

# PACIFIC UNION RECORDER

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

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## THE CHURCH

### NEGLECTED DUTIES

The church is the channel through which the Lord works to save those who are perishing in sin. By the members of the church are to be made known His mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us from fulfilling God's purpose for us. Selfishness is hiding the Saviour from His people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do His work. He needs men of sound minds, clear heads, and tender hearts.

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practise the Word of God, they will never see the King in His beauty. God's law is His standard of character. And the foundation principles of this law are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness.

Will men and women claim to be

Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice?

When you see a fellow-being striving to climb the hill, will you, standing securely at the top, reproach him because he is not there also? Or will you descend the hill, and, linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage?

Have you not seen a fellow-worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? Or did you selfishly seek gain for yourself at his expense,—you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow-worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself on your financial gain?

How did the pitying Redeemer look upon such a course? Think you that He placed on it the seal of His approval?

Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted,

to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." We are commanded to remember them that are bound as bound with them. God asks, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needs not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend of those for whom the Son of God died.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. . . . Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom we ought to have helped instead of criticising. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness He is inviting them to come to Him, that He may use them as channels for the communication of His grace. But those whom He has appointed to cooperate with Him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and inexperienced. Not only do they themselves fail of following Jesus; they keep others from His side. How can the Lord bless them? Let us break the crust of selfishness that surrounds us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this His brethren.

A great work is to be done, and in doing this work, we are to labor on a much higher plane than that on which we have labored in the past. Brethren, this matter has been so forcibly presented to me that I can not hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the love of Christ from our hearts. These principles have been followed in our conferences and institutions. But selfishness does not become a grace, an agreeable, fragrant element, by being woven into a sacred work.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." At an immense cost a probation has been granted to human

beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal to God. They will think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved."

The world is to see God in His followers. Life and immortality are brought to light through those who are one with God. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. Those who have this spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Then our business matters will be conducted with that higher wisdom which the world calls foolishness.

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of His people and quicken their dulled senses, that they may comprehend the great truths of the gospel,—the power of God unto salvation to them that believe. I desire, if possible, to impress the minds of our people with the importance of giving so pure and righteous a representation of God that the world will see Him in His beauty. I desire them to be so filled with the Spirit that dwells in Him that worldly policy will have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives and believes Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth.

Ellen G. White.

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"We are all the time making character, whether we are doing anything else or not."

## PROGRESS OF THE WORK

[Address delivered at the Pacific Union Conference in Portland, Oregon, March 2, 1902.]

Jesus says if any man is willing to do God's will, he shall know of the doctrine. Again He says, "Ye shall know the truth, and the truth shall make you free." I am so glad that there is a sure way. I am glad also that there is such a thing as the truth. It is the best thing in the world. A man would better know the truth than to know everything else in the world. We are assured that if we have the will to do the truth, we shall know the truth, and it will do its work in us to set us free.

From the testimony read to-day we have learned that we were becoming confused in our management of this work, that the management itself was becoming confused, lines were being crossed, things were being viewed under wrong colors. Imagine a railroad track with its many colored lights, and the engineer becoming utterly confused as to the meaning of the lights. Again we are told that we were following wrong principles, and further that we were making wrong decisions. What must be the result of confusion, administration by wrong principles, and the making of wrong decisions? We read: "It is high time that this come to an end. Let the work be woven after the same pattern that it has been in the past and all will be lost."

However much we may mistake the way for a time, if our heart's desire is to do the will of God, He will give us light, and bring us back to the right way. I believe with all my heart that the blessed Lord is doing that now. I believe that we are living in a very important age, and that a people has been raised up to whom God has given a great and solemn message. I believe that just now it is a very solemn thing for men to accept places of responsibility and trust and management in this work. I believe that there is just as much of a crisis, not only before the world, but before the people of God who are called upon to reform the world, to-day as there has ever been in the history of

God's work. We read: "We need men who will stand just as true to principle as the needle to the pole. God will test men by giving them responsibilities in the work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their places." I believe that there is a great deal of meaning in that statement. I believe that the men placed in positions at the last General Conference became men of providence in a special way. I believe that every man that stands there is on test before God to-day, to see whether or not he will be as true to right principles as the needle to the pole. If he is true, he will have the wonderful blessings of God upon him, and he will be used by the Lord in this great work. I also believe that the man who will wobble and vacillate now to keep in favor with this man and that man, will prove himself so unfit that God will have no further use for him as a leader in the work.

God came to us during the last General Conference in a most remarkable manner. He Himself put us on the right track, and we must keep there. We have reached a time in this world's history where we can not go on for a few years and then come back to the work again. I believe God has put a people on the right track to keep them there until the whole world is lightened with this message.

We have been called upon to take this work of organization, and begin at the very bottom, and build upon a different principle. We are told just what to do. Something has been at work to deprive the cause of efficient men. We have seventy-five thousand men in the United States, and something has been at work so that it is just impossible for us to get men to transact the business of our conferences. Our ministers have been placed upon committees, they have taken on the burden of the business, and that has weakened their preaching, so that they have not had the power that they should have, and to-day we have neither preachers nor business men to manage affairs. This

denomination ought to have the most powerful preachers of any denomination in this world to-day. We have a mighty message, and the ministry should be a ministry of power. May God help us to so plan the work that an army of men may be given up to preaching the Word.

Then we are receiving urgent requests for Bible teachers for our colleges. I have had a request on my desk for nine months from the Battle Creek Sanitarium requesting me to send them a Bible teacher. The nurses have been without a Bible teacher since the last General Conference. There is not a Bible teacher in Chicago. We have been endeavoring for months to get a business manager to take charge at Berrien Springs. Isn't it a pitiful thing that we have to wait month after month to have some one come forward to take up the work? Some months ago a minister was taken out of the field and put into a publishing institution. Why was he taken?—Because they could not get anybody else. Do you think that sort of condition is necessary? But there is a cause. We have been following wrong principles. I do not want to paint a black picture, but this is the situation that the mission board have to grapple with every hour; but I thank God that He is lighting this picture up. The glory belongs to God, it is not in the administration. This summer we have been trying to reorganize, and we have met with encouragement as we have tried to do this. There has been a feeling on the part of some that we were making dangerous moves, that we were centralizing power back in Battle Creek more than it has ever been. The change that we have made is this: To have one principal organization, the General Conference, and to have all these other lines of work under the direction and fostering care of the General Conference, but operated and looked after by departmental committees. So, instead of having a mission board separate from the General Conference it was made a department of the General Conference. It did away with the International Sabbath-school Associa-

tion, and made the Sabbath-school work a department of the General Conference; did away with the International Religious Liberty Association, and made that a department of the Conference. It did away with the International Tract Society, and merged that into the mission board.

One of the first things done by the International Medical Missionary Association was to come to the General Conference and lay down its entire foreign work into the hands of the General Conference, to be managed by the mission board.

During the summer we have been organizing union conferences in different parts of the United States and Canada and in Europe. I will take one case to represent all. We might take the Pacific Union Conference. It is composed of Arizona, Utah, Hawaii, Alaska, North Pacific, Upper Columbia, and the two California conferences. It is a fully organized arrangement, with officers, with a board of managers having entire charge of the work in the territory referred to. You have a president, a secretary, and a treasurer, and departmental secretaries, and your executive committee, and you have a perfect arrangement for the management of the work right here on this coast surrounding you. Your responsibilities here are as great as those of the General Conference were for many years. You have institutions, and you have entire authority, entire responsibility for this work. If you wish to move a laborer from one of these states to another you attend to it. You do not have to wait to write to the General Conference Committee for permission. If you wish to inaugurate any forward movement, you do it without delay. You have your elective and your auditing committees; you are just as independent here as though there were not another conference in this world. If you wish help from some other field, you ask if that field can help you to obtain it. You are acquainted with all the conditions, you are on the ground, and you are the people to bear the responsibilities, make the decisions, and do the work. What is

true of the Pacific Union Conference is just as true of the Southwest Union Conference. You see what a great decentralization of power and management is made by this arrangement. If you were in the office at Battle Creek, you would see the value of the union conferences. The hundred and one little communications that used to travel through the mails do not come there now. We had trouble to know what to do with the secretary of the General Conference, so we gave him to the mission board. So instead of our receiving all the little questions of details that used to come pouring in from all over the country, they can be decided right on the ground, and we can put that secretary into the work of the mission board. It has made a wonderful difference in the General Conference office to have these union conferences organized in the United States. It is simmering our correspondence down and placing the responsibility where it belongs.

Another objection is that we are multiplying organizations, increasing expenses, etc. It does not increase expense to multiply conferences. People say, "You talked about reducing machinery, and now you have six or seven conferences in the United States instead of one." But it does not necessarily mean a lot of useless machinery. If it is a fallacy to divide the whole United States up into conferences, why have any state conferences at all? It is just as necessary to divide this great continent up into bodies as it is to divide them into state conferences.

There is just one true organization in God's work, and that is the church of God. I believe that all the way through from the church to the General Conference we should keep just as near to the church idea of organization as we possibly can.

There has been a saving of expenses this year, by this reorganization, of \$25,000. The multiplying of union conferences does not mean an unnecessary and useless expense. I feel exceedingly grateful to God that He is helping us and giving us light in these things. None of us can take glory

to ourselves; we are His servants, and we must stand just as true as the needle to the pole. If we do not, we can not go on as managers of this work. God help us to be true, and to see light in His light, and to press forward in His work until it is consummated.

A. G. Daniells.

## THE FIELD

### MINUTES OF NORTH PACIFIC CONFERENCE

The twenty-sixth session of the North Pacific Conference was held in connection with the camp-meeting at Portland, Oregon.

The first meeting was called at 9 A. M., May 23, 1902, Elder Decker presiding. After the usual opening exercises, the delegates were seated, and the following churches received into the conference: Puyallup, with a membership of fourteen, and full complement of officers, presented by Elder Ward; Shelton, with membership of nineteen, fully officered, and with church building entirely paid for, presented by Elder Burg; Cedarhome, membership eleven; Independence, of thirteen members and full set of officers, presented by Elder Benham; Enterprise, membership eleven; Albany, of fourteen members; Cumberland, B. C., nine members; Brownsville, with eleven members and full set of officers; Astoria, membership sixteen.

Elder Decker in a few words spoke of the prevailing harmony existing among our brethren at the present time, and expressed the desire that this spirit might prevail among us so that the Lord would direct in all the deliberations of our conference.

The attention of the delegates was called to the following recommendations passed by the Pacific Union Conference:—

"1. We look favorably upon the division of the North Pacific Conference, and recommend that this subject receive consideration at their next session.

"2. That British Columbia be organized into a conference."

It was moved by Elder Schnepfer, supported by C. E. Shafer, that British Columbia be released to the Pacific Union Conference; that the North Pacific Conference be divided, and that the establishing of boundary lines be referred to a committee of counsel. The motion was carried.

Moved by Elder Ward and seconded by W. T. Henton that a committee of twenty be elected from the floor. Of these, ten were to be from Washington, and ten from Oregon. This committee was called the "committee of counsel," and was authorized to appoint the sub-committees. Those elected were: From Washington, Elder Ward, Elder Nellis, E. T. Cornell, H. C. J. Wollekar, Chas. Cornell, A. D. Guthrie, Doctor Shryock, S. J. Lashier, G. E. Squire, Maggie Geissler. From Oregon, F. S. Bunch, B. C. Tabor, T. H. Starbuck, H. J. Schnepfer, C. E. Shafer, F. M. Burg, H. H. Johnson, L. I. Stiles, C. J. Cole, C. Johnson.

It was suggested by Elder Corliss that Elder Knox be chairman of this committee. A motion to this effect was then made, and unanimously carried, after which meeting adjourned to call of the chair.

### SECOND MEETING

The second meeting of the North Pacific Conference was called at 9 A. M., May 25. After singing, prayer was offered by Elder Schnepfer. After the reading of the minutes the committee of counsels submitted the following report:—

The committee of counsels recommends:—

That the state line be the boundary line between the Western Washington and the Western Oregon conferences.

### COMMITTEES

To arrange for a division of conference property and funds, H. H. Hall, E. T. Cornell, Elder Nellis, Elder Starbuck, L. I. Stiles.

On credentials and licenses (for both conferences), Elder Knox, Elder Corliss, Elder Decker, Elder Nellis, Elder Bunch.

On vegetarian restaurants and medical missions, Doctor Simmons, J. J. Knapp, Doctor Shryock.

On auditing, Geo. E. Cutler, J. J. Knapp, J. E. Graham, J. I. Clark, E. D. Hurlburt, Brother Tyskiewicz, G. F. Rusch, E. J. Patterson.

On nominations for Washington, A. D. Guthrie, Doctor Shryock, Chas. Cornell, S. J. Lashier, B. F. Noble.

On plans for Washington, Elder Ward, Elder Nellis, G. E. Squire.

On nominations for Oregon, Geo. E. Cutler, D. W. Emmerson, H. H. Johnson, L. I. Stiles, E. D. Hurlburt.

On plans for Oregon, Elder Burg, Doctor Simmons, Elder Bunch.

It was moved and seconded that the report be accepted. On request, the reasons for making the state line the dividing line, were stated by Elder Knox, after which it was unanimously voted to accept the report.

Elder Knox was requested by the delegates to act as temporary chairman of the new conference.

On motion, the meeting adjourned.

THIRD MEETING

The third meeting was opened at 9 A. M., May 26, with the usual exercises. The minutes of the previous meeting were read and approved.

It was moved and seconded that the brethren from the northern conference be asked to participate in the deliberations of the conference.

The committee on plans offered as a partial report a constitution for the Western Oregon Conference.

CONSTITUTION

ARTICLE I

Name and Extent

Section 1. Name. This organization shall be known as the Western Oregon Conference of Seventh-day Adventists.

Sec. 2. Extent. This conference shall embrace all of the state of Oregon lying west of the summit of the Cascade Mountains, and Wasco and Klamath Counties, lying east of the range.

ARTICLE II

Object

Section 1. The object of this organization is to secure and maintain the greatest unity and efficiency in the work of the Seventh-day Adventist Churches of the conference in disseminating the light of the everlasting gospel.

ARTICLE III

Membership

Section 1. This conference shall be composed of the members of such local churches as are and may be organized in any part of its territory, said churches having been accepted by vote of the conference.

Sec. 2. The voters of this conference shall be such delegates as shall be duly elected by the aforesaid churches according to the following ratio: Each organized church shall be entitled to one delegate, regardless of numbers, and one additional delegate for every fifteen members.

Sec. 3. The members of the executive committee shall be members of the conference, ex-officio, and all members holding credentials from this conference shall be considered delegates at large.

ARTICLE IV

Officers

Section 1. The officers shall be a president, secretary, treasurer, missionary secretary, and an executive committee of five, of which the president shall be a member, all of whom shall be elected at each annual meeting.

Sec. 2. It shall be the duty of the executive committee to determine and designate the time and place of holding each annual conference, which determination and designation must be published in the "Pacific Union Recorder" at least six weeks before the holding thereof; to call special conferences or meetings, whenever, in their judgment, it shall be needful, upon the same notice as is required for an annual conference meeting; to take the general supervision of all labor performed within the conference, and to exercise a general watch-care over all matters pertaining to the interests of the cause within the bounds of this conference.

Sec. 3. It shall be the duty of the executive committee to appoint a number of brethren which shall exceed by one their own number, and shall not have been in the employ of the conference during any part of the preceding year. These, together with the executive committee, shall constitute an auditing committee to examine and settle all accounts which are presented to the conference at the close of each conference year.

ARTICLE V

Sessions

The sessions of this conference shall be held annually, at such time and place as the executive committee may determine and designate, for the purpose of electing the officers of the conference and transacting such other business as may come before the meeting.

ARTICLE VI

Churches

It shall be the duty of each church of this conference to render a faithful support to the conference work by the prompt payment of its tithes and such other funds as may be set apart for that purpose.

ARTICLE VII

Funds

The funds of this conference shall consist of the tithes paid by the various churches and individuals in the conference, of donations and gifts which shall be made for the work, and such other funds as are proper to use for this work, and these funds shall be disbursed only upon an order signed by the president of the conference.

ARTICLE VIII

Laborers

Section 1. Credentials and licenses shall be granted by the conference at its regular sessions to all its approved laborers, and during the interval between sessions by the executive committee when necessary.

Sec. 2. Those who may feel it a duty to exercise their gifts in preaching, colportage, or Bible work, shall first prove their gifts in that line before asking recognition by the conference.

Sec. 3. It shall be the duty of all the laborers in the employ of this conference to make to the president at the close of each month, a written report of the labor performed, together with all such receipts and expenditures as are required by the conference.

Sec. 4. This conference shall secure the services of such agents, ministers, missionaries, and other persons as may be necessary to carry on its work.

#### ARTICLE IX Amendments

This constitution may be amended at any regular meeting of the conference by a two-thirds vote of the members present, provided that such amendment shall not conflict with the constitution of the Pacific Union Conference. It may also be amended at any special session, provided that notice of the proposed amendment is given in the call for such special sessions.

#### BY-LAWS

1. The duties of the president shall be to preside at all meetings of the executive committee, and at each annual and special session of the conference; to give to the work in the churches and in the field such attention by visiting and correspondence as is consistent with other duties.

2. The secretary of the conference shall perform all such duties as obviously fall to the incumbent of this office.

3. It shall be the duty of the treasurer to receive and safely keep all conference funds, and keep an accurate account of the receipts and disbursements of the conference funds; to pay out the same as may be provided for by the regulations of the conference, and to make a report thereof at each annual session of the conference. He shall also receive and keep an accurate account of all trust funds, forward the same to their destination from month to month, and submit at each annual session of the conference a report of such receipts and advances.

4. The duty of the missionary secretary shall be to visit the churches, and plan with them for the carrying forward of all lines of

missionary work, and keep in touch with them from his office by correspondence for the purpose of encouragement, and offering helpful suggestions as circumstances may demand. It shall be his duty, incidental to this, to have an oversight of the clerical work of the office.

5. An educational department shall be provided for by the executive committee, the officers of which shall be a field secretary and an office secretary.

6. The educational field secretary, under the direction of the conference executive committee, shall have direct supervision of the church-school, Sabbath-school, and young people's work of this conference. It shall be his duty to visit every church-school, and, as far as consistent, every church, in the interests of educational work.

7. It shall be the duty of the office secretary to conduct the correspondence relating to the church-school, Sabbath-school, and young people's work; to keep a record of the work of this department as reported by church-school teachers and Sabbath-school secretaries; and to make a report of the condition and work of the department at the annual sessions of the conference.

8. The executive committee of this conference shall constitute the board of directors for the legal corporation known as the North Pacific Church Extension Society.

This constitution was considered by articles and sections and adopted by a unanimous rising vote.

Elder Decker then offered his resignation, which was accepted. A vote of appreciation for his work while president of the conference was tendered by the entire congregation. Following a suggestion that a temporary chairman be elected for the remainder of the conference session, it was voted that Elder Decker be asked to act in that capacity.

After Elder Decker had made a few remarks, the meeting adjourned to call of the chair.

#### FOURTH MEETING

A joint meeting was called at 10:45 A. M., May 26.

The question of supporting a

minister in the British Columbia Conference was considered. The treasurer's report was called for, and also the report of the auditors. When the financial condition of the conference had been made known, it was unanimously voted that the conference furnish, from the conference treasury, an amount sufficient to support Elder Wilson in the British Columbia Conference for the coming year, or \$800.

Moved and carried to adjourn to call of the chair.

#### FIFTH MEETING

The fifth meeting of the conference was called at 5 P. M., May 27. Hymn 1266 was sung, and Elder Schnepfer offered prayer. The minutes were read and approved, and the reports of committees called for.

The nominating committee submitted its report, as follows:-

President, F. M. Burg; secretary and treasurer, H. E. Hoyt; missionary secretary, Geo. W. Pettit; executive committee, F. M. Burg, W. R. Simmons, C. J. Cole, L. I. Stiles, H. J. Schnepfer.

These names were considered separately, and declared by the chairman duly elected.

The committee on plans submitted the following partial report:

1. We recognize the church-school work as God's approved means for the proper education of our children, and therefore recommend the establishment of permanent schools in every church at such time as local conditions will justify.

2. In harmony with the recommendation by the Pacific Union Conference, we urge our workers to instruct parents as to the importance of home education, and thus prepare their children to enter the church-schools at the proper age.

3. Inasmuch as the Lord has clearly spoken in reference to our duty to circulate "Christ's Object Lessons" for the relief of our educational institutions, and has promised large blessings to those who faithfully take hold of this work, we gratefully recognize our privilege and duty in this matter, and consecrate ourselves to it anew, de-

terminated to press the battle till victory is seen.

4. We recommend that the executive committee regard this among the first things demanding their attention in planning for the work of this conference.

5. We recommend that this conference approve the merging of the "Missionary Visitor" into the "Pacific Union Recorder," and bespeak for the "Recorder" a loyal support by the members of this conference. We urge our laborers who come in touch with our people to make it an object in their work to secure subscriptions to this paper.

6. Inasmuch as the North Pacific Conference pledged itself to the support of a minister as an instructor in the Walla Walla College; and,

Inasmuch as we were a part of that body, and approved its action; and,

Inasmuch as blessings follow where the spirit of liberality and sacrifice is exercised,

We recommend that the Western Oregon Conference pledge itself to the support of an accredited minister as a laborer in the Walla Walla school.

7. The "Hausfreund" has been a means of bringing many souls to an obedience of the truth, and many of the German people can not be reached by the few laborers who labor in that language; therefore,

We recommend that the churches be advised to take clubs of that paper to distribute among their German neighbors, and secure subscribers.

8. In harmony with the arrangements made between the General Conference and the Pacific Union Conference in regard to the second tithe, we recommend that this conference pay to the Pacific Union Conference a second tithe for the support of the missionary work of the Union Conference.

9. We recommend that at the sessions of our conference and in our local churches nominating committees submit no name as a nominee for office till such person has been interviewed.

It was requested by Elder Ward that on all questions of mu-

tual interest a joint vote be taken. It was moved and seconded to amend recommendation 6, that the Western Oregon Conference pay pro rata for the support of a minister in Walla Walla College. As a substitute for this the following was introduced: That the two conferences unite pro rata in supporting a minister in Walla Walla College. Unanimously carried.

It was suggested by H. C. J. Wollekar that recommendation 7 be revised to take in the Scandinavian paper also. Elder Nellis offered an amendment to include German and other papers in foreign languages. When this amendment had been acted on, the report as amended was approved by a unanimous vote.

On motion the meeting was adjourned.

#### SIXTH MEETING

The sixth session, a joint meeting, was held at 9 A. M., May 28. At the conclusion of the opening exercises, the committee on medical missionary work submitted the following report, which was accepted:—

1. Whereas, Health reform and Christian temperance are integral parts of the third angel's message given of God to be a blessing to us, and through us a blessing to the world; and, whereas, many of our people are sick and many die because of a lack of knowledge of these principles, this part of present truth not being properly represented; therefore,

Resolved, That we endorse the efforts now being made through the "Forward Movement" to place these principles before our people, and that we urge every Seventh-day Adventist to study the lessons now being given in the "Review and Herald," and to apply them in daily life.

2. Whereas, Our health magazines, "Good Health" and "Pacific Health Journal," are successful agents in the promulgation of health-reform principles; therefore,

We recommend that all our members take an active interest in circulating them among the people, particularly the special numbers, and in securing subscriptions for them.

3. We recommend that the helpers in our sanitariums pay their tithe to the treasurer of the conference in which the institution is located, and in return that the conference furnish the sanitarium with suitable chaplains and Bible teachers.

4. We recommend that the sanitarium boards and conference committees counsel together in establishing treatment rooms, health cafes, medical missions, and schools of health, but we do not favor the establishment of independent enterprises without due counsel.

5. Whereas, There has arisen a question concerning the advisability of discontinuing the Portland Medical Mission; therefore,

We recommend that the matter be referred to the conference committee for investigation and action.

6. We recommend that our people take a more active interest in the use of our sanitarium foods, and encouraging their use among their neighbors and friends.

In view of the fact that the report of the committee on division of conference funds and property can not be prepared before the close of the conference, it was voted to give this committee power to act.

The following recommendation was offered by Elder Burg:—

We recommend that the members of our churches throughout the conference, when moving to a point remote from their home church and nearer to another, transfer their membership. The recommendation was accepted.

The committee on credentials submitted the following report, which was adopted:—

For ministerial credentials: H. W. Decker, F. M. Burg, T. H. Starbuck, R. D. Benham, S. W. Nellis, H. J. Schnepfer, A. J. Stover, J. L. Wilson, W. C. F. Ward, J. J. Westrup, E. L. Stewart, H. W. Babcock, Fred Jorg, F. S. Bunch.

For ministerial licenses: J. J. W. Clark, G. W. Pettit, W. J. Burden.

For ordination and credentials: H. C. J. Wollekar, C. J. Cole.

For missionary license: Doctor Simmons, Doctor Shryock, the Doctors Lockwood.

The meeting then adjourned.



## SEVENTH MEETING

A special joint session was called at 6 P. M., May 29. Elder Burg offered a few words of explanation, and presented the following resolution:—

Whereas, The articles of incorporation of the North Pacific Church Extension Society provide that its board of directors be elected by the North Pacific Conference of Seventh-day Adventists; and,

Whereas, The dissolution of the North Pacific Conference of Seventh-day Adventists by the sine die adjournment of its present session will leave said North Pacific Church Extension Society without a constituency; therefore,

Resolved, That the present board of directors of the North Pacific Church Extension Society be, and are hereby, authorized to instruct and empower the executive committee of the Western Oregon Conference of Seventh-day Adventists to file amended articles of incorporation providing for a constituency for said society.

The resolution was adopted by a unanimous vote.

Moved that the North Pacific Conference adjourn sine die. Carried.

H. W. Decker, Chairman.  
Edith Starbuck, Secretary.

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**WESTERN WASHINGTON CONFERENCE**

The Western Washington Conference was formally organized at Portland, Oregon, May 25, 1902. Four meetings were held for this purpose, besides several joint meetings with the North Pacific Conference. Elder Knox acted as chairman, and B. F. Noble as secretary. The following constitution and recommendations were adopted:—

**CONSTITUTION****ARTICLE I**

## Name and Extent

Section 1. Name. This organization shall be known as the Western Washington Conference of Seventh-day Adventists.

Sec. 2. Extent. This conference shall embrace the territory of

Washington west of the summit of the Cascade Mountains.

**ARTICLE II**

## Object

Section 1. The object of this organization is to secure and maintain the greatest unity and efficiency in the work of the Seventh-day Adventist Churches of the conference in disseminating the light of the everlasting gospel.

**ARTICLE III**

## Membership

Section 1. This conference shall be composed of the members of such local churches as are or may be organized in any part of this territory. Said churches to have been accepted by vote of the conference.

Sec. 2. Voters. The voters of this conference shall be such delegates as have been duly elected according to the following ratio: Each organized church shall be entitled to one delegate and one additional delegate for every ten members.

**ARTICLE IV.**

## Officers

Section 1. The officers of this conference shall be a president, secretary, treasurer, and a missionary secretary, and an executive committee of five, of which the president shall be a member, all of whom shall be elected at each annual meeting.

Sec. 2. It shall be the duty of the executive committee to determine and designate the time and place of holding each annual conference, which determination and designation must be published in one or more of our official organs, at least six weeks before the holding thereof; to call special conferences or meetings whenever, in their judgment, it shall be needful, upon the same notice as is required for our annual conference meetings; to take the general supervision of all labor performed within the conference, and to exercise a general watchcare over all matters pertaining to the interests of the cause within the bounds of this conference.

Sec. 3. It shall be the duty of the executive committee to appoint a number of brethren, which shall exceed by one their own number, and shall not have been in the employ of the conference during any part of the preceding year. These, together with the executive committee, shall constitute an auditing committee to examine and settle all accounts which are presented to the conference at the close of each conference year.

**ARTICLE V**

## Sessions

The sessions of this conference shall be held annually at such time and place as the executive committee shall determine and designate, for the purpose of electing the officers of the conference and transacting such other business as may come before the meeting.

**ARTICLE VI**

## Churches

It shall be the duty of each church of this conference to render faithful support to the conference work by the prompt payment of its tithes and such other funds as may be set apart for that purpose.

**ARTICLE VII**

## Funds

The funds of this conference shall consist of the tithes paid by the various churches and individuals in the conference, of donations and gifts which shall be made for the work, and such other funds as are proper to use for this work, and these funds shall be disbursed only upon an order signed by the president of the conference. This conference shall also act as custodian for all trust funds.

**ARTICLE VIII**

## Laborers

Section 1. Credentials and licenses shall be granted by the conference at its regular sessions to all its approved laborers, and during the interval between sessions, by the executive committee when necessary.

Sec. 2. Those who may feel it a duty to exercise their gift in preaching, colportage, or Bible



work, shall first prove their gifts in that line before asking recognition by the conference.

Sec. 3. It shall be the duty of all laborers in the employ of this conference to make to the president, at the close of each month, a written report of the labor performed, together with all receipts and expenditures as are required by the conference.

Sec. 4. This conference shall secure the services of such ministers, agents, missionaries, and other persons as may be necessary to carry forward its work.

## ARTICLE IX

### Amendments

This constitution may be amended at any regular meeting of the conference by a two-thirds vote of the members present, provided that such an amendment shall not conflict with the constitution of the Pacific Union Conference. It may also be amended at any special sessions, provided that notice of the proposed amendment is given in the call for such special sessions.

### RECOMMENDATIONS

1. We recommend that in granting license to men for the ministry careful regard be given to the requirements set forth in the Scriptures.
2. That credentials be granted only to such persons as intend publicly to preach the Word.
3. That licenses or credentials should not be continued year after year to those who do not make good proof of their ministry.
4. We recommend that our people give more attention to the matter of first-day offerings and faithfully set apart a portion of their income from week to week as God shall prosper them, and thus fulfil our part in supporting the work in the foreign field.
5. We recommend that those who have a gift to develop in the colportage work be encouraged to engage in this work.
6. We recommend that a department of education be created and a field secretary be employed, whose duties shall be to work in the interest of church-schools and young people's meetings, and an

office secretary, who shall assist in this department by correspondence.

The committee on nominations submitted the following report, which was adopted:—

For president, Elder S. W. Nellis; conference secretary and treasurer, Daisy D. Cuddy; conference missionary secretary, W. H. Coffin; conference committee, Elder S. W. Nellis, Elder W. C. F. Ward, E. T. Cornell, Dr. A. Q. Shryock, and E. L. Stewart.

Seattle, Washington, was chosen for the location of the conference office and repository.

It was voted that the fall camp-meeting be held at Olympia, Washington.

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### THE NORTHERN CAMP-MEETINGS

The camp-meeting season in the Pacific Union Conference began at Pendleton, Oregon, May 15. This was the state meeting for the Upper Columbia Conference. In selecting this place the brethren fully expected that there would be quite an interest among the town's people, as they had manifested such an earnest desire that the meeting should be located in their town, donating liberally in cash, and in other ways manifesting their interest. The weather, however, proved so disagreeable that there were but very few from the city at any of the meetings.

The representation from the churches throughout the conference generally was all that could be expected, and the meetings from beginning to end were of a very helpful nature to those in attendance.

The work of the conference was attended to in the morning hours and was dispatched early during the session. Prominence was given to the canvassing and other lines of missionary work, and much enthusiasm was manifested in the work with "Christ's Object Lessons." Heretofore but little has been done in this conference in the selling of the book, but the brethren have taken hold now with determination to make a short work. The full number of books

required for this conference is ten thousand copies. The ministers of the conference have become responsible for the sale of the full quota. Territory has been assigned to each, and the conference voted to order the full number of books at once. It is the intention to make this work the work for this time, and to take hold with good courage, having the assurance from the churches represented that they would fully cooperate with them in this enterprise.

About \$500 was raised for the Relief of the Schools Fund, and it is hoped that this work will now soon be closed in this field.

The visiting ministers present were: Elder F. H. Westphal, who labored with the German brethren; Elders J. O. Corliss and M. E. Cady, and Brother H. H. Hall, and the writer.

While the attendance from the outside was almost nothing, yet a goodly number of conversions took place during the meeting. This was so especially among the young people, although the work of the Spirit of God was not confined to any particular class, but at different times His movings upon the hearts of all the people were very manifest. Backsliders were reclaimed, and a number for the first time gave their hearts to the Lord. The meeting continued until Sunday, May 25.

The next general meeting was in the North Pacific Conference, which began May 22 and continued to June 1. We were favored with better weather at this meeting, and while it was held in Portland, where there have been so many meetings in past years, yet there was a good attendance from the outside. There was quite a large representation from the churches of this conference, which was probably due to the expectation on their part that the conference might be divided, as such a recommendation had been made last spring at the meeting of the Pacific Union Conference.

This was one of the first questions considered. While there were some perplexing questions connected with the division of the territory and the property, yet this

was all concluded without the least friction.

The state line between Washington and Oregon was made the division of the conferences, the territory of the north taking the name of Western Washington, and that south, of Western Oregon, the other boundary lines remaining the same as formerly, the Cascade Mountains being the general eastern line for both conferences, and British Columbia the northern boundary. Both in the Upper Columbia and North Pacific Conferences it was voted to release to the Pacific Union Conference the territory in the British Possessions that they have formerly been occupying. This will later be formed into a mission conference. Each conference also decided to furnish a laborer for British Columbia, and support him.

The work of "Christ's Object Lessons" in this field is farther advanced than it was in Upper Columbia. Some six thousand books have already been disposed of, and the work is still in progress, it being the intention of those in charge to make this an aggressive work until it has been completed.

Both of these conferences report a goodly growth in membership. In the Upper Columbia four churches applied for admission to the conference, while in the North Pacific there were nine.

The officers elected for the first conference are: Elder A. J. Breed, president; J. H. Holbrook, J. W. Posey, J. W. Willoughby, and W. H. Saxby were associated with him in the executive committee. The secretary and treasurer selected was J. L. Kay. The selecting of other officers was referred to the executive committee.

In the Western Washington Conference Elder S. W. Nellis was elected president, with E. L. Stewart, W. C. F. Ward, A. Q. Shryock, and E. T. Cornell associates on the committee. The other officers are: Secretary and treasurer, Sister Daisy Cuddy; missionary secretary, W. H. Coffin.

A fuller report of the business proceedings of this conference appears elsewhere in this issue.

W. T. Knox.

### JUNEAU, ALASKA

About six months ago we arranged to open public meetings at this place. We got out hand-bills and personally delivered them to every house and place of business.

When the time for opening the meetings arrived, we took our seats in the hall—my wife and little girl and myself—and patiently waited for some one to come to whom we might speak the words of present truth. One man strolled in when it was nearly time to close the meeting. The next evening no one came. Then I made a special effort to get the men in the hotel bar-rooms to come out, and five or six responded. The next two evenings not a soul came.

We went home feeling a little as though we were standing alone for the message in a far-off land, if we were indeed standing; so we began to examine ourselves, to see whether we were in the faith. We then began house-to-house work, and the Lord opened a few houses for Bible study. We soon heard from those with whom we were studying that they had been greatly misinformed in regard to our teaching, and they began to invite their friends in, considerable interest being manifested by those attending.

The Methodist minister of this place had been diligent in telling the people that the Lord's hand was in the apparent failure of our public meetings. The interest that was now being raised by our cottage meetings and Bible studies seemed to cause him some alarm, and he increased his diligence in misinforming the people in regard to our work. Some of the people, however, knew enough of our teaching by this time to see that he was placing himself in a bad light.

We finally decided to make another public effort, and secured a hall in a good location. About twenty-five were in attendance the first night. In a few days I was told by two different men in town, prominent in business life, but not church-members, that the Methodist minister was doing his best to keep people away from our meetings. His efforts were so great

that the people seemed the more impressed to come, and the meetings increased in attendance and interest for three weeks. Some nights as many as forty-five or fifty came, and there was a fair regular attendance all through the series, which lasted five weeks.

We sought the Lord daily, that the solemn importance of these truths might be impressed upon the people, and endeavored each night to present Christ as the Saviour from sin, and thus from the destruction threatened by the rapidly-increasing corruption that there is in the world through lust.

The last night I asked those who were convinced that the things to which they had listened during the meetings were the truths of God to raise their hands, and all the regular attendants readily responded. A few of these have been long convinced that the seventh day is the Lord's Sabbath, and have even kept it in a way, but I can not report them as having accepted the message till their loyalty to God is shown more fully in proper obedience.

It is true that it means a great deal, from a human standpoint even, to break off temporal support, but we have done all that we can to show them how much more it means not to obey the call, and that God will care for His own.

We are truly grieved to think that a company of intelligent people can listen for thirty evenings to the stirring truths for this time and then acknowledge that these truths are of God, and not look upon everything of a temporal nature, even this present life, as secondary to being in harmony with God's Word.

Brethren, do we, as the Lord's messengers, sense the solemn, eternal importance of the message we bear?

One young man has taken his stand firmly for present truth, and seems to be getting established daily. He is a thorough student, with an exceptionally broad, retentive mind, and we believe, if his capabilities are consecrated to God, as they now seem to be, that the Lord will use him to His glory in giving this message. He expects,

if possible, to attend Healdsburg College next year.

Though visible results of our work in Juneau are small, the message has a good standing here among thinking people, and we believe the future will reveal further results for the Lord. We ask your prayers that it may be even so.

Although to secure a hall in a good location we had to pay high rent—\$6.00 per week—the donations received amounted to nearly \$31 for the five weeks. The collection was taken twice each week, and on two occasions there was a five-dollar gold piece in the collection.

A. M. Dart.

May 4, 1902.

**AMONG THE SCANDINAVIANS**

I have been laboring in this town in a Swedish settlement. I had expected to find this a new field, but in visiting from house to house I found that nearly all have heard the truth and have not only decided against it, but are hostile toward it. I met one man here who had preached the third angel's message in Sweden and had even been imprisoned for the truth's sake, but is now opposing it. 1 John 2:9. Notwithstanding the obstacles, the Lord has blessed my labors in this place. Four are keeping the Sabbath, two of whom were baptized last Sabbath, at Selma. My book sales amount to \$15. To the Lord be praise evermore.

Andrew Brorsen.

Kingsburg, Cal., June 2, 1902.

**CAMP-MEETING FOR WESTERN OREGON**

There will be a camp-meeting held in Coos County, Oregon, from August 21 to 31. The exact point at which it will be held has not as yet been determined, but notice of this will be given in due time through the "Recorder." Let all of our people accessible to this meeting begin at once to lay their plans to attend. We are living in a time when we need, more than many of us appreciate, probably, these gatherings for spiritual

refreshing. Our local meetings have an advantage over the larger gatherings, where many business matters consume much of the time, and we shall expect at this meeting a feast of good things. We hope to have ample help, that the expectations of the people to receive benefit may be fully realized.

For any information desired in reference to this meeting address F. M. Burg, 508 East Everett Street, Portland, Oregon.

**SABBATH-SCHOOL  
DEPARTMENT**

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

**THE WORK THE SABBATH-SCHOOL SHOULD DO**

First of all, the Sabbath-school should provide a place where every member of the church can study the Word. Some one may say, Why not study at home? The answer would be, There is much to be gained by an interchange of thought and ideas as a stimulus for the mind, which most people do not obtain from private study. The Sabbath-school is the place where the jewels of truth are searched for, and rescued from their environment of error. Precious gems of truth, long lost sight of, are to be restored to the children of God. Sacred and eternal principles must be opened up in all their simplicity, that the darkness which has enshrouded the world may be scattered, and the plan of salvation appear in all its divine beauty.

**CULTIVATE CHRISTIAN SOCIABILITY**

The Sabbath-school provides a place and opportunity for the members of the church to gain an acquaintance with one another, and establish bonds of sympathy and union, so necessary to the upbuilding of the church, and making the church a spiritual power.

The love of the brethren is the evidence that "we have passed from death unto life." He that

loveth his brother loveth God, but "he that loveth not his brother abideth in death."

It is in the Sabbath-school that the children, the youth, the middle aged, and the aged can mingle together in thought and devotion. Here one common chord of sympathy binds each to each. This social aspect of the Sabbath-school is not the smallest service rendered by the school to the members of the church. God made us social beings, and the Sabbath-school is the place where this sociability can be cultivated under the direction of the Word and Spirit of God.

**BE THE NURSERY OF THE CHURCH**

The Sabbath-school has been called the nursery of the church, and such it ought to be. It is here where the children and youth receive their early impressions and lessons, that will prepare them for future workers and messengers to carry the gospel of life, first into their own homes, and finally into the wide world. But it is not only the children of tender years who belong in the nursery. Even those of middle age, in the strength of manhood and womanhood, may here partake of the "sincere milk of the Word," which will make them grow up into men and women in Christ Jesus, who can use strong meat and bear the burden in the heat of the day. Even those in declining years can not afford to miss the benefits of the school. All must know the truth of God for themselves.

**PROVIDE SYSTEMATIC STUDY**

The different ages demand a systematic arrangement and grading of lessons, which the Sabbath-school provides. In order that we may have understanding minds, and be enabled to weigh evidence in favor of, or objections against, the truth, we must know the simple facts of the Bible history, and the principles taught in the Word. This the Sabbath-school will accomplish more readily in most cases than the preaching services. The Sabbath-school thus has a preliminary work to do for every member of the church, in order that

the preaching service may the better be understood and comprehended by all.

If the Sabbath-school does its work well, there will be more interested and intelligent listeners to the sermon that follows.

#### DEVELOP TALENT OF MEMBERS

The Sabbath-school should constantly be on the alert to discover the various talents that are to be found in its members, and to make an opportunity as far as possible for the development of each, not only for the immediate benefit of the school and the individual, but with an eye open to the future work in regions beyond. To accomplish this, all little jealousies must be dropped out of sight, and each member must think the other better than himself, and help to make opportunities for the development of his or her various gifts.

#### PROVIDE A PLACE FOR FRIENDS AND NEIGHBORS TO STUDY

The Sabbath-school should be a place where all, of whatever persuasion, may come together for a mutual and friendly study and investigation of the Word and interchange of thought. The school should not be exclusive, but it should be a place where all may feel free to express themselves and to inquire and search for truth as revealed in the Scriptures. It should never be a place for argument and debate, or for the propagation of one's own individual, peculiar views or eccentricities and hobbies.

#### BE A MISSIONARY SCHOOL

The Sabbath-school should be a missionary school, from which light, love, and generosity may radiate through all the locality in which the school is located. It should constantly have a feast of good things to which the members can invite their friends and neighbors. The children should be so instructed that they will find so much pleasure and interest in the school that they will in turn tell other children of the interesting lessons, and invite them to the school. If the school does for its

children what it ought, there will be no lack of little missionaries during the week out seeking the lambs of the flock. The same is true of every other member, no matter of what age or station in life. But the school must never forget that it is useless to invite hungry souls to an empty table. Rather let the school provide a well-prepared table, to which the hungry soul will gladly return to be filled and strengthened week by week, and grow steadily into the fulness and stature of Christ.

#### HAVE GOOD MUSIC

Good music, in which all can take part, is another important element the school must not overlook. Songs for the little folks with which they are familiar and into which they can throw the whole soul and understanding, put life and pleasure into the school, the influence of which will surely reach out beyond the school.

New songs should be added gradually, and taught to the children, that they may sing with the understanding, as well as to be able to throw their strength of voice into the music and melody. To sing a song in which only a few can take part, and the greater part of the school be silent or break down, is disappointing and discouraging to all, but especially so to the children. It leaves a depressing effect upon the interest in the school.

In closing let us remember the admonition of Paul: "Whatsoever a man soweth, that shall he also reap. . . . And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Geo. A. Droll.

## STOCKTON CONVENTION

The Sabbath-school at Stockton, California, has reported a most excellent convention held May 24, 1902. Forty-seven persons were present, all of whom took an active part in the exercises. Two sessions were held.

One most interesting feature of the convention was the children's part. After a song by the children, one girl recited "Words and Tones," another, "Smiles and Flowers." There were other recitations and essays, and all felt that the part taken by the younger members of the school added much to the enjoyment of the occasion.

Before closing, twenty minutes were spent in studying the lesson for the day, with much profit to all.

C. R. K.

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## THE SOURCE AND CHANNEL OF HEALING FOR SOUL AND BODY. NO. 1

It is not designed that these articles, treating on the subject of divine healing, shall be regarded as either exhaustive or argumentative. Their purpose is to carefully and candidly examine the fundamental principles underlying true healing—and all true healing is divine healing. In this day and age of the world, when so many teachings, errors, and isms are going forth under the guise of divine healing, it is important that every Bible student and every lover of truth should become thoroughly acquainted with the foundation principles of health and disease, of sin and righteousness. We have true science, and, alongside of it, science that is only "science falsely so called." And so there is a "true divine healing," but very often side by side with it may be discovered the teaching of a so-called healing that is utterly false and cunningly deceptive, having its origin from beneath.

That there is a true healing for soul and body is evidenced not only by definite declarations of Scripture, the teaching of all nature, and by the many bogus healers, but also by that hunger and thirst for truth and light on the

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"The tempter can never compel us to do evil. He can not control minds unless they are yielded to his control."—Desire of Ages, page 125.

subject of physical and spiritual healing, which we see manifested by such a large number of earnest and inquiring souls at the present day.

#### CHRIST A COMPLETE SAVIOUR

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

God takes just as much interest in our physical prosperity as in our moral well-being. Physical health and spiritual health are of equal importance in the eyes of Him in whom "we live and move and have our being." There is too great a tendency on the part of the people to turn their bodies over to the doctors and their souls to the ministers, expecting the former to care for their physical health, and the latter to look out for their spiritual needs. Thus, in both instances, men are unconsciously depending upon their fellow-men to do for them that which God alone can perform, for He is the source of health and healing for both soul and body. No human intermediary should be allowed to come between the soul and its Maker, between the sinner and the Saviour. While there are conditions in which the help of the godly physician and the gospel minister may be necessary to our physical or spiritual recovery, yet the afflicted soul should be taught to look to God as the giver of spiritual and physical life, and as the only source of healing for soul and body.

For every truth that comes from above, there is sure to proceed a counterfeit from beneath. And not infrequently this counterfeit proves to be but an ingenious perversion of the divine truth itself. And so with reference to health and disease, we find upon examination that many of the erroneous teachings along this line are peculiarly deceptive in their influence. It has ever been Satan's plan and studied aim to cover the most dangerous error with sufficient truth to make it acceptable to those whom he seeks to deceive and ultimately destroy. And it is not singular that the enemy has chosen this particular point in the great

controversy between truth and error to accomplish his most cunning work of perversion and deception. For it is in the sphere of our spiritual and physical health that he can bring to the human race the greatest amount of misery, suffering, and anguish, if by his deception he can lead them into the transgression of physical or spiritual law. We have to contend with an adversary of long experience in practicing the art of deception,—one who even led angels astray; and to-day the Christian's only safety lies in having the mind of Christ, that he may be able to discern and detect the deceptions and delusions of these last days. Without this divine illumination we are sure to be borne away from our anchorage to drift on a dangerous sea of plausible theories and fascinating error.

He said, "It is finished." John 19:30. When the words, "It is finished," were uttered by Jesus as He hung on the cross, the last act of completing and making sure the plan of salvation for a fallen world was performed, and Christ became the "complete Saviour" of a fallen race. Christ died for the forgiveness and healing of physical sin as well as for the atonement of moral transgression. The plan of salvation was designed to give mankind power over physical as well as spiritual transgression; and so there is a gospel for the body as well as for the soul. Christ Jesus has become the redeemer of the whole man—body, soul, and spirit; and so there is overcoming power, by faith in His name, for the physical man as well as the spiritual. While the soul may be the inner sanctuary of the Spirit of God, it is expressly declared that our bodies are "the temple of the Holy Ghost." 1 Cor. 6:19.

Christ has become "a minister of the sanctuary, and of the true tabernacle." Heb. 8:2. Christ is "within you the hope of glory," and to-day He seeks clean hearts and clean bodies in which to dwell, and through which He may manifest Himself to a fallen world, and show forth His glory, "the glory as of the only-begotten of the Father, full of grace and truth." John 1:14.

Physical law is a part of the law

of God, and its transgression is sin. The wages of sin is death,—spiritual and physical death. Christ lived and died to save us from the penalty of both physical and spiritual transgression, and to provide the human race with grace and power whereby they might be able to yield obedience to all the divine requirements. And so, as ministers of the grace of life to a fallen world, every minister of the gospel, every Christian worker, every Christian, should interest himself in the physical good of the human race, as well as in its moral welfare.

Some may say that it detracts from the divine dignity and sacredness of spiritual things to thus consider them alongside of the physical. To such we would say, Bring not down your spiritual life to a lower level, but rather seek to spiritualize things physical, that is, divest them of their garb of carnality and permit the mind of the Spirit to manage the deeds of the flesh, thus experiencing the scripture, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. W. S. Sadler.

#### AN ARISTOCRACY OF HEALTH

Among the old Romans, the cultivation of health was made the main business of life. When the pagans ruled Rome, that city was full of the most magnificent baths. Those who have visited Italy and Rome will remember the ruins of those wonderful baths built by the emperor Caracalla, where thousands of bathers could be served in a day. There were also the wonderful baths of Diocletian, of which the Pantheon constituted the vestibule. Those baths were in constant use by the populace, and they were patronized, not simply for the purpose of cleanliness, but for health. There were also rooms provided in connection with these baths for all kinds of healthful exercises. But, unfortunately, in the early centuries of the Christian era all these things were done away. These magnificent baths, the means of physical health, were

torn down, and their stones built into churches, of which Rome already had enough. Thus Rome is to-day a city of churches, but there are no baths; and we have it on good authority that for a thousand years the bath was a thing unknown in Rome; indeed, writers of those times tell us that the neglect of the body was counted among the cardinal virtues.

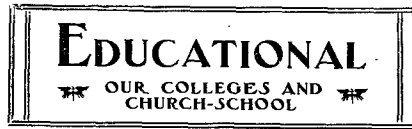
As a result of this false doctrine introduced during the Dark Ages, the body was neglected, abused, and tortured, with the idea that the soul would thus be made better. And, sad to relate, we have not seen the end of the practical workings of this theory yet. We often hear, for instance, about the ministry of sickness, when sickness is the greatest possible misfortune that a person can have. Sickness does not do any one any good in the long run. An affliction or disappointment now and then, which breaks off one's plans, and checks his ambitions, may have a good effect upon him by helping him to see how powerless he is to carry out all his plans; but chronic sickness certainly can not help any one.

How can such a person be happy? How can he be calm and self-controlled? It is impossible. The fact is, a great share of the total depravity in this world is really total indigestion. One needs but to visit the jails, workhouses, and prisons of our cities to become thoroughly convinced of this. In every large prison there will be found a large number of epileptics; they are many times as numerous as in society at large. Dr. Abernethy used to say that every sick man was a rascal. That may be taking rather strong ground, but his idea was that every sick man had been wicked in violating the laws of his being in some respect, or he would not be sick.

What a boon it would be to the race if men would only become convinced of the value of health and of the necessity of training for it! The more gold a man has, the greater are his efforts to obtain more, and why should it not be so with health? Disease makes one narrow, morose, unhappy, disa-

greeable, useless; while in health there is a spontaneity of energy, a delight in work, an irresistible disposition to use the faculties. Why should we live in the slums of disease and feebleness when there is a true nobility, a genuine aristocracy, a royalty of health, which may be ours if we will make it our aim and purpose in life?

J. H. Kellogg.



### OUR CHURCH-SCHOOLS

We are just closing the church-schools for 1901-1902; it will be but a very short time, however, until they will open again for 1902-1903.

During the last year some perplexities have arisen, but on the whole we are able to report better courage on the part of our brethren than one year ago. In most schools the attendance has been larger than last year; the teachers have done their best to accomplish more for God than during any preceding year; and there has been a unity and support on the part of the local trustees (or directors) which is commendable.

Many of the parents are realizing as never before that they must be more earnest in the work, or they and their little ones will be forever lost. It has cost something to keep up the schools, but what is more important than the salvation of our children? Some excellent work has been done by the students, and with the advantages of the institute for the teachers, and a heartier support of the parents, we look for a great victory for our church-schools next year.

Let us begin at once to arrange for this. Seek God as never before. Plan to have a good sum of money in the treasury when school opens again. Improve every condition as far as possible. Do your best and then pray and work for victory, and it shall be yours.

H. G. Thurston.

### SACRED MUSIC COURSE BY CORRESPONDENCE

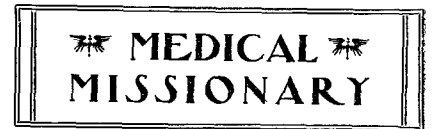
For the benefit of those who are desirous of improving in sacred music and who do not have access to a competent instructor in this branch, a course of lessons by correspondence has been prepared. These lessons will include instruction in fingering, time, expression, harmony, and proper methods of accompanying congregational singing.

Each lesson will contain several hymns, phrased and annotated, and a graded system of exercises for the development of finger strength and agility.

For terms, etc., address the writer, enclosing stamp for reply.

Geo. B. Miller,

Instructor of Instrumental Music, Healdsburg College, Healdsburg, Cal.



### THE PORTLAND SANITARIUM AND BENEVOLENT ASSOCIATION

The second annual meeting of the constituency of the Portland Sanitarium and Benevolent Association was held June 2, at the Portland Sanitarium, for the purpose of transacting regular business. The following persons were elected to fill vacancies in the constituency: F. M. Burg, H. E. Hoyt, L. I. Stiles, J. J. Knapp, Mrs. Hannah Tyszkiewicz; and seven persons, F. M. Burg, W. R. Simmons, H. E. Hoyt, G. E. Tyszkiewicz, L. I. Stiles, J. J. Knapp, and R. Rose, were chosen as the board of trustees for the coming year.

The report made by the treasurer and auditor was accepted, and showed the institution to be in a very satisfactory condition, the past year having been the most prosperous one in the history of the work in Portland. A marked increase had been made in every department; many more patients had been treated and cared for than ever before; the health-food department had been enlarged by the purchase of the Knapp Bros. Food Co., and

a food store is now maintained in the city.

The work has been carried on with earnestness, and all connected with the institution have felt a burden for its progress. Many of those who have come as patients have gone away restored to health, and thankful that they have learned a new and better way of living. Some have found a new life in their Saviour, and are rejoicing for blessing received and the hope they now have of a better life than this.

The Lord has wonderfully blessed the efforts put forth by His humble servants, and we have seen marked evidences of His guiding hand in the work and His power manifested in staying the progress of disease.

New plans are being formed for the enlargement of the work by the erection of suitable buildings. The urgent demand for more room makes this almost a necessity, but it is our determination to move carefully and prayerfully in the matter, that no mistakes shall be made. Many friends of the work have long been urging us to increase our facilities, and the citizens have taken the matter up, appointed committees to solicit funds for securing a site and to aid in carrying out plans for building. A most hearty endorsement has been accorded by the board of trade and by many influential persons outside of the organization.

We only desire to know God's will in the matter and to follow out His leadings. We are all of good courage, and trusting the Lord to give us strength for every duty.

Monday evening, June 2, the graduating exercises of the nurses' training-school were held in the East Side church. Four young ladies and one gentleman having finished their two years' course, were given certificates for work accomplished, and are prepared for active service for the Master. The graduating class of last year were all present, and assisted in rendering the program, which consisted of appropriate music and an address by Prof. C. C. Lewis, president of the Walla Walla College. He gave something of the history

and progress of the sanitarium work, and spoke of the noble calling and work of the nurse, bidding them ever to be faithful to their trust. The certificates were presented by Dr. Simmons, and the class song was sung to close. All the graduates of this school, now numbering fourteen, are actively engaged in the work in some part of the field.

## MISSIONARY WORK

### "CHRIST'S OBJECT LESSONS"

"Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come." Ps. 102:13. "There is a time there forevery purpose and for every work." Eccl. 3:17. From all the reports as they come to us, in nearly every periodical printed in the English language, and connected with the cause, there is everything to indicate that the Lord is moving upon His people everywhere to just now roll away the reproach of the debt of our schools, and this is to be accomplished through His own plan and means.

Another scripture which has come to our minds in connection with the work of getting this book before the people, is that "all things work together for good to them that love God," even the great debts of our schools. We have been much impressed with what will result when this book is carried everywhere in the English-speaking world by the believers in the third angel's message.

Inasmuch as the book deals entirely with the parables of Christ, which are likenesses of the kingdom of heaven in its practical applications to the hearts of men in every phase of Christian experience, and coming as a special gift from the Lord to His people, it has seemed to us that in this book is the correct idea of the message of "the kingdom of heaven" which is to go to all the world before the end comes. This being true, it will rightly represent "the kingdom of heaven" to the world, and therefore will be a great means of break-

ing down prejudice and removing from us the stigma that the "Adventists are simply a people who have law but no gospel," for all can plainly see that the book abounds in spiritual truths for every-day Christian life. It will thus prepare the way for other truths of the message.

Not the least of the blessing will be that which comes to those who engage in the sale of the book, giving them an experience which will better qualify them to "be the Lord's helping hand."

How providential that after all the people have studied the book as a help in Sabbath-school, gaining an intelligent knowledge of it, which is essential to all right spiritual experience and the practical workings of the love of God for souls, now we should be called upon to take this book and present it to others. Having an intelligent experimental knowledge, they will be able to present the real value of the book to others and be successful in its sale.

Those who have been drinking at this spiritual fountain while studying the parables of Jesus for six months, have surely grown in their love for souls, and will now consider it a privilege, greater than ever before in their life, to engage in spreading the message, because the love of Christ constrains them to go to their friends and neighbors, calling them to rejoice with them in their found treasures.

It would seem then that this movement will result in removing the debt from our schools, thus bringing joy and peace to those in charge, and greatly increasing the usefulness of our educational institutions. It will rightly represent to the world the message of the kingdom of heaven, removing prejudice and opening the way for other truths of the message. It will give to the people a much-needed experience in spirituality and labor, and hasten the glorious day when as "the supplement of His glory" we shall see Him face to face, "though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

J. H. Behrens.

Honolulu, H. T.



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**THE FINAL OFFERING FOR CHRISTIANIA**

It has been decided by the mission board of the General Conference to set apart Sabbath, July 5, as the day for making our next offering to aid the Christiania Publishing House. It will be remembered that after the publishing house became embarrassed and its existence was threatened, the mission board was requested to assume the responsibility of raising sufficient funds to meet the obligations, amounting to about \$66,000, due the creditors. An agreement was entered into with the creditors to pay this amount in full in six semiannual payments, beginning Jan. 1, 1901. Twice already the people have contributed to this object, the first time in connection with the annual offering of 1900, and again the first Sabbath in last July. As a result of these two efforts, over \$35,000 of the amount have been received, leaving \$31,000 still to be raised.

The liberal offerings in the past have greatly encouraged the members of the mission board, and, in fact, it has been a source of great encouragement to the entire denomination to see this threatened reproach to the cause of God being so rapidly removed. In view of the hearty response in the past and the increased financial prosperity abounding throughout the entire country, the mission board has been emboldened to ask the people to contribute in this next offering \$30,000, and thus wipe out the entire debt, they agreeing to provide the other \$1,000 to make this possible. Two years ago such a re-

quest would have startled us perhaps, but since then this great mountain of debt has been rapidly becoming a plain before our eyes. We have seen how readily the people respond to the call for help. Times are more prosperous, and the blessings of God have been abundant, and to-day the request to raise \$30,000 in our offering, and thus release this publishing house, seems to be the proper and natural thing to do. When the mission board is freed from this responsibility it will be at liberty to devote its entire energies to its real missionary work in the fields beyond.

In all the United States there is no section that is enjoying greater financial prosperity than the Pacific Coast, and surely there is no people that has received greater blessings than the members of the Pacific Union Conference. Shall we not, then, as an evidence of our gratitude to God, respond most liberally to this call. Our past efforts from this field have hardly been what they should have been, but now we have another opportunity. Let each conference set its mark high. Let each church seek to do more than its share. Let each individual do all that the Spirit of God will suggest. Remember the time—Sabbath, July 5.

W. T. Knox.

The Southern California Conference is planning for a series of tent-meetings at Banning, Riverside County, California.

The laborers in the Arizona Conference are located as follows for the summer's work: E. W. Webster, at Prescott; Brother and Sister Williams and Sister Iles are at Williams, and Brethren J. E. and F. S. Bond are at Winslow.

The St. Helena Sanitarium Food Company has established a depository in Los Angeles for wholesale purposes only. The products of the factory are now shipped to Los Angeles by the carload and distributed from that point.

A health-food store, vegetarian restaurant, and sanitarium, will be opened on a prominent business street of San Diego during the

present month. Doctor White-lock will look after the medical interests, and Brother E. G. Fulton, of San Francisco, will spend several weeks in the place directing the opening of the restaurant and food store.

To one who is worn from cares and overwork there is no change that can be made equal to retiring to the mountains where nature has adorned itself with trees and shrubs all clothed in living green; where the air is pure and filled with the perfume of nature's forest, and the birds of the heaven sing unmolested their songs of cheerfulness from day to day. In such a spot the St. Helena Sanitarium is located, with a competent staff of physicians and nurses, who are endeavoring to do what they can to assist nature in building up the worn bodies of those who come to them. At the present time the institution is enjoying a fair patronage.

**NOTICE**

Those who are planning to attend the summer school for church-school teachers, which begins at Healdsburg, July 2, 1902, should write us at once, so we can secure reduction of fare for them.

M. H. Brown.

**CAMP-MEETINGS**

Local and state meetings have been appointed as follows:—

- WESTERN WASHINGTON
- Olympia . . . . . September 4-14
- CALIFORNIA
- Fresno (state conf.) . . . . . November
- UTAH
- . . . . . August 15-24
- MONTANA
- Helena . . . . . August 22-31
- SOUTHERN CALIFORNIA
- Los Angeles . . . . . September 12-21
- BRITISH COLUMBIA
- Vancouver . . . . . September 11-21
- WESTERN OREGON.
- Coos County . . . . . August 21-31