the judgment, face to face with the Judge of all, and who find themselves in themselves in all respects wanting, but who find in the everlasting good tidings the balm of healing, the cure for all the ills of sin, can mightily give the message. To this experience and healing God calls every soul. The work of giving it to the lost He commits to every soul who receives it. To every person He gives his work, which he neglects not only at the risk of loss of other souls, but to the eternal peril of his own soul. To each soul God gives a part as truly and as important as though no other soul had place in the work. In safety to ourselves we may not shirk the burden. In love for dying souls we must not refuse to do the work. In loyalty to Him who died for us, we can not prove recreant to the trust.

"But we are not sufficient. We are too few in number, too poor in

power, too limited in education, too unpopular with men." So say the doubting ones. And from the human view all is true. But He who sends His messengers, His ambassadors, His ministers plenipotentiary, possesses the all-sufficiency, and to each one is it vouchsafed according to his need. "All authority," says the Master, "is given unto Me in heaven and in earth. Go ye therefore." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Authority and power! How many in the world have authority, but no power to make it effectual! How many have a kind of power, but with no authority to use it. But God gives both authority and power to His servants; "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." God's supply is infinite; the measure of the power that He desires His people to possess who give His message is the measure of the angels who bring the great threefold burden.

What, then, is needed?—Faith, consecration; consecration, faith, mingled and intermingled; hating sin and selfishness, till we long to be rid of their hypnotic, deceitful, destructive power; seeing sin as God sees it; longing to be rid of it so deeply that we will die to be released; believing the glad message of the gospel; accepting cleansing, healing, restoring power; "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love; in whom we have redemption through His blood, the forgiveness of sin;" believing all this, knowing all this, then consecrate ourselves and all that we have to His message and work; yielding to the great law of His life, and receiving of His life, that we may give it to others; receiving more, that we may impart more; using what He gives us, with only His glory in view—this is what God asks of His people in the closing days of 1901.

What, then, though we are few in number? By one man and a shepherd's crook,—“the man of God,” “the rod of God,”—Jehovah toppled the pride of a Pharaoh in the dust and overthrew his host. By three hundred men of God, with torches and pitchers, God overthrew the hosts of Midian. In one loyal man the power of God withstood all the combined corruption and evil power of the kingdom of Israel, the prophets of Baal, and the prophets of Ashtaroth. With the little loaves and two fishes which the one lad furnished, the Lord fed a myriad, and there remained more than the original stock. By the death of the one Loyal Soul upon the cross was Satan overthrown and death vanquished. To the eleven the Master said, “Go ye into all the world, and preach the gospel to every creature.” They went forth panoplied of God; and in their generation the gospel “was preached to every creature which is under heaven,” “the Lord working with them.”

So God will work with this small people in this generation, if we are only consecrated to Him. Faith and consecration, consecration and faith, mingled and intermingled. Oh, how much are they needed! Faith to believe God, to yield to His message, to receive of His life, to tell it to others, this is what is needed. When that comes—and it may come to-day, to-morrow, and, oh, may it come at this week of prayer—then shall “great power be with His chosen ones;” then shall “this gospel of the kingdom be preached in the world for a witness unto all nations, and then shall the end come;” and “there shall be delay no longer.” Then shall “my God supply all your need according to His riches in glory by Christ Jesus.”

The general mission board wants at this week of prayer \$100,000 and 1,000 missionaries for needy fields. Shall they not have them? God wants more; He wants 70,000 missionaries for the most needy fields, and all they have. Shall He not have it? Will we disappoint Him longer?

M. C. Wilcox.

## THE CHURCH

### LEGAL ORGANIZATION

“All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth.” 1 Cor. 10:23, 24.

In tracing still farther the rise of the cause of present truth and the establishing of order in the ranks of Seventh-day Adventists, we note that, as the message advanced, and the number of laborers constantly increased, the Lord led us to an effective Bible plan for the sustenance of the ministry. With the increase in numbers came a demand for, and an increase in, facilities for printing and publishing the truth, and a corresponding accumulation of property at the Review and Herald Office. That branch of the work, started in July, 1849, by Brother James White, printing the first number of a paper (the “Present Truth”), with money earned by mowing grass with a hand scythe, had grown until now there were several thousand dollars invested in the business. It became needful for some one to take the responsibility of this in the initiative. As the business had grown under his judicious management, the plant, and good will of the business, were legally his (Elder White's). He did not so wish it understood; he called it the property of the church. He said he had not started the publishing work for any pecuniary benefit to himself, but to advance the cause of truth. The course he took in this matter was a vivid illustration of the principle expressed in the text at the head of this article, “All things are lawful for me, but all things are not expedient.” He desired to place the publishing work in the hands of the church; but the church was not in a condition to legally hold property. This brought us, as a people, to a point where something was wanting. That was a third step in order,—to make a move, by virtue of which the church could receive and lawfully hold its real estate and other property, meeting-houses, etc.

In the “Review” of February 23, 1860, Elder James White, in an article on this subject, said: “We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured; hold their meeting-houses in a proper manner; that those making wills and desiring to do so, can appropriate a portion to the publishing department. We call upon our preachers and leading brethren to give this matter their attention. If any object to our suggestion, will they please write out a plan on which we as a people can act.”

In the “Review” of March 8, under the head of “Legal Organization,” a minister made the following statements in reference to Brother White's request: “What I understand is necessary to remedy all the defects in the matter, is to organize in such a manner that we can hold church property legally. Then the property could be held in the name of the church, . . . and no one individual would have to take a burden upon himself which he ought not to bear. If it is wrong to protect church property, why is it not wrong to hold any property legally? If it is not wrong to hold farms and village lots in a lawful manner, neither is it wrong to hold church property in the same way. I think the same principle is involved in both cases.”

It may seem strange at the present time, to those unacquainted with the situation of our cause in 1860, that in the “Review” of March 22 appeared an article from a brother in the faith, much esteemed, in which he stated that what was desired by Elder White and ——— was to “make a name, so as to be like the nations around them,” like the builders of the tower of Babel. He claimed that, in the movement proposed for legally holding church property, these brethren were going into Babylon, uniting church and state, etc. He said we should “trust in the Lord in these matters;” that “those pleading for legal organization showed a lack of faith in the Lord.” He seemed, for the time, to forget what the testimony had said about Satan's counsel to his angels to keep

money matters in their control, and out of the hands of this people.

In a testimony given on this brother's case, it was said: "The Lord requires His people to use their reason, and not lay it aside for impressions. His work will be intelligible to all His children. His teaching will be such as will commend itself to the understanding of intelligent minds. It is calculated to elevate the mind. God's power is not manifested upon every occasion. Man's necessity is God's opportunity."

It was also said of this brother that he "considered it a virtue to leave to the Lord that which the Lord had left to him. It is only in cases of great emergency that the Lord interposes for us. We have a work to do, burdens and responsibilities to bear, and in thus doing we gain an experience."—Testimonies, vol. 1, pp. 213, 230.

From September 28 to October 1, 1860, at a general meeting of our people in Michigan and adjoining states, held at Battle Creek, there was a full and free consideration of legal organization. It was voted, unanimously, to legally organize a publishing association, and a committee of five was elected by those assembled, that such a corporation might be formed as soon as practicable. This led to the consideration of the name by which we should be known. Some were in favor of the name Church of God. This was objected to on the ground that it gave none of the distinctive features of our faith, while the name Seventh-day Adventists would not only set forth our faith in the near advent of Christ, but would also show that we observe the seventh-day Sabbath. When the matter was put to vote, only one person voted against the name Seventh-day Adventists, and he decided in favor of it shortly after.

The Seventh-day Adventist Publishing Association was organized May 3, 1861. This was the first of the various legal corporations formed by this people. The formation of such corporations was point number three in establishing, in God's opening providence, the order and system of managing the work of the third angel's mes-

sage. All can now see the necessity for such corporations, and may wonder that it was not always seen by us. But let none lose the practical lesson contained in this case,—while we should most earnestly seek the Lord for divine guidance, we must remember that, as He works in us as His instruments, we too have a work to do. We are not to expect Him to do what He has left us to do, and what He "works in us" to "do."

J. N. Loughborough.

## THE FIELD

### NORTH PACIFIC CONFERENCE INDEPENDENCE, OR.

It is almost impossible to appreciate the bitter prejudice existing in the minds of a majority of the members of other denominations against the work and teachings of Seventh-day Adventists. One has to come in direct contact with individuals who possess these feelings and are rabid enough to express them, in order to be convinced of this fact. And this feeling is not confined altogether to church members. Of course, this is largely due to opposition they hear expressed by ministers and members of other churches. This opposition seems to grow more bitter every year, and it seems to grow more difficult to convert souls to the truth.

My experience has been anything but pleasant the past summer in that direction, but God has given some fruits of our labor, and a goodly number have been brought to the light of present truth.

We have spent about six weeks of diligent labor in this place, and, as a result, we organized a church of ten members, with a full corps of officers, Sunday, November 17. Others are keeping the Sabbath, and we hope they will come in.

Only three of these felt the need of baptism, as the others had been baptized, and felt satisfied. Sabbath, November 23, I baptized two, and the third was hindered by a raging infidel husband, who at

last promised not to oppose her if she would wait till warm weather. I am now canvassing the city for "Christ's Object Lessons" and other books.

R. D. Benham.

Nov. 25, 1901.

### CEDARHOME, WASH.

We are still continuing our work in this place. Those who have accepted the truth are taking a firmer hold, and the interest still continues good among those who have not yet taken a decided stand.

Meetings are being held in the schoolhouse and in private houses, with a good attendance. Ministers of other denominations have been working against us, both publicly and privately, but the Lord has turned their weapons against themselves, so our cause is only strengthened by their work.

We have been made to realize our need of a meeting-house of our own, and are just about ready to begin building one. A lot has been secured, and our brethren here have responded nobly in giving of their means to this work. Of course, they are unable to bear all this burden alone, but we expect our friends in other parts of the conference will help us. There is a large Scandinavian field here, and this will be a good center to work out from.

H. C. J. Wollekar,

J. J. Westrup.

Nov. 24, 1901.

### SEATTLE, WASH.

I wish to state that I have but recently resumed work as an active laborer in the field. For some months I was compelled to seek much-needed rest in the country. Having in a measure regained my usual good health and strength, it was decided that I had better make Seattle my field of labor.

Here is a continual and a growing field for a large company of active workers, and I pray that God may implant in the hearts of those who have talent an earnest desire to make use of their ability while the Master is calling for

reapers to gather the ripe, golden grain for His garner. Satan is fast filling the minds of men with delusion and falsehood. While the tares are being scattered broadcast by the enemy, shall we quietly slumber on, heedless and indifferent? or shall we sow, morning and evening, the precious grains of truth?

Much is being accomplished by the tract and missionary society in scattering literature in the many avenues that are open to us. But, oh, there is a crying need for workers who will come personally in contact with the hungry masses that are crowding into this city!

Brethren, pray the Lord of the harvest that He will send forth workers into the field.

S. W. Nellis.

November 27.

## NORTHERN CALIFORNIA CONFERENCE

FRESNO, CAL.

During the week commencing October 29, I held six evening meetings with our people in Fresno. These services were well attended, and young and old seemed revived in hearing of the Lord's work in the rise and advancement of the great second advent movement.

In the daytime of the Sabbath of that week, a full house listened with profound interest to the talk of Sister Burrus concerning the work in India, to which mission she has now returned. A collection of nearly fifty dollars at the close of her talk showed that her appeal for India had moved both hearts and purses.

During my stay in Fresno, myself and several others spent a couple of hours in the sanitarium of Dr. Charles Kimm, our Chinese brother. We dined with Brother K. and his Japanese helpers, who are not only with him in the work, but also in the truth. After our meal, we had singing in English and Japanese, Scripture reading, and prayer.

Brother K.'s institution and work meet with favor among those for whom he is laboring.

At the time of our visit, he had seventeen indoor patients. At times he has had as high as thirty-four patients, this being the full capacity of his treatment-rooms and sanitarium. He and his work are regarded with favor by the American people of the place.

In all their work at his sanitarium the Lord is sought in prayer to guide and prosper their labors. May the Lord indeed regard their petitions, and make this institution a means of bringing the true light to many of those from the "Flowery Kingdom," is our prayer.

J. N. Loughborough.

## SONOMA COUNTY

The rainy season has fairly set in. The face of nature has already been subjected to several good washings. It looks fresher and greener as a consequence. Feed will soon be good on pasture lands. The roads are muddy, and everybody is indisposed to stirring around, only as he has to do so.

I have had the privilege of visiting several churches and scattered brethren of late. Attendance on meetings, where the members live from one-half a mile to eight miles from the church, is rather uncertain now. The Lord comes very near to those who are able to get together. Those who are deprived of attending feel their loss. I have encouraged family and neighborhood meetings, to compensate for this loss. All who are hindered from attending regular Sabbath services, should have a systematic study of the Bible, on some phase of the message, at their own home, getting as many as possible to join them.

The canvass for "Object Lessons" has been hindered by the rain; still some are placing this excellent book before the people. It has been suggested that those who for any reason are not able to get out and make a house-to-house canvass for the book, do canvassing by mail. To assist in this, printed descriptions of the book and order blank have been furnished those who wanted to do this kind of work, these to be inserted in personal letters. We are

in hopes there will be good results from this work this winter.

There are three church-schools in operation at present in this county, and one soon to be opened at Sebastopol. Good reports come from all, and in those I have visited I find evidence that the Gentiles are coming to the brightness of our rising in educational matters. The Lord has placed us at the head of the greatest of educational systems, and wants us to enlighten the world by leading out in educational reform. As a people, may we everywhere rise to our privileges. It will be the salvation of the children, and, in many cases, of the parents.

A Sabbath-school and missionary convention is announced for December 14, 15, to be held in Santa Rosa. Henry Scott.

## TITHE RECEIPTS FOR NOVEMBER

Alameda, \$12.50; Alton, \$28.15; Arcata, \$13.10; Burrough, \$48.10; Chico, \$14.60; Crystal Springs, \$11.75; Glennville, \$70; Grangeville, \$120; Grass Valley, \$3.00; Healdsburg, \$500; Napa, \$39.50; Oakland, \$669.85; Paso Robles, \$21.40; Placerville, \$5.00; Point Arena, \$5.30; San Jose, \$76.30; San Francisco, \$415.95; San Luis Obispo, \$22; Selma, \$52.75; Santa Cruz, \$2.00; St. Clair, \$15; St. Helena, \$100; Tulare, \$18.15; Williams, \$4.60; Woodland, \$22.50; personal, \$96.43; total, \$2,387.93.  
Northern California Conf.

## PAPERS FOR THE COUNTY JAIL

Last year the brethren and sisters of California responded nobly to the call for a fund to furnish the "Signs of the Times," "Youth's Instructor," and the "Life Boat" to the county jails of the state. These subscriptions are just expiring, and we wish to renew them.

Dear friends, who are enjoying freedom and the blessings of a home, be it ever so humble, can we afford to let these messengers of truth stop their mission to these places where their visits are so much appreciated, and where Christ would seek to save that which is lost? We think we hear

you say, "No; that shall not be." Then we need your help to pay for the papers. It will take about one hundred dollars. Please respond as early as possible, and as liberally as you can, and the work will be done.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Send your donations to the California Tract Society, 301 San Pablo Ave., Oakland, Cal.



### HOW TO DISPOSE OF FUNDS

There has been some perplexity concerning this matter, caused by the fact that some of the Union Conferences have been following a different plan from the one which was adopted by the Pacific Union Conference at its birth. We are glad to be able to say, however, that steps have been taken which are sure to lead to more harmony in this part of the work.

At the recent General Conference council, held in Battle Creek, considerable attention was given to this subject, and the General Conference now recommends to all the Union Conferences the same plan that the Pacific Union Conference has followed, with one exception. The local secretaries, instead of retaining the weekly donations till the end of the quarter, and then paying them over to the church librarian, as heretofore, should now hand over, weekly, all the donations to the church treasurer. In this way the church treasurer becomes the custodian of all the funds. At the end of the quarter he sends all this fund, except what is needed to pay for necessary supplies, to the state treasurer as Sabbath-school donations to missions.

This relieves the Sabbath-school secretary of the responsibility of caring for the funds, and we are sure such a step will be much appreciated. We shall also rejoice

over the knowledge that all the conferences are following the same plan.

In schools where there is no organized church, the secretary should retain the funds till the end of the quarter, and then forward to the state treasurer, not forgetting to state that it is Sabbath-school donations to missions. It causes much perplexity and trouble for money to be sent with no instructions as to the purpose for which it is to be used. C. R. K.

### INDIVIDUAL SABBATH SCHOOL WORK

Interesting Sabbath-schools are what we need, and they are the only kind that will ever do much good. Monotonous, one-man Sabbath-schools are things of the past, and surely ought never to be revived. God wants us to show some of the enthusiasm in His work that we show in some of the common avocations of life. In our business dealings, appointments must be kept to the very minute. Should we not be as diligent, yea, more so, in our business with God? In our social relations, we must have rules by which to work. In our relations with heaven, the rules should not be more slack; for around the throne of God we see the strictest order preserved.

A few suggestions might be helpful on our relation as individuals to the Sabbath-school.

1. One should never be guilty of being late. It shows a lack of reverence for the order of God in His house; besides this, it breaks in upon the exercises, and causes more or less confusion. Plans should be laid so that each member of the school will be in his place when the bell taps for the opening. We can not afford to be late or negligent in the work of the Lord; for, if we are, it means that we shall be a little late to the marriage supper of the Lamb, and shall thus be shut out of the kingdom of God.

Not long ago a gentleman was intending to take the steamer from San Diego to San Francisco. It was very necessary that he go at this particular time. He knew the sailing time of the ship, and heard the whistle warning all to get on

board, but he thought there is a half-hour yet, and often they do not get started on time, so I will not be in a hurry. He talked with this and that friend as he sauntered down the street, finally reaching the wharf to find he was just five minutes too late. The old ship had loosed her stay ropes from the mooring, and was passing down the bay to the great ocean. He tried to hire a launch or some means of conveyance by which he might catch his boat, but none could be had. He said to himself aloud: "Five minutes late. No one knows what that means to me. It is really eleven days too late, for there will not be another steamer for eight days, and it takes three to make the trip. Then it will be too late. What shall I do?"

There is a lesson in this for tardy Sabbath-school scholars. If we are behind here, it is possible we shall be a few seconds behind when probation's doors are closed. At that time, one second too late means eternally too late. A record of our attendance at the services of God is kept in heaven. Each time we are late, tardy is written opposite our names. Do we want such a record on the book of remembrance?

2. The review should not be monopolized by two or three. Each member of the school should have a chance to develop his talents in this line. Some may not do very well at first, but their deficiency can be overcome if each one will have a good lesson, and help in the review. The reason so many have nothing to say in the review is because the previous lesson has not been assimilated or used. When one has an actual experience, it is not hard to tell it. When the seeds of eternal life become firmly rooted, the fruit is bound to appear in due season. When a question is asked, the one answering it should speak loud enough so all can hear. Many valuable points are lost to the school because of individual timidity.

3. Help the teacher by paying good attention to the study of the lesson. If you have a good thought, express it; Satan will do all he can to cheat you out of this

privilege, and rob your classmates of the good your thought might do them.

If heavenly thoughts are yours,  
Wafted from the eternal shores,  
Speak them to your neighbor.  
They may help him now to see,  
And from Satan's snares be free,  
Thus rewarding all your labor.

T. S. Whitelock, M. D.

### HUMAN FAITHFULNESS AND DIVINE SUCCESS

"I am sought of them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name. I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." Isa. 65:1, 2.

The Lord allows us to get light for the purpose of giving light. Our spiritual growth and usefulness depend simply upon two things, or, rather, upon the balance we maintain between two things; and that is the getting of light and the giving of light; the getting of truth, and the giving of truth; in other words, let us just arise and be in a condition of activity, where God can use us as channels of light, so that what He permits to shine upon us shall shine through us upon others.

Opportunities go with time, and can not be recalled. Christ recognized this truth (John 9:4), and, if you will turn to Acts 20:31, you will find that another great worker speaks of the same thing. Paul was an earnest worker. He was a man of activity. He was a man who seized opportunities, as it were, in the noontime of their existence, instead of trying to catch them in their eventide. Turn to 1 Chron. 22:15, where we will find that, in the building of the temple, there was a work for all, and every one could have a part. None were left out. There were plenty of workers, neither too many nor too few; and there was no line of work that had not accomplished workers to do it. Every work was provided with a worker, and every worker with a work. Now read Mark 13:34, "For the Son of man is as a man taking a far journey,

who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Is there a worker for every work that needs to be done in rearing this temple made without hands? The thing that concerns us is to find out and know what our work is, and then to do it; to arise and shine; to work while the day of our opportunity lasts, for the night of every opportunity will surely come. Turn to 2 Chron. 1:10: "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this Thy people, that is so great?" Solomon did not ask for riches or honor. In the great work connected with that temple, Solomon asked for wisdom. Did he get it?—The Lord made him wise like unto none before him. Is it possible that, as workers together with God on the temple of this dispensation, we can have the same appropriate, superior wisdom, to do our work, that those workers back there had?—Yes. This wisdom increases our ability to recognize our work which He has already given us. "The men did the work faithfully." 2 Chron. 34:12. See also Matt. 25:21: "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Faithfulness is just as essential in one work as in the other. Every man understood his work, and was faithful. Every man is given a work to-day. Do we have wisdom at our disposal? Shall it be required of us that we be found faithful to our work? Does the Lord require us to be successful?—No; He requires us to be faithful. Let us be faithful, and God will be successful.

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered." 1 Chron. 19:23. When he did God's work; when he improved his opportunities; when he asked for wisdom; when faithfulness characterized the work of himself and of his people, what was the result?—He prospered. And it will always be true that the sowing of seeds such as Solomon

sowed will produce a harvest of prosperity. Trials and tribulations may be mixed with it, but it will be prosperity, nevertheless. Read 1 Cor. 3:6, "I have planted; Apollos watered; but God gave the increase." Is our work sure to prosper?—Yes; there is no mistake about it. If God's wisdom is in it, if our faithfulness is in it, how could it be anything but prosperous?

We want to put God's glory together with our faithfulness, and that will enable us to arise and shine, and do the work He has given us to do; and then we do not need to be anxious as to the prosperity. The Lord is doing the best thing He possibly can for a wicked man who does not love Him, but the wicked man does not know it. He thinks God is making it hard for him. Yet the Lord is doing the very best He can for him. It says that the Lord led the children of Israel out into a pleasant place, but they did not see any pleasant place when they got out there. God is doing everything He can for all of us, but the thing that should make us happy is that we know it. Rom. 8:28. If we do not know it, we are leaving out one of the grandest parts of our Christian experience. The thing that will bring more satisfaction, peace, and happiness is the knowledge that God is managing our program, and that everything that happens to us will not only be with the knowledge and sanction of God, but under His direction, and to accomplish the purpose of God in our behalf. Read 1 Kings 6:7, "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." We are as stones, and the Lord is getting us ready for a place in His temple, and He is going to prepare us before He takes us there. Our trials and tribulations are the workmen and tools by which God gets the stones ready, by which He rounds off the corners and takes away the rough places, etc. If it is not properly made ready, the stone will never be put in the temple made without hands. God pro-

poses to have a building ready to spring into unity and beauty instantly—in the twinkling of an eye. The hewing and chiseling have all been done in probationary time. In Eph. 2:19-22, we read, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." So we see that we are the stones that go into this temple, and we are privileged to build a habitation for God.

All the talents He has given us, all the opportunities around us, all the environment about us, His divine providence, and all His heaven-sent wisdom,—by the help of all these things we are to build of ourselves for Him an eternal habitation through the Spirit. Then shall we not ask Him for wisdom? Shall not faithfulness characterize every step of this character building? Shall not every opportunity be seized at noontime, instead of at eventide? May heaven help us to seize life's opportunities when they are at their zenith, not when they are disappearing over the horizon.

W. S. Sadler.

1219 Buchanan St., S. F.

### QUERY CORNER

We receive many questions in regard to Sabbath-school work, the answers to which would be as interesting to others as to the questioners. So we have decided to open a "Query Corner" in the "Recorder," in which such questions can be answered, and thus give all our readers the benefit of them. We cordially invite all who have any unanswered questions in mind to send them in, and we shall be glad to answer them in this corner if they are of general interest. We shall also be glad to hear from any one who may have interesting information to add to the answers given here. Reader,

will you not help us to make this one of the most interesting and profitable corners of our paper? We have space in this number for only a few of the questions which have been received.

1. "When is the time to take up a collection for missions in the Sabbath-school?"

Answer.—There is no special collection for that purpose. The donation given each week should be a donation to missions. The plan which has been recommended and almost universally adopted is as follows: Weekly donations are received. Enough is taken from this fund to pay for the necessary supplies, such as "Lesson Quarterlies" and papers, etc. All that remains at the end of the quarter, after paying for these supplies, is devoted to missions, and is to be paid to the church treasurer for that purpose.

2. "Is it best to retain the Sabbath-school funds for future use, in other words, to keep a 'balance on hand,' at the beginning of a new quarter?"

A.—No; the funds should all be turned over to the church treasurer each week, to be forwarded by him at the end of the quarter to the state treasurer. Thus you see that all Sabbath-school donations that are not used for necessary supplies go to the Mission Board, to be used in sending to others the truth which has become so precious to us.

3. "Is it right for a school to devote its funds to the building of a church-school house?" "To sending children to a church-school?" "To purchasing kindergarten chairs and tables?" Several questions, received from as many different sources, have here been combined, as they are all of the same nature, and admit of the same reply.

A.—Any school has a right to use the funds as they see fit, provided the money was donated with a full understanding that it was to be used in that way. But we can not recommend such a course. Paul said, "All things are lawful unto me, but all things are not expedient." We think this is one of the things which is lawful but not expedient. All these are worthy objects, and should be provided

for; but it seems to us that it is better to have a special fund for these special purposes. In our small schools, where the members have little to give, it may be necessary to make the regular Sabbath-school donations smaller in order to be able to raise a special fund; but it is better to do this, rather than to bring in the confusion of a change, and to be out of harmony with General Conference plans.

C. R. K.

### A VERY INTERESTING OCCASION

Yes, and it was a noteworthy event, too, that took place in the Laguna Street church, San Francisco, on Sabbath morning, November 16. It was really something unusual, and the church seemed filled with an atmosphere of interested expectancy. A splendid program had been arranged by zealous workers, and we are glad to say the whole proceedings passed off unmarred. The occasion was the harvest ingathering service, or a kind of celebration in memory of the blessings enjoyed by the church during the past year.

In place of the customary Sabbath-school, the program prepared for this event was carried out. The rostrum was handsomely adorned by graceful plants and fragrant blossoms, which imparted a very cheering appearance. On the platform sat Elders J. O. Corliss and W. S. Sadler, with Dr. F. T. Lamb and the superintendent, Brother E. G. Fulton. The two front seats in the body of the church were occupied by happy children. They were to take a prominent part in the service, and right well did they do their share. The service was opened by the marching of the children from the vestries into their seats, and as they slowly wound their way from the anterooms, down the nave of the church and then up the aisles back to the seats, they made a most pleasing picture.

Being seated, the superintendent gave as reasons for holding a service of this kind two scriptures, viz., Lev. 23:39, 40 and Neh. 8:14-16.



Then the congregation sang, "Oh, Worship the Lord in the Beauty of Holiness." Prayer was then offered by Dr. Lamb, and this was followed by the rendering of the anthem, "I Have Set Watchmen upon Thy Walls," by a selected chorus, who acquitted themselves very creditably.

The next item was the recitation of various suitable verses by a number of the brethren and sisters, who rose quickly, one after another, and delivered the text they had memorized for the occasion. This was a very interesting part of the service, and was repeated twice later.

At this point the children, numbering somewhere about forty, took their places immediately before the pulpit, and sweetly sang, "Our Sweetest Songs of Gladness." Their singing was much enjoyed, and their deportment and order in marching to and from their seats gave evidence of careful training. After some more texts had been quoted, a male quartet sang, "The Beautiful Country," and then Brother St. John led in the responsive reading of the ninety-second psalm. The chorus then sang, "How Cheering Is the Christian's Hope!" and, following this, the children repeated in unison the one hundredth psalm. They did this remarkably well, and this item was one of the most enjoyable on the program.

After further singing by the congregation, and the repeating of other scriptures, a quartet of young people sang, "The Golden Dawning." Brother Sadler then read from the Bible some verses appropriate to the occasion. The collection was then taken. It differed from the ordinary very considerably: first, it was taken up by four little ones, two boys and two girls; secondly, it was a collection in which opportunity was given for each contributor to state on paper the cause to which the offering was to be applied; and, lastly, and most important, it was a really large collection. After this feature had been disposed of, Elder Corliss was asked to make some remarks, to which request he willingly responded.

The last item was the singing by the congregation of hymn 1402, and with the singing of the last verse of that hymn, there came to a close one of the most interesting, most enjoyable, and most profitable services ever held in the San Francisco church.

H. W. Rose.



### THE USE OF THE ROD

Some of our teachers are meeting with some opposition to the use of the rod in our church-schools. This controversy is usually started by those parents whose children are most sadly in need of such correction. I do not bring this question up for discussion, but discuss it because it is already up. The following quotations, from an unpublished testimony, I hope will forever put this question down so it will stay down:—

"If as teachers in the home the father and the mother allow children to take the lines of control into their own hands, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses should in love be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control.

"This question of discipline should be understood in the school as well as in the home. We should hope that in the school-room there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayer and burden of soul in their behalf, then it is necessary to make them understand that they must obey.

"Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority."—Talk to Church-school Teachers, Sept. 8, 1901, by Mrs. E. G. White.

E. S. Ballenger.

### AMONG THE SCHOOLS

Twenty-three church-schools are now in session in the Healdsburg College district, besides three family schools. Four other churches are hastening their preparations to begin school before the end of the year. If present plans are matured, we will have thirty schools in all, employing thirty-five teachers, before the beginning of the year 1902. Sixteen schools have been added to the number this year, and but one has been dropped. The enrolment ranges from seven to ninety.

With but one or two exceptions, our schools are church-schools in the fullest sense, and not simply private schools. The schools are supported by donations, and not by a tuition fee. Thus the church as a whole is supporting the school, regardless of the number of children in the family, or whether they have any children. This plan is bringing new life into our churches and putting our schools on a permanent basis.

Some of the smaller schools are marching forward in the face of many difficulties, but by the help of the Lord the motion is forward. The experience of one school may serve to stimulate some other little company to action, therefore I relate it.

A female quartet (I am not sure but one part was lacking) in one of the little companies determined that they must continue their school, even though they had not quite paid the expense of last year's school. Some of the brethren were up in the mountains and some were not. Those who were at home were busy or faint-

hearted, I know not which, possibly both. At least the day appointed for the school to open found the teacher on the ground, but no place had been prepared for the school. At this juncture the mothers proceeded to rent a private house, threw two rooms into one by moving the partition into one end of the room, scrubbed and papered the enlarged room, and with their own hands nailed down the desks that a brother had made the year before. They were ready to begin school on Wednesday. These women also raised the teacher's first month's salary and paid her in advance. One woman in this church pays three dollars per month, and another, who has four children depending entirely on her for support, pays two dollars in cash and donates four pairs of gloves per month to the support of the school. God always blesses such determination and faith.

I have met many of our people who were sending their children a distance of four, five, and even seven miles to a church-school. I have also met some who hesitated to send the children two miles. It was my privilege to meet a family recently who were sending their girl a distance of nine miles to a church-school, and this was in a part of the state where the winter rainfall is very abundant. God also blesses this kind of determination and faith.

Another little company in the mountains were convinced that they ought to obey God by providing for the education of their children. One brother furnished a little building 12 feet by 16 feet, and all came together and moved it three miles up the canyon to a more central position. They located it on the corner of a quarter section of government land, dug a well in the granite, borrowed seats and blackboards of the public school, and began school with eight children, representing five families. One brother sends one child and pays four dollars per month; another sends two children and pays the same; another pays three dollars, and an old man that has nearly reached his fourscore years, and has no income outside of his daily labor, gives one dollar

each month. In all they raise sixteen dollars per month, and one of their number, an experienced teacher, instructs this little company for this amount and boards herself. All of these families are poor in this world's goods, but rich in faith.

The Centralia church-school, in southern California, has rented an acre of land near the schoolhouse, and the children are getting ready to plant it to beets and other vegetables. The beets will be delivered to the sugar factory, and one of the brethren has volunteered to sell all the other vegetables. All the proceeds are to go towards defraying the expenses of the school. The Centralia church has the pioneer school in the state, and they are the first to take definite action in connecting agriculture with their school. I hope many more of our schools will follow the good example of the Centralia church.

Reader, is your church blessed with a school? Make haste if your company is behind in this important matter.

E. S. Ballenger.

#### MAN'S DUTY TO GROW

We grow only when we become more and more ourselves, our best selves, our truest selves, the selves that God made us to be. We do not grow when we try to be like this man or that, to strive for this man's wit or that man's scope, to become like this saint or that genius. The rose grows when it unfolds into a rose, not when it tries to become any other shrub or flower. The palm springs erect to heaven, and grows up a palm; the vine creeps, hangs, and swings in the air, and pours fragrance on the breeze, and grows into a vine. Thus God has made each of us to be something, to have a real place, and do a real work in this world, and that our own work, which no one else can do. If we are faithful to the inner light of our own conviction, and to the daily duties which God sends to us, we shall grow. With glad surprise we shall find ourselves becoming genuine and real plants, of use or beauty in the garden of our God. —James Freeman Clarke.



#### "THE SOURCE OF POWER"

God's promises are ever sure. No one can realize this more than the medical missionary, who is actively engaged in the warfare against sin and death. Physical disease, with all its power, is dreadful, but, when one looks on sin, with all its dire results, it is appalling. To battle with both these deadly enemies is the work of the medical missionary.

Can man, in his human nature, beset with all the temptations surrounding the physician in his work, hope to battle successfully with these elements?—No; man is too weak to attempt such a task; but, thanks be to God, there is a great Physician to whom we can go in all our trials, in the darkest hours, when life hangs by a thread, as it were, and find comfort, joy, peace, and strength for every duty. What a comfort to know there is One who is all-powerful, ever ready to help in every time of need!

Can any one who has ever seen the power of God manifested in controlling the progress of disease ever for a moment doubt that there is an all-wise Providence who controls everything? To be in that position where they can call for the manifestation of that divine power is the privilege, yea, the duty, of every Christian physician and nurse. What joy it brings to the heart to be able to point those suffering ones to the Lamb of God, who taketh away the sins of the world!

The field is wide; the harvest is ripe; but, oh, where are the reapers? Our heart is made sad many times as we are obliged to send back the answer to those who are anxious to aid us in starting the work, "We have not the laborers." True, noble men and women, who will hold up the banner of truth, are ever in demand in the cause of God. But little do we realize the responsibility that rests upon us who know these truths. Many are the hearts that are yearning for just such food as we can give.

Christ said, "Feed My sheep." Every one who has accepted God's promises and received His blessing is a shepherd to some poor, sinful soul. The very principles of light and truth that we have learned from our Master are the food needed by perishing humanity.

Every one has an influence which is surely felt for good or evil. May each be guided aright, that his or her influence may always tell on the side of right and truth.

W. R. Simmons.

Portland, Or.

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### NURSES' WORK AT NORTH YAKIMA, WASH.

On leaving Spokane, Mrs. Starr and the writer came to North Yakima, the latter part of March, 1901. As we had been at Battle Creek, Michigan, and taken the nurses' training course, we thought to follow out that line of work. As this place was recommended to us by Elders J. G. Smith and G. W. Reaser, we decided to see what could be done.

We are happy to say that the Lord has blessed from the start. We had quite a time in getting a house that we thought would be suitable, but after a couple of weeks' search, we located on a five-acre orchard, right at the edge of town. We have a very good two-story house, and raised fruit enough to pay the rent, besides having the larger part of our time to devote to the sick. We built on a small room for the purpose of giving what we call the wet treatments; then, by arranging in another room for massage and electric treatment, we were ready for work. We got nicely started at work by camp-meeting time.

We attended the camp-meeting held at Waitsburg, and were there granted missionary license, and advised by the conference to remain at North Yakima—self supporting—and establish the nurses' treatment work. This, we feel, is the work we are called of the Lord to do. We returned from the meeting with renewed courage, and are happy to say, at this time, that there is a good opening for our work at this place.

The town is not large, only a little over 5,000 inhabitants. The people are energetic, and the town and surrounding country are building up very fast. But people do get sick, so that gives us a chance to come in contact with them, and, as we treat them, we can tell them of the better way of living, and point them to the great Physician. We have had thirty patients in all, up to November 17. Have given 100 treatments here at the house, and over 500 outside. Twelve of our patients were fever cases. The Lord has given success with each case thus far. We have had our hands full most of the time, and have had to refuse quite a number of calls. Our work has taken well with the doctors here. There is only one hospital here. It is owned and managed by the Catholic people, and a great deal of prejudice exists, so there is a great call for some other place to take the sick and care for them. It is the custom of the people here if they have sickness, to take the patients to some place to be treated and cared for. Now our plans are to arrange so that we can better do this line of work. May the Lord bless in all branches of His great work is the earnest prayer of your fellow-worker.

A. R. Starr.

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### MEDICAL MISSIONARY TRAINING AT HEALDSBURG COLLEGE

Brother and Sister Lingle, who last year did such good work in connection with the nurses' training class at Healdsburg College, have been induced to return this year, and we feel confident, from the excellent work which they did last year, that we can promise a very good course in this line.

The nurses' training course includes a study of physiology and hygiene, together with the elements of chemistry, botany, physics, and astronomy.

Especial attention will be given to instruction in nursing, and the actual work in bath room drill and cooking will be thorough.

The practise adopted last year of having the members of the training class do medical missionary work in the town, will be contin-

ued and increased this year; and it is hoped that in every way the class will be a very profitable one, both for those who expect to continue the nurses' work in connection with one of our sanitariums, or who wish to use their knowledge in connection with other missionary work.

Arrangements have been made with the St. Helena Sanitarium so that those who satisfactorily complete the preparatory nurses' course at the college will enter the second year in the Sanitarium training-school. The business manager of the Sanitarium was recently at the college, and made an earnest plea for more young people to enter the nurses' training-class, and it is our desire to have as many as possible begin now, in order to take up the work at the Sanitarium next June.

G. H. Heald.

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### NOTES FROM SPOKANE

The medical missionary work never presented a more favorable outlook in Spokane, and, in fact, in the whole northwest, than at present. Every week brings letters of inquiry from within a radius of two or three hundred miles, asking for information relative to the Sanitarium, health foods, and home treatment.

A remarkable feature of our work has been that only a few times have we had to refuse applicants admission to the Sanitarium on account of room, and yet our beds are kept constantly full. Some days, when it is known that several patients, who have received the desired benefit, will return home about the same time, we wonder from whence the next is to come. But He who bountifully supplied the widow's need when the meal ran low, shows a care for His work by directing as many to us as places have been made vacant to receive, and that without appreciable delay.

We have been told that "Christ should be made the first and the last in everything" at our Sanitarium, and it has been apparent from the beginning of the work here that the nearer this standard is reached, the more marked pros-

perity attends our work in every line.

Some precious experiences have been had by our nurses in lifting up the Saviour to their patients. One lady, who came to the institution to get deliverance from a drug habit which had held her a prisoner for seven or eight years, and who to-day rejoices in complete deliverance, is loud in her praise of a nurse who bore her case on the wings of prayer to that throne whose Ruler is touched with the feeling of our infirmities. "Surely He doth not afflict willingly, nor grieve the children of men."

At a recent meeting of the board elected to look after the helping-hand mission and kindred interests in Spokane, it was voted that, inasmuch as the Lord's prospering hand had been markedly shown in a financial way, more aggressive, genuine missionary work ought to be carried on. In order to do this in what was thought to be the most effectual manner, it was voted that a city missionary should be employed to visit people in their homes, giving Bible-readings, rendering assistance to the destitute and afflicted, etc. By this means it is hoped to reach both the high-ways and hedges, and thus interest those in comfortable circumstances in those who are more unfortunate. In order to secure in one person the varied qualifications which are necessary, it was suggested that a Sanitarium nurse would be better equipped than any one else to meet the demands.

No enterprise has enlisted more interest from the Sanitarium family than the construction of our new building, which has arisen, Phoenix like, until now quite a creditable structure graces the hill dedicated to our health work.

Although a large degree of the success of the work has been due to the many sacrifices of the helpers, yet a few mornings ago, when an appeal was made to them to meet the needs in equipping and furnishing our new building for carrying on the work, almost every one agreed to donate a month's salary to that end.

Mrs. Florence Morrison, of California, has been secured to take the

matronship of the Sanitarium, and gives promise of rendering valuable help in entertaining in a creditable manner the many guests of the institution, as well as systematizing the work naturally falling in her line.

J. R. Leadsworth, M. D.

**CANVASSING AND  
MISSIONARY WORK**

**THE BOOK WORK**

**SOUTHERN CALIFORNIA CONFERENCE**

REPORT FOR TWO WEEKS ENDING  
NOVEMBER 15, 1901.

**MARVEL OF NATIONS.**

	Days.	Orders.	Value.
T. A. Fleck.....	8	19	\$26 75

**HOME HANDBOOK.**

Mina B. Mace.....	5	5	34 50
L. A. Strader.....	4	3	19 00

**GREAT CONTROVERSY, OBJECT LESSONS.**

L. M. Thompson.....	6	13	20 00
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**MISCELLANEOUS.**

A. McDowell.....	3	36	41 00
Mrs. J. D. Kelsey.....	5	27	15 25
Sadie E. Clawson.....	5	20	18 00
<b>Total.....</b>	<b>36</b>	<b>123</b>	<b>\$184 50</b>

**NORTH PACIFIC CONFERENCE**

REPORT FOR WEEK ENDING NOVEMBER  
15, 1901.

**HOME HANDBOOK.**

	Hours.	Orders.	Value.
H. E. Loop, Whatcom, Wash.....	23		\$116 00

**HEALTH BOOKS.**

J. W. McFarlane, Scio, Or.....	44	7	25 75
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**COMING KING.**

B. G. Booth, Linn Co., Or.	2		2 50
A. H. Booth, Junction, Or.....	14	4	5 00

**MISCELLANEOUS.**

Marion Higley, What- com, Wash.....	17	23	16 50
Ira E. Johnson, Ballard, Wash.....	30	8	14 00
H. L. Ogden, Creswell, Or.	13		9 50
Agnor Swanson, Green Lake, Wash.....	18	7	12 50
Zella E. Wyman, Seattle..	11	5	4 75

**MARVEL OF NATIONS.**

W. H. Coffin, Seattle, Wash.....	17	11	14 75
<b>Total.....</b>	<b>151</b>	<b>103</b>	<b>\$221 25</b>
Helps.....			\$5 20

**CALIFORNIA CONFERENCE**

REPORT FOR ONE MONTH ENDING  
NOVEMBER 22, 1901.

**HOUSE WE LIVE IN.**

	Hours.	Orders.	Value.
Ella M. White, Napa.....	66	61	\$46 50
Edward Munn, Oroville...	4		3 00

**HERALDS OF THE MORNING.**

Geo. Cary, San Jose.....	20		25 25
Tennie Crabtree, Merced..	31	28	30 25

**HOME HANDBOOK.**

Horace Munn, Oroville....	82	11	50 50
Mrs. A. E. Munn, Oroville, 6		1	4 50

**LADIES' GUIDE.**

Minnie Embree, St. Helena.....	43	2	6 00
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**COMING KING.**

Mrs. Sebe Ellyson, Kelsey- ville.....	24	21	21 00
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**STEPS TO CHRIST.**

Mrs. R. C. Embree, St. Helena.....	72	12	6 50
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**GREAT CONTROVERSY.**

C. Jensen, Mendocino City..	17	9	18 75
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**MISCELLANEOUS.**

Geo. Cary.....			63 90
Wm. E. Whitmore, Red Bluff.....			92 90
C. E. Holmes, Pacific Grove,			19 00
Other agents.....			17 75
<b>Total.....</b>	<b>503</b>	<b>169</b>	<b>\$405 80</b>

**GO WORK TO-DAY IN MY VINE-  
YARD**

It is the Lord's desire that a more active interest be manifested on the part of His people in the canvassing work than is seen at present. Through His servant He has repeatedly placed before us its importance, and many times the plea has come, "Whom shall I send; and who will go for us?" Yet how few have responded readily, "Here am I; send me"! The enemy of all righteousness well recognizes the results produced by the work of the faithful canvasser. He has long ago recognized the truth of the statement, "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." Knowing how important a factor the canvassing work is in tearing down his kingdom and building up the kingdom of God, he is redoubling his efforts to keep

many from this work by presenting before them apparently good reasons that exempt them from it. A few of the most common excuses offered are given below, with God's answer to them. Let all weigh the matter carefully and candidly, remembering that when the Lord calls us to this work, He promises with that call to be with us and in us. He will open the way to pass through every obstacle and difficulty that may arise before us.

"I know the canvassing work is important, and I frequently feel as though I should be engaged in it; but I do not believe I have the proper talents for a canvasser."—"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14, 15. "When the canvasser does the very best he can, the Lord will do for him that which he is not able to do."

"But I have not the gift of speech necessary for a canvasser. I can not talk well enough to sell a book."—"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. 4:11, 12.

"I am sure that I could never make a living for myself and family by canvassing."—"Go ye also into the vineyard, and whatsoever is right, that shall ye receive." Matt. 20:7. Read also Matt. 6:24-33.

"My parents are growing old, and really need my presence."—Read Mark 1:19, 20. It is proper to care for our aged parents, but when the Lord calls you to canvass, He will care for your parents far better than you are able to do if your duty lies in the canvassing work and you stay with them instead.

"I fear I am physically unable to canvass. My health is not good, and I am not strong."—"And He said unto me, My grace is sufficient for thee; for My strength is made

perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:9, 10.

"I have a farm on my hands, and, as the cause must be sustained financially, I believe that I can do as much good by staying where I am as I could do by canvassing."—

"And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61:5, 6.

"My friends advise me not to canvass. They consider this work beneath my ability, and advise me to seek 'something better.'"—Read carefully Matt. 16:21-23. Our friends are not to decide what the Lord wants us to do. They may be just as sincere in their advice as Peter was, and be just as much in the wrong. All the advice we need for ourselves is God's command, "Go, work to-day in My vineyard."

"My neighbors and friends would make sport of me, if I should go canvassing."—"For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children." Matt. 11:18, 19. A true Christian must bear the reproaches of this world, no matter what his work may be.

Many more supposed excuses might be given which will not hold in the sight of God, if He has called you to enter this work. If you feel that the Lord has called you to engage in this work a part, or all, of your time, do not delay, but make haste to enter at once. Many are wasting precious time waiting for something better, when, if they would but consider it so, the canvassing work is the very best work that can be en-

gaged in now. Let us hear from you at once. Can you not attend the institute to be held soon? Please think about these things seriously, and we trust that you will join with us in this noble work, knowing that "the Lord will go before you, and the God of Israel will be your rearward."

P. R. Albrecht.

## ONWARD

Time is flying rapidly by, and the people of the world are rushing swiftly onward. Each one is in pursuit of his business; and how deeply concerned each one is in his business, and how hard he works to carry it forward! As I see this intensity on every hand, I am led to ask the question, Are Seventh-day Adventists deeply interested in their business, and doing all they can to carry it on? "What is our business?" did you ask?—It is our business to give the third angel's message to the world, and give it with a loud cry. Yes, hasten forward with our work, that we may save as many souls as possible.

The world must be warned. Thousands who are now in darkness would rejoice in the truth just as much as we do, if it were brought to their knowledge. Shall we not take it to them as fast as we can? The Lord, in His mercy, has given us this great truth, and He also holds us responsible for giving it to others. We must all do something, and now is an excellent time to work.

The shelves in the book stores, all over the land, are being loaded down with books for the holiday trade; and many of them are trashy, worthless things, that will do the people no good. Why not get out and sell them books that will be a blessing to them and their children? It can be done, if each one will take hold and do what he can. We have a large assortment of books, both for children and grown people. They are looking for something to buy for Christmas, so let us get out and sell to them before they go to the stores to buy. The message is also on-

ward. Wonderful success is attending the efforts of many of our workers. Brother Loop, of Whatcom, Wash., has lately made a delivery of "Home Handbook," and only lost one order, and sold that before reaching home. He is now working for another delivery. A sister in the same town, a beginner, has made an excellent start. Others have had remarkable success both in taking orders and delivering. The Lord has the power to carry forward His work right in the face of difficulties. If each one will improve the present opportunities to the best of his ability, much will be done before this year passes into eternity. Let us do our part to hasten onward the judgment message.

S. C. Osborne,  
Trav. Miss. P. U. C.

### MISSIONARY EXPERIENCES

We thoroughly believe that our Lord is coming soon. Yes, we "know that He is near, even at the doors." We also believe in practicing the golden rule. And we find the truths of the third angel's message so inexpressibly dear to our own souls that, had not God already so graciously sent the message to us, we know of no greater joy that any one could bring to us than this glorious truth. Therefore, after consecrating ourselves and all that we have to the Master's use, we rented the house we now occupy, with the one thought in mind of giving the truth to our neighbors.

We can not wait for opportunities to come to us, but must make opportunities. So, instead of waiting for my neighbors to call on me, I called on them. First, I invited some of the children into my house on Sabbath afternoon to our Sabbath-school, and made it so interesting that they were glad to come again. Then I asked them if they would help me start children's meetings, that all the children of the neighborhood might attend.

We had previously fitted up a room which had been a woodshed, putting in seats, etc. I then called at every house within the neighborhood, asking if there were chil-

dren in the home, and stating my object,—to hold children's meetings, something after the order of the free kindergarten. We were to learn songs and have good stories told. The older children would be taught to sew, cook, and help in the home. Once a month we would have temperance meetings. I left my card at every place, and invited the mothers to visit our meetings.

The woodshed soon overflowed, and a larger room was secured for our meetings. Sabbath afternoon we have children's meetings, or, in other words, Sabbath-school, giving the children the "Little Friend" and illustrated cards with Scripture texts. From our children's meetings our mothers' meetings began, held each Monday afternoon in my parlor. We have blessed seasons together, asking and answering questions and praying. I read extracts from the Testimonies and from Mary Wood-Allen's books. We have lessons in simple treatments. In fact, we use every valuable help we can find to better fit these mothers for the responsible duties of motherhood.

The next step was an informal gathering on Thursday evenings of each week, a kind of cottage meeting. A number of our neighbors, both husbands and wives, were invited. The conversation is wholly on religious topics, ending in a Bible study.

All who were first invited do not continue to attend, but in this way we find those who are really interested, and there are always as many as we can accommodate.

Our next plan was to invite some of our neighbors to dinner each Sunday, giving them a good hygienic, vegetarian dinner. This opens the way for introducing the wonderful principles of health reform.

I wish every Seventh-day Adventist family would have—for they could have—the unutterably precious experiences that this work brings. It is true that we must sacrifice some of our ease, but the "blessing of the Lord, it maketh rich" in faith and love and gladness of heart, which more than compensates.

When our work here is finished, we expect to move into another neighborhood, to take the message to other neighbors.

What more can we say than this: Our heart's prayer to God is that others may try these or similar plans for extending this gospel of the kingdom to their neighbors.

Oh, "thanks be unto God for His unspeakable gift"! \* \* \*

### A BOON TO THE ISOLATED MISSIONARY WORKER, AND A HELP TO ALL

Hereafter the isolated missionary worker and the small church will be supplied with the "Signs" at the same price as the largest church. That rate is seventy cents per copy in clubs of five or more.

This is an important change, and certainly one which will appeal to thousands of our brethren and sisters who can not secure papers through a large club, and can not afford to subscribe for a few copies at the rates which have been in force heretofore.

It will also recommend itself to members of large churches who take five or more copies through their church clubs, inasmuch as they may now receive them direct from this office. It is true the rate on these large clubs will be slightly increased, but the greater convenience of a personal club, and the knowledge of the fact that their small financial loss is the gain of the isolated member, will outweigh the increased expense.

### ANOTHER AID

From any one who is taking a club of five papers, we will accept single additional subscriptions at the rate of 83 cents per year. In other words, we will only charge the club rate of 70 cents per year plus the cost of sending out such single subscriptions separately, which is one-fourth cent each, or 25 cents per 100. This offer will greatly help those who are engaged in missionary correspondence, who only wish papers sent to individuals a month or six weeks. Often the person to whom such papers are sent, if written to with the first copy, will either write his appreciation of the

paper or refuse to accept it within that time, in which case it may be changed to another name without additional cost.

Then, again, there are many churches that would gladly use larger clubs if they did not have to pay a cent a copy postage. If such will send in lists of names to which they wish papers sent, we will address, wrap, and mail such papers for 25 cents per 100 extra, or will furnish the papers and send them out for \$1.60 per 100.

To make this missionary feature just as helpful and practical as possible, we have secured the services of an experienced man in tract and missionary work, a man, in fact, who has been laboring in a state tract society office for eight years, to take the immediate charge of all such lists of names, and to make any suggestion to those sending them which, according to his experience, would be most helpful. He will see that the papers are neatly addressed, carefully wrapped, and promptly mailed each week. Where sample copies are ordered out, he will have each marked "Sample Copy," and will attend to all other technicalities required by the post-office authorities. All these attentions to details will greatly help the appearance of the papers and add much to their influence. Thus we will attend to sending out the papers, and the worker will attend to the correspondence.

**SPECIAL TERMS**

We have not changed our special terms to those taking less than five papers. They are as follows:—

One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.

Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.

Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.

**SPECIAL AGENTS**

We have a class of agents who are selling 100 or more copies of the "Signs" weekly from house to house. The results of such work

have been most excellent, and, to encourage it all we can, we have made a special rate of \$1.00 per 100. This is only allowed where 100 or more are taken weekly, however. This rate will be continued.

**COOPERATION**

It is our desire to cooperate with those in the field, hence the foregoing plans. They will add much to our work here, but this we will look upon as our part, and will be done to the very best of our ability.

Write to us.

**SIGNS OF THE TIMES.**  
Oakland, Cal.

**MISSIONARY WORK BY CORRESPONDENCE.**

**WRITING LETTERS**

The postal system, that takes in the whole world, is one part of the grand preparation the Lord has made for His people to carry the third angel's message. Let us realize that we are coworkers with Him as we mail our papers and write our letters.

Our Father knows the persons to whom we are sending our literature, and has been working for their salvation ever since the foundation of the world; and He will guide your consecrated, docile mind into a channel of thought in harmony with His own. So letter-writing day will be an holy convocation, a day of walking very close with God.

Right here comes the blessedness of healthful living. We do not need to have our minds clouded, or our blood full of poisons, so that we can not discern the Lord's mind; for it is our privilege to have the mind of Christ. Praise His gracious name!

The letter that goes with the first paper is a sort of introduction, and in writing it, you would say just about what you would if you were talking to a person, and presenting literature. As first impressions are often most lasting, this first letter is very important, and only the dear Father, who knows all hearts, can guide your pen to the words He wants you to write. The general idea is something like this: After writing your address, date,

etc., plainly, and then the name and address of the person addressed, your letter should be something as follows:—

622 Golden Gate Ave.,  
San Francisco, Cal.,  
Oct. 7, 1901.

Mr. G. A. Robinson, Clyde, Cook Co., Ill.—Dear Sir: By this mail I send you a copy of the "Signs of the Times." It costs you nothing, and you will receive several more copies on the same terms.

Will you be so kind as to read them carefully, and, if you notice any subject of interest, I would be glad to hear from you.

Yours truly,

Mrs. A. C. Bainbridge.

You will find that you seldom write two letters alike. Some thought will be given you in one that is not in another. Let God do the guiding.

After having sent four copies of the "Signs of the Times," and such other literature as has seemed good, you will want to write a letter something like this. Same heading and salutation.

Dear Sir: You have now received four copies of the "Signs of the Times," and other periodicals from me.

I trust you and your family have read them, and also loaned them to your friends as you had opportunity.

Would you like a few more copies? Please let me know, and I will send them to you. I will also send a few to any friend whose address you will send me.

When you write, will you kindly tell me of your interest in the subjects presented.

Yours in Christian love,

Mrs. A. C. Bainbridge.

"The Lord shall guide thee continually, and satisfy thy soul in drought." Isa. 58:11.

"The Lord is good unto them that wait for Him, to the soul that seeketh Him." Lam. 3:25.

"Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3.

# PACIFIC UNION RECORDER

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J. J. IRELAND M. H. BROWN CARRIE R. KING

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Do not fail to visit the "Query Corner" in the Sabbath-school Department.

Two more souls have accepted the truth at Nordhoff, Ventura County, Cal.

Elder T. H. Watson has moved his family from Douglas to Skagway, Alaska.

Elders A. T. Jones and J. O. Corliss are attending the general meetings in central California.

Special attention is called to the article by Elder Wilcox, which may be found on another page.

Elder B. L. Howe has connected with the Anglo-Chinese Academy at Honolulu as one of the instructors.

Prof. I. C. Colcord has taken Professor Howell's place as principal of the Chinese Academy at Honolulu.

The first annual meeting of the Pacific Union Conference will be held in Portland, Oregon, early in March, 1902.

We invite the special attention of Sabbath-school secretaries to the one change made in the plan for disposing of funds.

Two more conversions are reported from Sawtelle, Los Angeles County, Cal., where Brethren S. Thurston and S. Hare are holding meetings.

Elder Luther Warren, of Nebraska, will connect with the work in Utah for a few months during

this winter, when a special series of meetings will be held in Salt Lake City.

Accompanying Professor Howell from Honolulu are two Chinese young men, students from the Anglo-Chinese Academy, who have come to America to finish their education.

Please study carefully the article in the Sabbath-school Department entitled "How to Dispose of Funds," and follow the instruction given, so that we may have perfect harmony in our plans of labor.

Our isolated workers will be interested in the article entitled "A Boon to the Isolated Missionary Worker, and a Help to All," which is printed in the canvassing and missionary department of this issue.

Elder A. M. Dart, writing from Alaska, says: "I have a splendid class at Douglas, and the Bible work there during the month has been exceedingly profitable. One more person, a lady, began the observance of the Sabbath two weeks ago."

Prof. W. E. Howell and family and Mrs. S. B. Kinner returned from Honolulu last week. Failing health on the part of Mrs. Howell made it necessary for a change of climate. After a few days' rest in Oakland, they will go on to Berrien Springs, Michigan.

## THE "OBJECT LESSONS" WORK

The following encouraging experience, from Dr. Paulding, of Arroyo Grande, California, is of interest:—

"I went out two forenoons canvassing for 'Christ's Object Lessons.' The first time I only had two hours to spare, and I canvassed five persons, and took four orders. The next time, between absentees, crying babies, visitors, and other distractions, I did not make much headway. I only took one order.

"My time is so taken up with the care of the sick that I will not be able to do much canvassing.

I thought that I ought to lead out, though, in this work as an example to the rest."

## RURAL HEALTH RETREAT STOCK-HOLDERS

All persons owning stock in the Rural Health Retreat Association of California are entitled, upon the surrender of said stock, to receive a life membership in the California Medical Missionary and Benevolent Association, the new incorporation organized to take its place. Promptness in sending in stock is very desirable, as it will expedite the transfer to the new corporation. Address E. E. Parlin, secretary California Medical Missionary and Benevolent Association, 1436 Market Street, San Francisco, Cal.

## APPOINTMENTS

The following named persons will meet with the churches in Napa Valley, California, on the dates named, during the week of prayer:—

Crystal Springs—December 21, H. A. St. John; December 28, C. L. Taylor.

Calistoga—December 21, John Anthony; December 28, H. A. St. John.

Napa—December 21, C. L. Taylor; December 28, T. A. Kilgore.

St. Helena—Regular elder in charge.

## WANTED

A home is wanted for a dark blue-eyed and dark-haired boy who is three weeks old. Is there not a childless home to which this homeless boy may be welcomed?

Address J. J. Ireland, 1059 Castro Street, Oakland, Cal.

## THE INSTITUTE

Those persons who are planning to attend the institute in San Francisco are requested to please bring bed-ticks and bedding with them.