

PACIFIC UNION RECORDER

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

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No. 14

THE CHURCH

THE CHURCH

CONFERENCE ADDRESS—CON-
TINUED

"From what has been said, it will be seen that the officers of the church which are appointed solely by the church itself are reduced to two, namely, elders and deacons. From what, then, has arisen so much confusion upon this subject?—It must be from the fact that the different names of elder, bishop, and pastor, are applicable to the same office, and also from overlooking the principle that a person holding any one of the higher offices is qualified to officiate in any of the lower; and when performing the duties of such office is called by the title applying thereto. Thus Peter, though an apostle, calls himself an elder [1 Peter 5:1]; and Paul, carrying the liberalities of the brethren to Jerusalem [Acts 11:30], might with equal propriety be called a deacon. In 2 Cor. 8:4 he is spoken of as performing the office of a deacon. The brethren prayed him to take upon himself 'the fellowship of the ministering [Greek, diakonias, deaconship] to the saints;' which he did. Verses 19, 20. Evangelists, also, are called elders. Paul says to Timothy, 'Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.' 1 Tim. 5:17. Here were some laboring in word and doctrine who

are called elders; but such labor shows them to be evangelists, it being especially their work; hence evangelists are sometimes called elders; but only, of course, when acting in that capacity.

"If this principle be correct, we may lay down the following general rule, that no person by virtue of a lower office can fill a higher one; but any one filling a higher office, can, by virtue of that office, act in any of the lower. Thus, a deacon can not, by virtue of his deaconship, act as elder, nor an elder as an evangelist, nor an evangelist as an apostle; but an apostle can act as an evangelist, elder, or deacon; an evangelist, as an elder or deacon; and an elder, as a deacon. We do not here speak of apostles and evangelists as officers of individual churches, for this is not the position they occupy, their calling making it necessary for them to move in a wider sphere, namely, to have, if apostles, the oversight of the churches, and if evangelists, to labor to raise up churches in new fields. These, in our judgment, are the only officers qualified to organize churches.

"We give it as the result of our examination of this subject that in the organization of a church, officers are to be supplied according to the necessities of the case. We understand the duties of a deacon to be confined exclusively to the temporal matters of the church; such, for instance, as taking charge of its finances, making preparation for the celebration of the ordinances, etc.; while it is the duty of the elder to take the lead and oversight of the church in spir-

itual things. This elder need not necessarily be a preacher, but may conduct the meetings of the church, and administer the ordinance of baptism and the Lord's supper in the absence of any higher officer. If an apostle or evangelist should be present, all these duties would be left to him.

"Where a church is so small that the duties of both an elder and deacon can be conveniently performed by the same individual, we see no necessity of having more than one officer. Let this one be an elder, who, as we have already shown, is qualified by virtue of his office to act also as deacon. But if the church is so large that its temporal and spiritual wants can not be attended to by one person, let one or more deacons be chosen to look after its temporal affairs, while the elder or elders confine themselves to its spiritual interests.

"Election of Officers.—When the names of the members are enrolled, as specified in the former part of this article, let the minister read the Scriptures setting forth the qualifications requisite to the offices of elder and deacon (these are described in 1 Tim. 3:1-10; Titus 1:6-9), and then let the members select by informal ballot such person or persons as they may wish to take these positions in their midst. Then let the minister ordain them, as in Acts 6:6; Titus 1:5. We need hardly suggest the necessity of every church keeping record of all its proceedings. To this end a clerk will be necessary, who may be elected in the same manner. The elder of a church should act as

chairman in all its business meetings.

Reception of Members.—Let all candidates for admission to the church after its organization, be received by unanimous vote of the church, unless the opposition to their admission comes from those who are at the time subjects of labor, or under the censure of the church.

Letters of Commendation.—That the churches in different places may not be imposed upon by false brethren coming into their midst, to whom they are strangers, it seems necessary that brethren moving from place to place, should carry letters of commendation from the church with which they were last connected. As a form of such letter of commendation, we suggest the following: This is to certify that _____ is a member of the Seventh-day Adventist church of _____, _____, in good standing, and one whom we can recommend to the brethren where his (or her) lot may be cast.

“By order of the church at _____, _____.”

_____ Church Clerk.

“Dated _____, _____.”

“This step we regard as strictly in accordance with Rom. 16:1; 2 Cor. 3:1. All which is prayerfully submitted in behalf of the ministers of the Michigan Conference of Seventh-day Adventists.”

Signed by the Committee.

The plan and principles of organization set forth in this address are so well stated in an article from Elder James White, in the “Review” of January 4, 1881, that we take the liberty to quote them: “Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but rather for the protection of the people of God. Christ does not drive His people. He calls them.

“Christ never designed that human minds should be moulded for heaven by the influence merely of other human minds. ‘The head of every man is Christ.’ His part is to lead, and to mold, and to stamp His own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure

harmony of action, it must not come in to take the discipline from the hands of the Master.

“Those who drafted the form of organization adopted by Seventh-day Adventists labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

“The General Conference takes the general supervision of the work in all its branches, including the state conferences. The state conference takes the supervision of all branches of the work in the state, including the churches in the state. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus.

“The officers of a local church are servants of that church, and not lords to rule over it with force. ‘He that is greatest among you shall be your servant.’ Matt. 23:11. These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those they serve as is exhibited in the life and teachings of our Lord.”

J. N. Loughborough.

HAVE YOU OIL IN YOUR VESSELS WITH YOUR LAMPS

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.”

Though five of these virgins are represented as wise, and five as foolish, all had lamps. They had all been convicted that they must

prepare for the coming of the bridegroom, and all had gained a knowledge of the truth. There was no apparent difference between the wise and the foolish, until the cry was made, “Behold, the bridegroom cometh; go ye out to meet him;” but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps, that were beginning to burn dimly, might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. “And the foolish said unto the wise, Give us of your oil; for our lamps have gone out.” They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. “But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.”

In reading this parable one can not but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work.

Many profess to be Christians, and for a time their half-heartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it, we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. Paul says, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus

Christ is in you, except ye be reprobates?"

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to harken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with His own righteousness.

The foolish virgins do not represent those who are hypocritical. They had a regard for the truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represents a knowledge of the truth.

When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the Rock Christ Jesus, and permit their old nature to be broken up.

Character is revealed by a crisis. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the Word of God. It will be made manifest whether or not the soul is sustained by grace, whether

there is oil in the vessel with the lamp.

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth?—Mrs. E. G. White, in *Joyful Tidings*.

FILL MY VESSEL WITH OIL

Fill my vessel with oil, Lord,
With the oil of Thy love and grace,
Lest in time of trial, Lord,
There's no strength to seek Thy face;
Now while there's time to buy, Lord,
While mercy still is nigh, Lord,
Fill my vessel with oil.

Fill my vessel with oil, Lord,
Lest I sleep, and my light burn dim,
And I wake to hear the call, Lord,
"The Bridegroom comes, meet Him."
And, because of my failing light, Lord,
I am shut out into the night, Lord,
Oh, fill my vessel with oil!

—Selected.

Christ is a rare jewel, but men know not His value; a sun which ever shines, but men perceive not His brightness, nor walk in His light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes. No mind can fully grasp His glory; His beauty, His worth, His importance, no tongue can fully declare.

He is the source of all good, the fountain of every excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's masterpiece, and eternity's glory; the sun of bliss, the way of life, and life's fair way. "He is altogether lovely," says the saint, a morning without clouds, a day without night, a rose without a thorn; His lips drop like the honeycomb; His eye beams tenderness; His heart gushes love. The Christian is fed by His hands, carried in His heart, supported by His arm, nursed in His bosom, guided by His eye, instructed by His lips, warmed by

His love. His wounds are his life; His smile, the light of his path, the health of his soul, his rest and heaven below.—Selected.

THE FIELD

A STREET MEETING IN TOKYO

The following article was contributed to the "Welcome Visitor" (Ohio) by Elder F. W. Field, the superintendent of our work in Japan:—

"New Year's day and the week following is a great holiday time in Japan, and great preparations are made for its celebration. Business men close up their accounts, pay all their debts; and start the new year free from debt. Housewives engage in a general house cleaning. Everybody prepares to decorate their dwellings, and to have a good time generally. To this end extensive street sales are conducted during the last few days of the year.

"At these sales everything imaginable may be found, and many things a foreigner never would have imagined. The goods are displayed in temporary stands or shops in the open street after the manner of our street fairs at home. On broad streets a double row of shops are arranged in the middle of the street, and a row on each side, thus converting one street into two. The people throng the streets during these sales, especially at evening, and far into the night.

"Our brethren take advantage of such occasions to call the attention of people to present truth. So, on the eve of December 24, we sallied forth. There were three of the Japanese brethren, besides Brother Burden and the writer.

"In the hand-cart used for peddling health foods, we had several hundred copies of our Japanese paper. Taking a position near a busy corner, we made ready for the work. One of the brethren began to speak, and a crowd soon gathered. In earnest words the gospel of Christ was recommended; then the paper was presented, and its character explained. After this we all took part in handing out the

papers to all who desired. Very few refused them. As one crowd dispersed, a hymn was sung, and a new congregation was soon gathered. Thus the work went on until over one thousand copies were distributed.

"The importance of our publications in a field like this one can hardly be overestimated. We wish again to thank the brethren for the donation to this work made at the Canton camp-meeting; also to assure any other liberal souls that there is still opportunity to help in this good work."

ECHOES FROM OVER THE SEA

We are beginning the new year over here under slightly different circumstances to those which we have known in past years. It is just about midsummer, and we have had some exceedingly warm weather, though on the whole the heat is no more intense here than in some parts of California during the summer months. The holidays are observed much more generally here than in California. This is a great country for holidays. It seems, sometimes, that there are almost as many holidays as there are working days. After people have embraced that portion of the fourth commandment which forbids secular labor on the Sabbath, it is sometimes quite hard for them to embrace that portion which says, "Six days shalt thou labor."

We have just closed a three-days general gathering of our people in Sydney. The keynote of the meeting was, "If any man hear My voice and open the door, I will come into him." The Spirit of the Lord revealed to many hearts that it is Satan who should be standing on the outside knocking in vain for admission, instead of the Saviour. Oh, that we might all become so completely hidden in the Rock, that instead of standing off and smiting Him again and again with the same old oft-repeated sins, we might only need to "speak to the Rock," and be kept from sinning! When we get on speaking terms with Jesus, we will surely not continue to smite Him.

It has recently been decided by the Avondale school board that I

should connect with the school as Bible teacher for the first term of three months. It is not without much serious thought and prayer that I have accepted this additional burden, and I ask an interest in all your prayers that, along with the added burden, I may also accept all the multiplied grace to enable me to carry the burden.

Geo. A. Snyder.

Jan. 5, 1902, Sydney, Australia.

SOUTH AFRICA

The following private letter from Elder G. W. Reaser, of Durban, Natal, South Africa, we are permitted to furnish to our readers:—

"Since I left the Portland camp-ground I have traveled about 19,000 miles, and in thirteen months some 33,000 miles. We are now some distance away from our friends in America, but we do not forget them. Well, you will be interested to know how we find things in Africa, and also something about our work here.

"We arrived at Cape Town on August 20, and while our ship stopped a few days, we went on shore, visited friends, and saw some of the most interesting sights in that locality. Then going on ship-board again, we had another voyage of four days to our destination, the beautiful tropical city of Durban. Here we found friends, who had been apprised of our coming, awaiting us. After two days we found a very comfortable house in a pleasant portion of the city, where we are now living. After we were well settled, I was called back to Cape Town to attend a conference meeting, at which time I enjoyed much of the blessing of the Lord and good freedom in speaking, and a goodly number turned to the Lord and were baptized. Returning from there to Natal, I visited Pietermaritzburg, the capital and the second city in size and importance, and dedicated a neat new chapel, the first erected by our people in east Africa. I am now at this place holding a series of meetings, in which there is excellent interest manifested, and we hope for good results. In fact, we are confident that the Lord will

give us some souls here as fruit of our labor. We believe that this is an excellent field for evangelistic work, and shall expect great results.

"There are some 600,000 natives in Natal, over 60,000 East Indians, or Coolies, and between 50,000 and 60,000 whites. The latter are the ruling power, and others have no part in governmental affairs. If there should be an uprising, the whites would be powerless to protect themselves, but as there is no agreement or concerted action among the different chiefs and their tribes, there is but little fear of a war with the blacks, although they are quite discontented with some features of the administration, especially as in their own land they have no voice in the government, either by franchise or otherwise.

"Some of our company have begun work for the natives, and for this class of work we have most excellent opportunities, as we have a free hall and access to some three thousand of them in one small community here in Durban.

"Our two girls, Edna and Lola, are studying the Zulu language under a genuine Zulu teacher. They learn quite rapidly, and will soon be able to speak it fluently. There are certain clicks in the language which can not well be described in writing, but they must come in with the pronunciation of their words or else the language is poorly spoken. They are made by placing the tongue in one part of the mouth, say, for instance, the roof, and then bringing it suddenly down, and thus a sharp click is made. We hope to reach many of these poor heathen people and bring them to a saving knowledge of the truth as it is in Jesus.

"I can not say that I like a tropical climate as well as one that is more temperate. The heat is very close and oppressive, and makes one feel very weak. Fruits are abundant, but I prefer the fruits of the temperate zone. Insects infest the fruit here, even as numerous diseases destroy cattle, sheep, and horses, and locusts and hailstorms the crops. The lightning is the most vivid here that I have ever seen, and the thunder crashes like the explosion of one of Uncle Sam's thirteen-inch cannon. Many people and also numerous

horses and cattle are killed by lightning.

"Living expenses are extremely high here, also house rent. We have paid for potatoes at the rate of over \$5.00 per hundred pounds. Apples are 36 cents a dozen, and small at that. Canned fruits are 36 cents per three-pound can. Most dried fruits sell for 24 cents a pound. Wood is \$10 a cord. The house in which we live costs almost \$32 a month rent. Other items are in similar proportion.

"The traveling in the cities is done largely by means of the 'rikisha,' the same as used in Japan. Here they are drawn by Zulus. There is said to be 1,500 of these in the one city of Durban. It seems very strange to get into one of these light, two-wheeled vehicles and have a human being start off at a sharp trot and draw you for miles. I really do not like to do it, but they clamor for the job, and are extremely anxious to get it. I always walk over a hard piece of road or up hill, but many do not, but sit lazily in the vehicle and let the poor black boy tug away, while the perspiration pours off of him."

CHARLOTTE AMELIA, ST. THOMAS

The following extracts from a private letter written by Mrs. A. J. Haysmer, indicate how the message is progressing in the Danish West Indies:—

"It has been quite rainy for several weeks, but we could find no place that was convenient for our meetings until a few days ago, a family moved out of a house that had a large room in it that we could use for meetings and living room besides, so we have taken the tent down.

"Although our last night in the tent was quite rainy, we had a fair congregation. At the close of a heart-searching sermon we took an expression from those who desired fully to follow the Lord in all things, and thirty-eight arose. I do not think that all will hold out, but believe that we will have quite a good little company here. The work moves much slower in the Danish islands than in the English. We have not been able to have

baptism yet but hope to in the near future.

"I had a very interesting letter from the island of Tortola this morning. A young woman who was over here when we first came to the island became interested in the truth. We rented the upstairs where she lived below. She believed the truth, but said as she was going home to Tortola and was subject to her parents, she could not keep the Sabbath without their consent. We tried to show her that God was first, but not until she was here again a few days ago did she decide. We gave her plenty of tracts and papers to take home. Now she writes that her father, mother, two sisters, and two brothers all kept last Sabbath with her. And a neighbor says she is going to keep next Sabbath.

"There is a great call for meetings there, but so far we have been unable to go, but trust to answer the call in the near future, or as soon as the rains subside. People could not attend now and the rain would ruin the tent.

"Mr. Haysmer took a schooner after meeting last night, for the island of Santa Cruz, another Danish island, to look it over and plan for work there. It has been canvassed by Brother Palinquist, who came from Colorado.

"The hardest thing has been to get the people to speak in meeting. It has never been the practise by any of the churches to encourage it, but we are succeeding nicely, and some of the testimonies come from a heart full of thankfulness.

"We need meeting-houses in every place we enter. They have been so thoroughly educated that they must go to church that they look for a permanent building. Then their minister tells them that we are like all the floating missionaries—will soon leave—so we need a house to give the work a substantial bearing.

"We are hoping to have a place of our own here in a short time, but when we go to Tortola the same thing will have to be done again, but I do not know where the money is coming from. I am glad, however, that the Lord knows, and that He will help us. We feel to trust the Lord and let Him overrule for His work."

ALASKA

The following paragraphs have been taken from a private letter written by Elder A. M. Dart, believing they will be of interest to our readers:—

"We had a pleasant occasion New Year's day, which did much to advertise health principles. We got up a health dinner and invited our neighbors in. We used no meat of any kind, of course, and no animal grease, except cream and butter. We had soup, salad, roasts and stews, catsup, and mince pie, etc.—a bountiful supply and a good variety of healthful dishes, with no vinegar or spices of any kind. And such a surprised lot of people I think I never saw. One gentleman took two or three cups of caramel cereal, and when I told him that, too, was made of grains, I had difficulty in making him believe it, as he verily thought that he had been drinking Java. We borrowed two tables, which, with ours, reached clear across the room, leaving just room to open the door, and there were as many as could be comfortably seated around.

"I called afterward at the home of one of the neighbors, and the lady remarked: 'Well, if I could cook like your wife can! Just think, every dish on that table was new to me!' She said, 'I know meat is not healthful, but I do not know how to get along without it.' Her husband said it was all right to discard meat if one could have such food as that. The lady was down to-day and got some protose, and another lady came for some recipes. The occasion seems to be noised all over the town. While there was a great deal of work about it for my wife, who is not strong, the Lord blessed her with an unusual amount of strength for the occasion, and we feel that the Lord's hand was in it all in a marked degree.

"We have some hopes of one or two of our neighbors joining us in our message.

"Though our public effort was such a failure here in Juneau, we can not help feeling that our house-to-house work has been greatly blessed of God, and I really think a public effort will soon be in order.

"Although things have been so dark in Juneau regarding our

work, it may be that the Lord intends to establish a memorial here. As we look at matters at present, we are astonished to see what the Lord has done in an exceptionally quiet way. One neighbor called this afternoon to get some more recipes for cooking from my wife, and she frankly acknowledged that the seventh day (Saturday) is the Sabbath of the Lord, and that its observance is required of His people to-day. We believe that the Lord will convince her of her duty to obey.

"While canvassing yesterday, I entered a store where the proprietor and his friend, the geologist of the town, stood talking, and I presented my book, 'Daniel and the Revelation.' After they had listened attentively to my canvass, and declined to take my book, the conversation continued further on prophecy. The geologist, though taking some exceptions now and then, was too honest to hold out when his position was upset. At last he made an acknowledgment that conceded nearly all, when his friend remarked: 'Jack, they are right; I tell you they are right; the seventh day is the Sabbath, and those people have the truth. There is a lack of the teaching of the prophecies among the churches.' This remark surprised me, and I preached the message straight to those men for about an hour. I found that the storekeeper is a learned and intelligent man. He had taken music lessons from Brother Palmer, in San Francisco, and had heard the message from him. He said, to use his own words, he could 'never get away from it.' I told him I was thinking of starting some meetings soon, and he said, 'I wish you would; I'll come.'

"I started out of the store, and the geologist said, calling his friend by name, 'Let's buy his book and study it together.' 'All right,' was the reply, and they handed me \$2.25. The storekeeper is one of my daughter's regular customers in the 'Signs' work. I sold another copy of 'Daniel and the Revelation' yesterday to one of my wife's customers.

"I mention all these things that you may get an idea of how the work is here. I think that a good

supply of health foods can be handled to advantage."

NORTHERN CALIFORNIA CONFERENCE

THE WEEK OF PRAYER

It was my privilege during the season of prayer to meet with the companies at Santa Rosa, Sebastopol, Forestville, and Guerneville. These companies are growing, and this occasion brought new life and blessing. Good results, it is certain, will follow to those who faithfully live out the light that came to them in the readings.

At Santa Rosa there were two daily meetings held, while at Sebastopol and Forestville only one meeting was held each day. At Guerneville the company got together only three times, but all the readings were studied. The Sebastopol and Forestville companies met together the last Sabbath. The collections were as follows: Guerneville, \$5.00; Sebastopol and Forestville, \$36.91; Santa Rosa, \$37.95; total, \$78.86.

Considering what these churches have done and are doing in the way of church-schools, this is quite encouraging as a liberality. May the Lord richly bless the givers and recipients.

Henry Scott.

MENDOCINO COUNTY, CAL.

On the 9th of December, 1901, I went to Ukiah, Mendocino County, to hold meetings with the church at that place.

My labors there among the dear people were blessed. The Lord worked for us, and unity and love came in among them where Satan had sown discord.

One dear sister, who was on a visit to the place, took her stand fully to follow Jesus. She was baptized and taken into the church. My labors there continued until the second day of the week of prayer.

A brother took me over the mountains in a light wagon on the 22d of December. Our destination

was Philo, in Anderson Valley, where we arrived just before night. I found several Sabbath-keepers there. We held our readings at the private house of Brother John Studebaker. These readings, and the social meetings which followed each, were a means of great blessing to all present. In the evenings I preached to the public in a little schoolhouse that had recently been built in the place.

Infidels and those who had ridiculed religion came out regularly, and when I came away they made a hearty request that I should return.

On the 3d of January a brother brought me back to Ukiah, where I ordained two deacons and an elder, whom they had previously elected. We then celebrated the Lord's supper. This Sabbath was a day long to be remembered. On the 5th I came to San Francisco to the institute.

AT THE INSTITUTE.

The institute had been running nearly one week when I arrived. The instruction was given chiefly by Elders A. T. Jones, J. O. Corliss, and W. S. Sadler.

Elder A. T. Jones presented many new and practical thoughts along the lines of religious liberty; correct principles of dealing with one another and with the cause of God generally; the mutilation of the law of God by leaving off the words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

Elder J. O. Corliss brought out many excellent thoughts in regard to the commandments of God as being so many promises to His people. The studies along the line of the "mystery of godliness, which is Christ in you the hope of glory," the work of the Holy Spirit, and righteousness by faith, were all excellent.

Elder W. S. Sadler presented some excellent thoughts upon the following subjects: Being Spirit filled for service; the mineral, vegetable, animal, and spiritual kingdoms, and how alone one is converted into the next higher by the power of God.

In all of these discourses grand spiritual truths were presented that will certainly enable every soul who walks in the light to do more efficient work for the Master.

The part of the institute given to Christian business principles, led by Elder A. T. Jones, was worth the cost of the whole institute to all who attended, if the principles are but faithfully practised.

H. F. Courter.

THE WEEK OF PRAYER

During the week of prayer I visited the churches at Morganhill, Watsonville, Santa Cruz, and Soquel. At Morganhill I stayed at the home of Brother Briggs, whom I found engaged in the canvassing work. Nearly all the company came out, and seemed to enjoy the readings, and expressed a desire to be honest with the Lord from this time.

The principal of the school, who was present with his wife at another home where a reading was given, seemed very much interested, and we hope they may be followed up.

At Watsonville the meetings were not so well attended, on account of the scattered condition of the church, but the interest manifested in all branches of the work was good.

An excellent church-school is conducted by Sister Need, all the children taking part in the devotional exercises. Here I enjoyed the hospitality of Brother and Sister Aby, who are working faithfully for the interest of the school and church.

At Santa Cruz the brethren with families live in the country. The meetings on Sabbath and Sunday were quite well attended, and the readings seemed to stir the hearts, as a response was made to awake to duty, and press the battle forward.

The brethren at Soquel are active and enjoying the blessing of God. I took dinner with Brother Holmes, the elder, who is an earnest Christian, with an excellent family, who seem to have the confidence and respect of the citizens of the place. Altogether it was a pleasant week, with the blessing of God attending.

C. E. Leland.

SACRAMENTO VALLEY, CAL.

During the latter part of November I visited the companies of Sabbath-keepers in Williams and Arbuckle. They are few in number, but of good cheer.

I visited all at their homes, as far as possible. The rain prevented my visiting in the country, but the roads toward College City and Dunnigan were good, so that I was able to visit these places on my wheel. Some of these members are active workers, laboring together with Christ to save souls.

Vacaville was next visited. I was hindered here also by rain; nevertheless, I made it a point to see every member at his or her home. The Lord can do a good work for this dear company if each member will do the work intrusted to him or her. We each have individual responsibilities. God asks us to take His yoke, unite with Him. Then we shall not waste time inquiring, "What shall this" or that "man do?"

From Vacaville I went to Placerville. At this place I met eager, earnest workers. A good, comfortable church building, free from debt, gives strength to the work in this district. The members greatly appreciate help, and rejoice in the truth. They have among them sold over sixty "Object Lessons" in the town. They came through rain and mud to the services. From Placerville I had planned to go to Grass Valley, but continued rain seemed to forbid, so I returned to Red Bluff.

The first Sabbath of the week of prayer I spent with the Chico church, but as only a few members reside in town and the others from two to fifteen miles out in the country, they thought it impossible to hold daily services. Sunday following I visited Elder C. N. Martin, at John Adams, counseled with him regarding the work, and attended the service in the school-house in the evening. About forty adults were present, and marked attention was given while Elder Martin showed how the world was led into the observance of the first day, against God's plain command to keep holy the seventh day. Many of those present lifted their hands in acknowledgment of the

truth. We trust they will also accept God's grace to repent and yield allegiance to Him, that they may be saved. The remainder of the week of prayer I spent with Elder Israel, in Red Bluff and vicinity, where I have remained till I came to the institute in San Francisco. A. S. Hickox.

Jan. 23, 1902, Oakland, Cal.

VALLICITA, STOCKTON, CROWS LANDING, SACRAMENTO, AND LODI, CAL.

Being invited to visit the churches at the places named above during the week of prayer, I left the work at Vallicita with Brother W. G. Bond, who has been associated with me in the work during the summer. When we went there, no one was holding up the light, but we left a number of adult Sabbath-keepers and an interesting Sabbath-school of twenty-four members, who meet in the little union church each Sabbath.

We are very grateful to God for the success which has attended the effort at Vallicita.

I spent the first Sabbath and Sunday of the week of prayer at Stockton. While the attendance was not as large as it might have been, yet the Lord came very near, and those who were in attendance expressed a determination to go forward with the message. There seems to be more of an interest to hear the truth than ever before among those not of our faith at Stockton, and some, I am told, are continually asking when some one will be there to hold meetings.

Monday I went to Crows Landing. Here I found the brethren and sisters of good courage, and we had some good seasons together. While I was with them they elected church officers, and some who were not ordained were set apart to the work of God.

On Thursday I started for Sacramento, and met with the church there Friday and Sabbath. Dr. Droll had led out in the work there during the week, and all seemed encouraged to press on in the work of the Lord. At the close of the Sabbath service a liberal donation was made to help advance the Lord's work in the earth.

At Lodi I visited the few sisters who reside there. They seemed of good cheer, and expressed their determination to do all in their power to advance the message

J. S. Harmon.

ECHOES OF THE SAN FRANCISCO INSTITUTE

Be in harmony with the universe.

Old truths in new settings shine with the beauty and glory of new revelation. In their true positions in the framework of the gospel, old truths impart a new power to the life of the receiver.

God does not give as the world gives. He does not regret anything He ever did for the human race. What produces the anguish of soul that so frequently bursts out in some new revelation of His love and power, is that man does not appropriate that which is so freely given him. "Oh, that there were such an heart in them, . . . that it might be well with them and their children forever," is expressive of the Father's feelings as He notes our indifference and hardness of heart.

He whom God sends speaks the words of God, and the Father gives not the Spirit to such by measure. There is a fulness in the gift of the Spirit that is measured only by the gift of Christ. It has been given to (literally, poured out upon) all. Of His fulness have all we received. But how few are the "we" compared with the "all" whom God would have receive of His fulness!

To baptize is to immerse. To be baptized by the Holy Spirit would be to be immersed in; surrounded by, buried in, it. Not that one has the Spirit all in himself, but that he is swallowed up in it. So let it be.

Receive ye the Holy Spirit, that ye may show forth the virtues of Him that has called you out of darkness into His marvelous light.

We are called from death to life, from weakness to power, from barrenness to fruitfulness.

Put on the garments of your priesthood, that you may be prepared for the work. The double portion of the Spirit will not be wanting. The garment has been woven in the loom of heaven, and is falling on all who are prepared to receive it.

That education which has the knowledge of God as its object is as comprehensive as the universe, and its pursuit is not confined to a few years' study within the confines of college walls. It begins with the first dawn of intelligence, and is taken up in a post-graduate course in heaven.

In the two testimony meetings thus far held, the testimonies have shown a deep feeling of gratitude on the part of the workers, and a determination to reach the standard the Lord has erected, that they may meet His mind and have His power to accomplish their work.

Faith is the gift of God. It is sustained and nurtured by the Word. Fed on the Word, it brings into the life self-governing power, "and he that ruleth his spirit [is better] than he that taketh a city."

Self-government is at the foundation of all government, and must be reached before complete reorganization will be attained. All are involved; let each do his part by bringing himself fully under control.

The message, "Get out of thy country into a land which I will show thee," has been accepted by the members of the institute as being now applicable. New fields either in this conference or outside will be generally entered by the workers as they separate to their work after the conference closes.

The home work, we are assured, will receive a new impetus as new fields are entered. Thus the course for the worker to follow who truly has the home work at heart, is clearly indicated.

Bible principles are divine. Only God can apply divine principles; therefore when a man, or a set of

men, attempt to do so they take the place of God. What we have as a result is evident. It is for man to see and yield to the principle, and God will apply it to the life. Then will be seen the fruits of the application of the principle.

Economy is a Christian principle. It consists not only in keeping expenditures within the bounds of reason, but of getting the greatest possible returns for every expenditure. And all this applies as forcibly to the expenditure of physical and mental force as to money.

A lavish supply of grace and power has been provided for every child of God. To receive of this and minister it to others is the divine privilege and duty of every worker.

It is to be regretted that several attending the institute have had to return home on account of severe colds and illness. San Francisco climate, at this time of year, is rather trying on those from the interior. We hope these who have left us may soon recover their health.

Zeal is an essential to success, and it is not overlooked by the Bible. The zeal that always succeeds is not earth-born. It is according to true knowledge, knowledge that comes by faith in God's Word. It is not spasmodic, but is after the law of an endless life.

True ministry is giving to others that of which they are in need, and at the time they need it. Preaching is not necessarily ministering. In order to minister, the one who imparts must have that which the one needs to whom he would minister. The elements of ministry are, therefore, absolutely essential.

There has been much said on general principles as to what the worker should do that the Lord may apply the Christian principles of labor that have been presented. There is an evident desire on the part of all to produce the conditions that will enable the Lord to supply the lack hitherto existing. May the desert spots of the heart be made to blossom as the rose.

In canvassing so present the book that the longing of the soul may be met. The world is longing for help, and the book has that which will meet this longing. So present the book that Jesus will be revealed. The book will be read and studied as you present it, so present it from the Christ standpoint.

He who falters now compromises truth, and weakens his own power for good. God has said there shall be delay no longer; and he who refuses to walk in the new light now shining, lessens his prospects of success in his life-work and ultimate triumph with the message.

God will have a people in this world that will truly represent Him, and as a consequence will enjoy all the blessings held forth in the Word. It depends on the individual as to whether he will be among those thus representing God and receiving of His blessing. Choose ye this day where you will stand.

Individual responsibility can not be shifted. It is mutual, varying according to conditions or opportunities. Character will be built up or dwarfed in the ratio of the individual's faithfulness or unfaithfulness in the discharge of his responsibility.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." To this standard must be brought every thought, every word, every act. The entire man must conform to the image of Him who created him.

Henry Scott.

Duty is duty, whether it be easy or difficult. Duty must be done while it is duty, and must not be postponed because difficulties stand in the way of its doing. Duty-doing is man's part. For the results or consequences of doing duty, God is responsible. A man who postpones a duty because of his fear of the results of its doing, takes his stand against God, and thereby incurs greater risks than can ever be involved in the doing of duty.

SOUTHERN CALIFORNIA CONFERENCE

SANTA BARBARA, CAL.

When my labors were no longer required at Nordhoff, I came to Santa Barbara in company with Brother J. L. McElhany. Here we have conducted cottage meetings and house-to-house work. Brother McElhany went to Ventura to help that church during the week of prayer, while I remained here for a like purpose. While no marked interest has resulted, yet some have become interested and are studying. The church has been much helped by the meetings, and especially by the week of prayer. It was a precious season. During this time the Lord came very near. On Thursday of that week, I, as local elder, baptized five precious souls—two new converts and three sisters who desired baptism into the faith of the sanctuary. A new zeal for the work has taken fast hold of our people here.

H. L. Rawson.

THE WEEK OF PRAYER IN SOUTHERN CALIFORNIA

QUOTATIONS FROM LETTERS

"The week of prayer services were well attended. There seemed to be a drawing together. Quite a number from the outside came in and appreciated the meetings also. It has opened the way for private work for them."

Another: "We are so thankful for the week of prayer. It surely was a season of refreshing to our little company. Differences were put away, hearts were united. The Spirit of the Lord was very near to help, and it was the testimony of all that they had been led to see the exceeding sinfulness of sin as never before."

Another: "We never enjoyed such a week of prayer. The Lord has been very good to us. There has never been such a uniting of hearts, such a putting away of differences, such an understanding of each other, and getting ready for the blessings that God has for His waiting people."

One brother writes: "I had a dream that I was with the —

church during the week of prayer, and that the ordinances were celebrated the last day. I saw many moved to tears, and the Spirit of the Lord was there to a marked degree." Later this brother was asked to be with this church during that week, and he writes that he saw his dream come true, as a minister was with them, and the last day the ordinances were celebrated, and there was a deep moving of the Spirit of the Lord upon all hearts.

Clarence Santee.

UPPER COLUMBIA CONFERENCE

NORTH YAKIMA, WASH.

As I was a regular subscriber and reader of the "California Missionary," it is with interest that I welcome the paper that supersedes it.

Since coming to this field in 1898 my labors have been in the Yakima Valley for two years, and one year in Spokane. Although working in old fields and building upon a foundation laid by others, the Master has blessed my efforts.

My family at present reside in Spokane, where our two sons, Floyd and Lowell, are attending church-school.

I have been at North Yakima about one month. My work has been mostly for the church thus far, but I expect to begin a series of meetings at Sunnyside, about twenty-five miles from here, soon. The results of the work done at that place I hope to report in due time.

I am of good courage in the Lord. I fully believe in the soon-coming triumph of the third angel's message.

J. G. Smith.

Jan. 20, 1902.

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

LORD, SPEAK TO ME

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet!
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet!

Oh, strengthen me, that, while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea!

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart!

Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share!

—Frances Ridley Havergal.

AN INTERESTING MEETING

Such was the meeting held by the Youth's Missionary Society of Oakland, on December 28. The topic for the day was "China: Its People and Religions."

Some time was spent in giving a report of labor, which showed that these boys and girls are becoming practical missionaries, and are sharing with others, less favored than themselves, the temporal and spiritual blessings which they have received.

It was gratifying to see the ready responses to the call for volunteers to keep the reading racks filled, to clean the hall for the mission Sunday-school, to carry baskets of food to some poor families, etc., etc.

A missionary Bible-reading given by one of the boys, showed that God calls all to labor for Him just wherever they see work needing to be done.

This was followed by a very interesting talk upon "Ancestor Worship," by one of the girls, after which "Buddhism in China" was set forth in an interesting manner.

A sad picture of "Home Life in China" was followed by "China as

a Missionary Field," in which it was shown that something is being done toward bringing the light of the third angel's message into this dark land; and it also showed the crying need of more laborers and more means.

A poem, "Whom Shall I Send?" was recited by four little girls. As each ended, "Here am I! Send me! Send me!" we could but hope that this would be the consecration prayer of many of these young hearts, and that they would help to swell the ranks of the laborers in the needy places of the earth.

The donation, amounting to \$6.62, was to be given to assist in the education of Ah Yung Charm, who is now attending school at Berrien Springs, Mich., preparatory to becoming a laborer in his native country.

A double quartet of girls rendered the song "Speed Away," with inspiring zeal, after which the meeting closed with the singing of the "Missionary's Farewell."

C. R. K.

CHRISTMAS AT THE MISSION SUNDAY-SCHOOL

A Christmas exercise was held at the mission Sunday-school in Oakland on the Sunday following Christmas. The hall was crowded to its utmost capacity, and one could but feel, while looking into these faces, that it is not necessary to go across the sea in order to find needy fields for labor.

The enthusiasm with which these neglected children joined in all the singing pointed out one means through which we can gain a strong hold upon this class of people. The hall fairly rang with, "Let a Little Sunshine In," and we felt that a little sunshine was truly being let in to many darkened hearts.

The exercises consisted of the old but ever new story of Jesus' birth, told in story, song, and poem. Children who a few months ago knew nothing about Jesus except as they heard His sacred name profanely uttered, now told with happy faces how He came to earth to save us all from sin. All the parts were well prepared, but we have space to mention only a few.

The story of the shepherds was told in the words of the Bible (Luke 2:8-14) by twelve little boys and girls, each reciting a sentence; then all sang "Once a Shepherd Band."

Many eyes filled with tears as a tiny girl of about four years, with face as black as a polished stove, recited, "I am Jesus' little lamb," ending with the significant words, "He will wash me white as snow, for I'm His lamb."

Just before the closing song, each child who was old enough to read was made happy by the gift of a New Testament, it being in most cases the first one they had ever owned. Each of the kindergarten children received a handsome picture, with the promise of a Testament when they have learned to read. These gifts were donated by the Oakland Sabbath-school.

This gathering was made more interesting by the presence and help of some of the boys and girls from the Oakland Sabbath-school, who are learning to be missionaries by doing whatsoever their hands find to do to brighten the lives of others.

C. R. K.

A PROFITABLE CONVENTION

For the encouragement of the very small Sabbath-schools, we quote the following from a letter written by the secretary of the school at Philipsburg, Montana:—

"We are among the isolated ones; our little company numbers only five adults, and we are away from all church privileges, but we had a most enjoyable and we hope a profitable convention, if it could be called such. We followed the program sent as closely as possible, and had either short talks or written exercises, interspersed with prayer and singing. Our meeting aroused us, one and all, to the need of more consecrated work in and for the Sabbath-school, so we feel benefited thereby."

"God's great object in working out His providences is to try men, to give them opportunity to develop character. Thus He proves whether they are obedient or disobedient to His commands."—Christ's Object Lessons, p. 283.

WORK FOR OTHERS

What are you doing for your less-favored neighbor? Are there not near you neglected children who could be induced to attend a branch Sabbath-school?

The Lord has said: "Parents who can be approached in no other way are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle."

Even if you can do no more than to get two or three children to come to your home once a week and listen to Bible instruction, that would be a good beginning. If you do your part, in the fear of the Lord, He will care for the result.

C. R. K.

A CLEAR CALL

"It is very noble and lovely of you, Elsie, to give so much of your time to that work among the tenement-house children. I'm sure I admire you for it; but for my part I never had any call to that kind of work."

"Any call?" Elsie's eyes were gravely questioning.

"Yes, of course. I suppose you felt called to go into it, didn't you?"

"I don't know. I don't think I ever thought of it just in that way. I saw the need of something that I had time and strength to do, that was all. But wouldn't that be all enough?"

Would it not, indeed? What plainer call can there be than a need that we can meet? What more eloquent appeal than the cry of the hungry little ones around us for bread that we can give?

There are not many loud and personal "calls" to any form of service. God does not speak in the same way to men to-day that we are taught He sometimes spoke in olden times; but He has unmistakable ways of making His will known to every one whose own will is to know it. We have but to keep our ears open to hear His voice, our eyes to see His beckoning. Every opportunity is a call; every outstretched hand that ours can meet helpfully is God's beckoning hand to us.

To most of us no other call will ever come than that which comes through human lips; no other than the revealing of a vacant place that we may fill, a work that we can do.

If we wait in idleness for some other vocation than comes to us in these ways, we are but losing time, and the world is losing our service. Let us instead find in "the duty that lies nearest" our present, definite call, sure that, when we are wanted for another work, that, too, will be shown us. Opportunity—that is God's clear call to us. When we see this door opening before us, we may feel assured that it is the Lord's work, and we may enter with confidence. —Young People.

THE SOWER'S BLESSING

Down on the lake shore there was a great throng, crowded close to the boat in which the Master sat, and listening eagerly to every gracious word that fell from His lips; but up on the hot hillside, out of the sound of the beloved voice, a young man toiled sorrowfully alone.

His heart was full of repining, for he had wanted above all things to hear this new Teacher, whom he devoutly believed to be the promised Messiah, and he could not. He was a hired servant, and his master had said, "No." That day the field must be sowed.

It seemed very hard to the young laborer as he toiled wearily back and forth under the hot sun. How his heart had thrilled as he thought of listening to this great Worker of miracles, this Healer about whom he had heard such wonderful things! Reuben and Issachar, his fellow-servants, had not believed in this Prophet from Galilee. They had scoffed at His claims to Messiahship, but they were down by Gennesaret listening with the crowd. He had believed with all his heart, but he could not go. And to-morrow the Master would be gone, and his chance of hearing Him lost forever.

"There is never a chance for me to be blessed," he muttered despairingly, as he flung the handfuls of seeds.

Was there no chance for him? The Master, looking up at the newly-plowed hillside and the patient toiler upon it, put him into a parable which has blessed the world for centuries, and will bless it to the end of time.

"Behold, a sower went forth to sow." Did the once sorrowful disciple recognize his own portrait when the story was brought back to him, or did he have to wait till it was revealed to him in heaven?

We do not know; but we do know that there is a blessing for God's faithful followers wherever they may be.

The sower on the hillside who desired but could not go to hear the Master was used of Him as much as—nay, more than—the disciple who sat at His feet. Even so in every place where He puts us, the blessing of God waits for us to-day.—Classmate.

DOING HER BEST

"There is Mr. Dunham's new clerk," said Agnes Dayton, looking out of the window. "I wonder where he spends his evenings."

"It would be well enough for me to invite him here the first evening that it would be convenient for you and mother to have him," said Arthur Dayton, the eldest of the Dayton children.

"Ask him in to-morrow evening," said Mrs. Dayton, as she was leaving the room for a moment.

When Mrs. Dayton returned, her sister, Mrs. Kelly, who was spending a few weeks with the family, said, "I should think you would scarcely consider it safe to invite a young man you know nothing about to be the companion of your son and daughters."

"It is because we wish to know something about this stranger that we ask him. My son and daughter are pledged to do such work, through having joined the Young People's Society of Christian Endeavor."

"Why let them become members of a society which has such requirements?"

"Do you not profess to be a follower of Jesus, Abbie?"

"Why, certainly! How could you ask me such a question, sister Mary?"

"You remember at the final ending of all things some will say to the Lord that they wish to enter through the gate into the city. And He who stands at the door will say, 'I was a stranger, and ye took Me not in.' And the one who wishes to enter will answer, 'When saw we Thee a stranger?' 'Inasmuch as ye did it not unto one of the least, . . . ye did it not unto Me. Depart from Me, for I never knew you.'"

"Then you think it the duty of people to look after their neighbors, Mary?"

"Indeed, I do. A young man, going into a strange city to live, needs the safeguard of Christian care and watchfulness thrown around him. Some would escape the dangers incident to an untried life; but, oh, the loneliness of some such lives!"

The very next evening found Mr. Dunham's new clerk, Allan Eaton, in the Dayton home. He proved, as even Aunt Abbie could not deny, a very well-bred youth.

After the six o'clock dinner, the family adjourned to the cheerful sitting-room to engage in conversation, enlivened occasionally by a song or hymn, accompanied by the piano or guitar. Mr. Eaton joined in the singing, having a fine tenor voice.

During the evening Mrs. Dayton managed to have a little conversation with the young man which the others did not overhear, and he told her that he was an orphan, and of his loneliness after coming to the city.

"I do not know what to do with myself evenings," said he. "A young man by the name of Carl Dunmore asked me to go out with him this evening; but when I told Mr. Dunham of it, and that your son had also given me an invitation, he earnestly advised me to come here. He thought Dunmore would probably take me to the theater or a saloon."

Arthur Dayton urged his guest to join the Society of Christian Endeavor. "But," said he, "I first wanted you to have an evening in my home; mother has

such a rare faculty of making one feel the true meaning of the word 'home'!"

"I can never thank you sufficiently for having given me the invitation," said Allan Eaton two years later. "I am sure I owe what I now am to your having done so."

"My sister Agnes first suggested my doing so. She said she wanted it to be said of her, 'She hath done what she could.'"

"Then I have you both to thank. I was lonely and discouraged. I am sure I should have drifted into the paths of sin had it not been for your kindness."

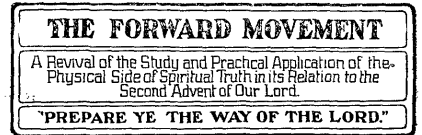
Allan Eaton first became a member of the society, later was hopefully converted, and was now about to unite with the church of which the Daytons were members.

Who can estimate the power for good a kindly Christian watchfulness can do for the lonely young men and women who make our cities their home?—S. R. S., in *Our Young Folks*.

A ROYAL WAITER

What a sensation would be created if a member of any of the royal families of Europe should provide a dinner for a multitude of people, and should himself stand behind the guests, with a servant's cap and apron on, serving them with food! Yet we read these words of Christ: "Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." The King of kings serving His servants! What greater honor could He bestow upon them? Could anything more perfectly show the dignity of service? It is shown first in the fact that the Lord Himself does not consider it beneath His dignity to be a servant, and, second, in the honorable position given to the servants. And yet there are professed Christians who feel themselves above common labor, and who feel that those who serve are of a lower class than they

are. Can there be any question as to how such ones really regard the Lord?



THE FOUNTAIN OF ETERNAL YOUTH

Who is there that is not suffering in his body from some sin against the laws of life and health, that is, against God's life, committed no doubt in the ignorance of youth, or from some inherited weakness that has been magnified by continued yielding to it? The sin was committed in ignorance, but we suffer, nevertheless, even after we have learned the right way. Is there then no hope for us, that we may be freed from the infirmity? or must we suffer for our past ignorance as long as we live?

There need be no uncertainty about this matter, for the Scriptures speak plainly. Let us read one blessed promise: "Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord. Good and upright is the Lord; therefore will He teach sinners in the way." Ps. 25:7, 8. This is a prayer inspired by the Holy Spirit, who is sent to help our infirmities, and to teach us to pray as we ought; and "He maketh intercession for the saints according to the will of God." Rom. 8:27. Therefore we know this prayer is one that God is pleased to answer, and that He will forget the sins of our youth, because He will destroy them—swallow them up in His life.

Our sins were committed in ignorance, and the Lord, who has compassion on the ignorant, and "on them that are out of the way" (Heb. 5:2), gives us His own wisdom. He does this, teaching us the right way, because He is "good and upright;" but in that God is good and upright, or "faithful and just," He forgives our sins and cleanses us "from all unrighteousness." 1 John 1:9. It is "by His knowledge" that the righteous

servant of God makes many righteous; "for He shall bear their iniquities." Isaiah 53:11. "All things that pertain unto life and godliness" are given to us "through the knowledge of Him that hath called us to glory and virtue." 2 Peter 1:3.

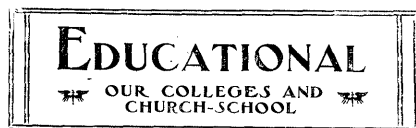
But in giving us wisdom (and He gives it freely to all who lack it, and ask for it), God does not merely give us the knowledge which enables us to recognize our failure, and leaves us to mourn over it. The gospel does not leave us to hopeless regrets, but begets us unto a lively hope by the resurrection of Jesus Christ from the dead, making us "partakers of the divine nature." Being born again, born from above, we have the privilege of beginning life anew. Is it not a glorious prospect? How often have we said, "If I could live my life over again;" but if we could, we should without doubt do the same things again that we have done. God provides something far better than that, in giving us an entirely new life, so that we may begin again under entirely new and better conditions.

In forgiving all our iniquities, God provides healing for all our diseases. Read the exhortation to bless Him "who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:4, 5. In renewing our youth, God redeems our life from destruction; and the provision for this wondrous redemption is placed within our reach, in all the good gifts of God, and is even placed within us, since the Word is nigh us, in our mouth and in our heart, and God's everlasting power and divinity are manifested in everything that He has made. In Christ we find the fountain of eternal youth. Therefore "bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

E. J. Waggoner.

"We can seldom discuss the faults of others without convicting ourselves."

"The Lord desires us to appreciate the great plan of redemption, to realize our high privilege as the children of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because our names are written in the Lamb's book of life, because we may cast all our care upon Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because we have the blessed hope of the soon coming of our Saviour."—Christ's Object Lessons, p. 299.



SHELTON, WASH.

At this place the writer is conducting a church-school. Since this is my first experience in teaching, it has been necessary to study the Testimonies very carefully, and follow the instruction closely.

For readers we are using the "Gospel Primer" in the primary and first grades, "Christ Our Saviour" in the fourth grade, and "Christ's Object Lessons" in the eighth grade.

At the present time the instruction in geography is given by a descriptive lecture, which includes a history of our work on the various continents and islands.

The oral method of instruction is also used in the study of physiology and rational treatments of disease.

Professor Cady's "Bible Nature Studies" are highly appreciated.

The number of pupils attending school is twelve. Of these one is preparing to enter the Portland Sanitarium, and another some other department of the cause. A deep interest in spiritual things has come over the school. Nearly every member testifies of the goodness of God. From the implicit faith manifested by these children I have learned many valuable lessons, and I praise God for this precious experience gained.

Geo. E. Squire.

DIRECTORY

CHURCH-SCHOOL TEACHERS OF NORTH PACIFIC CONFERENCE

L. I. Stiles, 512 E. Glisan Street, Portland, Ore.

George Pettit, Montavilla, Ore.
Mrs. C. J. Cole, Cottage Grove, Ore.

D. J. Chitwood, Chitwood, Ore.
John Hanson, Newberg, Ore.
Fred Cornell, Seattle, Wash.
Millie Graves, Hoquiam, Wash.
George Squire, Shelton, Wash.

UPPER COLUMBIA CONFERENCE.

Lydia Kime, North Yakima, Wash.

Mabel Craker, Fruitland, Wash.
Ethel Morrison, Union, Ore.
Mrs. Ida Belknap, Valley, Wash.
Myra Camp, College Place, Wash.
Hattie Ellis, Spokane, Wash.

MONTANA CONFERENCE.

Mrs. Lottie Quinn, Missoula, Mont.

Mrs. Mary L. French, Bozeman, Mont.

There are at present fifty church-school teachers in the Pacific Union Conference.

"Hast thou not known? hast thou not heard, that the everlasting God; the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." Isa. 40:28-31.

Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase.
Perfect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way.

—Selected.

MISSIONARY WORK

WHAT CAN WE DO

What can I do? What can I do?

So many people say.

What can you do?—Well, let us see—

Just work for God to-day.

Just say some loving, gentle words,

Just do some kindly deed

To those who live right in your home,

For this is what they need.

Just try to point each longing soul

To the bright home above;

Just point them to the Lamb of God,

And to His endless love;

Just tell them that our "God is love,"

He hears the weakest cry;

He also rules the mighty worlds

That ceaseless roll on high.

Whene'er you can, tell those you meet

That Christ will come again.

He comes to gather in His own—

All who will flee from sin.

Just tell them that He's coming soon,

He's even at the door.

We'll hail with joy this glorious morn

When sin's dark rule is o'er.

Just tell them that the law of God

Unchanged will ever stand.

No precept in that sacred code

Will ever find an end.

Just tell them that the seventh day

Is holy, sacred time.

"I never change," the Lord hath said—

The Sabbath is divine.

What can we do?—Well, we can say

What God would have us say,

And do the work He bids us do—

He giveth strength each day.

A mighty work must yet be done

Ere Jesus will appear,

And you must help to do this work,

My brother, sister, dear.

—N. P. Nielsen, in Wisconsin Reporter.

WILL YOU

We are some weeks in the year 1902. Many good resolutions have already been made and put into operation, which, if carried out fully until the year closes, will bring down a shower of increased blessing. Blessing is what is needed,—blessing in the conviction of sins committed and forgiven, in righteousness and labor for God.

Now while the extreme needs of the world are freshly impressed upon our hearts by the Holy Spirit, shall we not do well to follow these promptings which come to us from that Spirit, to do more than last year?

Have we not felt deeply moved upon to give more, make larger

donations to the Lord's work, than ever before? Now that we are impressed to do more, shall we be satisfied if we give just the same as in 1901? Can we expect as much blessing as last year if we fail to do more, now when we know more?

Let us lay our plans at once, if we have not already done so, either to give a second tithe, or to devote all raised on some piece of ground, or the revenue from certain trees, or cattle, or fowls, or bees, or rents, or perhaps some hours or days of work each week or month. Will you not adopt one or more of these plans, or a better one, and then expect and see how God cares for, prospers, and multiplies the gifts. By doing so we shall be taught lessons of trust, and be happier all the year as a sure result.

H. G. Thurston.

ONE WAY TO GIVE THE GOSPEL MESSAGE

The gospel message (good news) of salvation is contained in the Word of God, and it was ordained that it should be made known to mankind through preaching. 1 Cor. 1:21. After His baptism and the anointing with the Holy Ghost and with power, Jesus said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor," etc. Luke 4:18. There are other ways of reaching the people with the gospel besides to "cry and proclaim as a herald," or what is usually termed preaching discourses. In this way comparatively few could engage in the work. In Titus 1:3 the apostle speaks of God manifesting "His Word through preaching," so we should conclude that any way in which the Word of God can be manifested,—made clear to the mind,—is preaching. The object in view is the salvation of souls, and instructing them from the Word of God to be the means of saving others.

About twenty years ago the plan of getting up Bible-readings was brought into use and introduced, to instruct individuals and families in the Scripture truths. It was found to accomplish the object so well that ministers, as well as many others, engaged in presenting the gospel truths in that way. In "Gospel

Workers," page 339, we read: "The plan of holding Bible-readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God." In the same article it says: "Preach less, and educate more by holding Bible-readings, and by praying with families and little companies. . . . The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches."

I will give one experience in this line of work in a city in Australia where the messages for this time had not been presented. The party had an invitation out to tea, where there were about twenty persons. After the table was cleared away, it was suggested that they engage in a Bible study, and the proposition was agreed to, and the study entered into by all with an increasing interest as it advanced. At the close it was asked when they could have another, and the same question was asked at the close of every evening for three weeks, when about two-thirds of them accepted all the present truth. One large store on the main street in the city was closed from that time on Sabbaths, and the proprietors have been engaged ever since in getting the truth before others.

In this way persons read the Word for themselves, take down the texts so as to find them again, thus learning to study the Scriptures for themselves and to be ready to give a reason for their hope to others when they have opportunity. For this reason the Spirit of the Lord, in the quotation above, has indicated to those who present the gospel from the pulpit that their labor would be attended with a great deal more success if they would spend more of their time in giving Bible-readings.

M. C. Israel.

Red Bluff, Cal.

There is no person without a special talent.

KEEP A-GOIN'

If you strike a thorn or rose,
 Keep a-goin'.
 If it hails, or if it snows,
 Keep a-goin'.
 'Taint no use to sit and whine
 When the fish ain't on your line;
 Bait your hook an' keep a-tryin—
 Keep a-goin'.
 When the weather kills your crop,
 Keep a-goin'.
 When you tumble from the top,
 Keep a-goin'.
 S'pose you're out o' every dime,
 Gittin' broke ain't any crime;
 Tell the world you're feelin' fine—
 Keep a-goin'.
 When it looks like all is up,
 Keep a-goin'.
 Drain the sweetness from the cup,
 Keep a-goin'.
 See the wild birds on the wing,
 Hear the bells that sweetly ring,
 When you feel like singin' sing—
 Keep a-goin'.
 —Frank L. Stanton.

without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." This, she said, answered her question. She said, when she bought the book, she thought she would read it, and give it to a friend for a Christmas present; but she has changed her mind, for she feels that she must keep the book and study it herself.

Mrs. V. Hardy.

TUCSON, ARIZONA

It is always a pleasure to us to read the reports of the laborers in God's vineyard, found in the columns of the "Recorder," and, no doubt, its readers will be glad to hear from this portion of the field.

Southern Arizona is one vast desert, with but few exceptions. Here we travel for miles, with nothing to rest the eye but a small scrubby brush, and the mammoth cacti, which abounds all over the desert.

Tucson is a city of ten or eleven thousand inhabitants, about half of whom are Mexicans. Here we have a company of Mexican brethren numbering seventeen, and there are several more who are now ready to unite with the church. One brother came here a few months ago who had never seen or heard of a Seventh-day Adventist, but by studying the Bible he had become convinced of the truth as taught by us. You can imagine his surprise and delight when he found a company with whom he could worship, after having been excommunicated from his former church. He is a very intelligent young man, and is very anxious to have a preparation so he can work with his own people.

We should, by all means, have a worker stationed at this town who could devote his whole time to this people. We also have a company of English-speaking people here.

We have now been here a little more than a week, and the Lord has blessed in our work by giving us

orders valued at a little over one hundred and fifty dollars.

Prior to coming here we spent two months in Phoenix. There the population is very fluctuating, the majority of the people being health-seekers. This, as you may know, is not at all gratifying to the canvasser, but still, by the Lord's blessing, we disposed of a good number of books.

From here we expect to go to Bisbee, the fore part of next week. This is a mining town of six or seven thousand inhabitants. Brother C. D. M. Williams has been engaged in the work there during the past year.

So far this winter we have had but one little shower, which lasted five or six hours. While this is a dry desert land, we would ask the prayers of all who read this, that we may be constantly receiving fresh showers from the living Fountain, that we may be "neither barren nor unfruitful."

J. Ernest Bond,
 Frank S. Bond.

DOES IT PAY TO SELL BOOKS ON THE INSTALMENT PLAN

At one place I called, the lady said that this was no place to sell books, as she was too busy to read.

I sold a "Health Journal" to her friend, and then she took one. She began to ask questions about our faith. I read from "Christ's Object Lessons" answers to nearly all of her questions. She became interested, and held out her hand to take the book, which I let her have. Notwithstanding her busy time, we talked an hour concerning the subject of our peculiar faith. She decided to take the book, if she might pay for it on the instalment plan. To this I consented, and, when I went to take her the book, she was glad to see me, and we had another reading.

The next time I called, she could have paid me all, but kept back a quarter, so I would come again. She read to me several statements from "Object Lessons," which she wished explained. One of them was on page 146. "He longs to have you reach after Him by faith."

"How do you know," she said, "that this is so?"

I had her turn to Isa. 55:1-3, and read: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and

THE BOOK WORK

ARIZONA MISSION

REPORT FOR SEVEN DAYS ENDING
 JANUARY 20, 1902

F. S. Bond reports orders as follows:—

Desire of Ages.....	8
House We Live In	10
Steps to Christ.....	24
Christ Our Saviour.....	19
Total	61

Valued at \$68.50.

J. E. Bond reports orders as follows:—

Desire of Ages.....	10
Patriarchs and Prophets (Spanish)	1
Christ's Object Lessons	5
Steps to Christ (Spanish).....	16
Christ Our Saviour.....	18
Total	50

Valued at \$76.50.

The above work was performed in Tucson.

SCIENTISTS, ETC., BUT NO MISSIONARIES

Many a night I have looked up into a clear sky and cried for men. I find scientists seeking bugs, men going into the heart of the country to plant cocoa plantations, or to build cattle ranches, but day after day and week after week I scarcely see a missionary. Oh, for men!—Bishop Hartzell.

PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

PACIFIC UNION CONFERENCE OF SEVENTH-
DAY ADVENTISTS

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Subscription Price, Fifty Cents a Year

Editorial Committee

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

Entered as Second-class Matter at Oakland, Cal.

Elder E. W. Webster has spent a number of days with the brethren at Tucson, Arizona.

Doctors J. H. Kellogg and David Paulson are in San Francisco taking a leading part in the ministerial and workers' institute, by giving instruction along medical lines.

Mrs. E. G. White and her son, W. C. White, have returned to their home in St. Helena, Cal., after an absence of two months, attending important meetings in the east.

Brother B. R. Nordyke, the manager of the Kansas City, Mo., branch of the Pacific Press Publishing Company, has been in Oakland, Cal., for a few days. He reports the work in the South-western Union Conference as progressing nicely.

On February 1 the institute in San Francisco will close, and the canvassers, ministers, and Bible-workers will return to their various fields of labor. It is expected that nearly the entire force of ministers and Bible-workers will take up work in new territory.

The British and Foreign Bible Society reports that last year 5,000,000 copies of the Bible or portions were issued. Distribution was made in many parts of the earth. Among the new versions is one in Baluchi, the language of the half million pastoral people in the highlands of Baluchistan.

It is encouraging to see the promptness with which the Sabbath-school reports have been coming in, but there are a few more from whom we hope to hear before making up our final summary. Please let every secretary who has not already done so, send in his report at once.

PLEDGES FOR MATERIAL FUND

All our friends have noticed from the published figures in the "Review and Herald" that the great \$50,000 fund for the relief of the schools is rapidly climbing to the point of completion. The last figures showed that over \$35,000 in cash had been paid into the treasury.

We have still a large number of pledges on our books, and, as we have some heavy bills to meet in the near future, will be very thankful to our kind brethren and sisters everywhere if they will do the very best they possibly can to meet these pledges.

Money should be sent by bank draft, express or post-office order to Percy T. Magan, Berrien Springs, Mich.

Reports from Mexico indicate that the great prejudice against Protestantism which has existed in that country for ages, is now giving way very rapidly, and doors can be found everywhere for the introduction of truth. In a short time it is expected that our publishing work will be more firmly planted in that needy field, and books and smaller publications will be multiplied as needed to introduce the message into all parts of the country.

Young men and women who have finished their education and have consecrated themselves to God, should now be studying the Spanish language, so that when the call is made for consecrated young people to step out and carry the banner of truth to these waiting people, who are our near-by neighbors, there will be a hearty response from dozens of voices, "Here am I, send me."

The members of the Pacific Union Conference should take a lively interest in the work that is yet to be done in Mexico, and be preparing for it.

NOTICE TO YOUNG PEOPLE'S SOCIETIES OF CALIFORNIA

After considerable delay, a general plan of organization has been decided upon for our young people. In all cases where young people's organizations have been formed, or where such organizations are contemplated, I would be glad to correspond with such, and will take pleasure in furnishing membership cards, and instruction which will help to bring all our young people's organizations in harmony as far as possible. W. S. Sadler, Supt. of Young People's Work, 1219 Buchanan Street, San Francisco, Cal.

THE PACIFIC UNION CONFERENCE

The first annual meeting of the Pacific Union Conference of Seventh-day Adventists is called to assemble in the Seventh-day Adventist Church at Portland, Oregon, on the 27th day of February, 1902, at the hour of 10:00 A. M., for the purpose of selecting the officers that are to serve during the ensuing biennial term, and the transacting of such other business as may properly come before the meeting.

Each local conference will be entitled to one delegate in the session of this conference, without regard to numbers, and an additional delegate for every 300 church-members in the conference.

W. T. Knox, President.

J. J. Ireland, Secretary.

BUSINESS OPPORTUNITY

Fully-equipped treatment-rooms at a sacrifice. Must be sold. For particulars address Box 171, San Diego, Cal.