

PACIFIC UNION RECORDER

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

VOL. 1

OAKLAND, CAL., JULY 17, 1902

No. 25

THE CHURCH

CHRIST THE EFFICIENCY OF EVERY WORKER

The Lord calls for faithful stewards,—stewards who realize that God expects them to preserve their individuality. All who are connected with our conferences and institutions should now take up their work manfully. They are not to be dependent on men, or to submerge their identity in any organization or institution. For the strength he receives, the human agent is wholly dependent on God. How foolish it is for human agents to reach out for and depend on human power! Unless that which is imparted by man comes from the Source of all strength, it is of no value. The word of the Lord to every man is, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Shall we not feel the weight of our personal responsibility, and maintain our individuality? While we should respect and love one another, we are to remember that no one can fight our battles for us. Every one has his appointed work, and upon the accomplishment of this work depends his salvation.

When the apostles stood in their appointed places, doing the work entrusted to them, they became mighty in word and deed. God inspired them to write the

gospels. With accuracy they traced an account of the incidents to which they had been eye-witnesses, giving us a record of the truths uttered by our Saviour, and showing us things to come.

And to us the Lord will manifest Himself as one who can save to the uttermost. My brethren, while God has entrusted us with talents for which we are responsible to Him alone,—while He requires us to preserve our individuality,—yet He desires every one of us to be so closely united with Christ that our personal identity will be hid with Him in God. Because human agents have not realized that Christ alone is their efficiency, great spiritual weakness has resulted. If we yield our individuality to other men, allowing them to think and to act for us, we become weaklings; for we obtain no experience of our own. Let every one trust in Jesus as his sufficiency. He is our only sure covert and dependence.

It is high time for us to realize the responsibility resting upon us. We may learn many lessons from the sixth chapter of Isaiah. The prophet declares: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him

that cried, and the house was filled with smoke."

As never before, we are in need of spiritual discernment. Our eyes should be turned from visible to invisible things. Continuing, the prophet says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,"—a people who do not practice what they say,—"for mine eyes have seen the King, the Lord of hosts." Why did Isaiah come to this conclusion?—He was given a vision of the Lord's glory, and this made him sensible of the great contrast between the purity and holiness of God and the impurity and sinfulness of the professed people of God,—a people who had neglected to practise the principles of strict integrity, equity, and justice. Because men had not walked in the great light with which they were blessed, blindness and hardness of heart came upon them. The value of the many words spoken by them was measured by the degree of fidelity with which they obeyed heaven-sent counsels.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord; saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." This is the position in which God's servants should stand at the present time. "And He said, Go,

and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

With attentive ears and perceptive minds some will receive the message. The Holy Spirit will work with power through all who realize that a deep and thorough transformation must take place in the heart,—a transformation represented by the touching of the lips of God's servant with a live coal.

In this vision, Isaiah saw the Lord seated on a throne in the most holy place, above the ark containing His commandments, and surrounded by the cherubim and His appointed attendants—His ministers. From this holy place the glory shone forth. Those who are now engaged in carrying forward the Lord's work in the earth, should keep their eyes fixed on the place where the Lord God of heaven is enthroned. From Him they should obtain their orders.

We have a risen, ascended Saviour. Through the uplifted gates He entered heaven as our representative, the representative of all His people. We have an Advocate with the Father, even Jesus Christ the righteous. Today He is pleading in our behalf. With His own blood He has redeemed us. He has given the assurance that as He was raised from the dead, even so shall all His followers be raised from their graves. And He will lift up His people to sit together with Him in heavenly places. He has promised that those who believe on Him shall be justified; and those whom He justifies, He will also glorify. He is our Head, our Hope, our Rejoicing. Have we not every reason to rejoice, and to sing praises to our Redeemer?

Mrs. E. G. White.

"We must fall upon the rock and be broken before we can be uplifted in Christ. Self must be dethroned, pride must be humbled, if we would know the glory of the spiritual kingdom."—Desire of Ages, page 57.

"An awful thing about sin is that it is possible to fall into the pit from heaven's doorstep."

BEHAVIOR IN THE HOUSE OF GOD

[Extracts from sermon preached in Laguna Street church, San Francisco, Cal.]

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:14, 15.

The matter of our behavior in the church of God, the place of divine worship, is of vital importance to our spiritual growth. In fact, it is so important that Paul, anticipating some delay in visiting Timothy, writes to him on this point. It is a question worthy of our careful and prayerful study, both as a church and as individuals. When we visit other churches, we form an estimate of their reverence for God, which is largely based upon their conduct in the place of worship. We observe whether or not they are reverent, prayerful, and quiet. Do they seem to be in earnest, or are they careless and indifferent to matters of conduct and dress? Are things conducted in an orderly manner, or are they all the while bordering on confusion? And is it not certain that the stranger within our gates likewise bases his estimate of our moral worth largely upon how we behave ourselves in the house of God?

In Isa. 56:7 we read, "Mine house shall be called an house of prayer for all people." Unless we exhibit a prayerful attitude and disposition while attending divine worship, is it very likely that our example will lead strangers to engage in prayer? Like begets like. And "by beholding we become changed."

Let us ask ourselves, "Am I, Sabbath by Sabbath, improving in my conduct in the house of worship, or am I becoming more careless and thoughtless in this matter?" A solemn hush should take possession of us when we cross the threshold of an edifice that has been consecrated to the worship of God.

We shall never be successful in training the young to properly regard and reverence the house of

God and its services if we who are older are in the least degree careless in the matter. Our example, our personal conduct, while attending divine services, will have more influence upon the youth than all the preaching they hear. Our children will behave in the house of prayer largely as they observe their parents and elders do.

On but few occasions did Christ ever administer scathing rebukes, but there was a time when He took a scourge of cords and went into the temple, that beautiful edifice that had been consecrated to the service of God, and drove out those who had made it a place for commercial transactions; so surely it must have been a heinous offense in the Saviour's sight, or He would not have used such drastic and extreme measures to correct the offenders. The most extreme step our Lord ever took while on earth was the act of forcibly ejecting the money-changers from the place of worship, when He quoted the scripture, "My house shall be called a house of prayer, but ye have made it a den of thieves." Surely this striking incident in the Master's earthly career should be carefully studied by us all in these days, that we may avoid displeasing Him to whom our houses of divine service are dedicated.

Let us turn now to Eccl. 5:1, 2: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few." In this passage we are told to keep three things,—our foot, our mouth, our heart. In other words, we are to guard our thoughts, our words, and our actions. So, while we are to live as in the presence of God all through the week, when the Sabbath draws near with its special sacredness, we are to approach a little closer to the inner sanctuary of our God; and when the hour for divine service comes, we are to give all diligence to our thoughts, words, and actions, that they may be such as will be pleasing to the

Lord, both for our own soul's sake and for the good of those who observe us. We may not have told the young to look to us for examples, but they do it just the same; we are influencing them, although it may be unconsciously both to us and to them. But it is a law of nature that we are transformed by the things we behold.

Turn to Lev. 19:30: "Ye shall keep My Sabbaths, and reverence My sanctuary." Keeping the Sabbath holy is put along with the reverencing of the sanctuary. When we enter the house of worship, let us not presume to come in carelessly, either in heart or in mind.

God originally dwelt in man. Sin led man away from God, until he almost lost sight of the fact that God dwelt within the human form. So there was given a sanctuary, a pattern of the one in heaven. And God dwelt with His children simply that He might demonstrate to them that He dwelt in them. So the meaning of the sanctuary, or house of worship, its greatest and grandest significance, is that God dwells within the individual; and if we can not see enough of the divine presence in the house of prayer to reverence the sanctuary, we are not very likely to reverence the true tabernacle enough to prepare it for translation. The carelessness that is shown in our attitude in the house of God will likewise be found present in our regard for the treatment of our bodies, the true temples of the Holy Ghost.

We are not to become slaves to ritual, form, or ceremony; neither are we to become confused and have lack of order in divine service. Shall we deem it proper to visit with half a dozen people while finding our seats? The church of God is not the place to receive and make visits. Probably we have not visited our friends for some time, and then, when we see them at church, our conscience reels guilty, and so we try to atone for our neglect by visiting in the house of God. Let us find time during the week and in our own houses to pay our visits.

At no time should we transact business, whisper, talk, or visit at

church, unless it be with reference to the very cause to which the house of God was dedicated.

We should try to remain quiet. People lean over and whisper, look this way and that way and out of the window, and all sorts of confusion is permitted, that makes it doubly difficult for the minister to have clearness and force in presenting his theme. The minister who stands before an audience and handles things divine, needs the cooperation and prayers of the people in every way, because he stands as the channel through which their souls are to be fed, and the truth they receive depends upon their cooperation.

W. S. Sadler.

(To be continued.)

THE FIELD

OUR FIRST VEGETARIAN RESTAURANT IN AUSTRALIA

[Extracts from letters from Mrs. Burden to Mrs. E. G. White.]

Sydney, Australia, June, 1902.

Our vegetarian restaurant in Sydney is more prosperous than we had even dared to hope. We could start only in a very small way. The first day of our opening we fed 25 people, and in three weeks the number had increased to 105. We were astonished and delighted. Our patronage continued to increase until it reached an average of about 125 daily. We serve dinner and supper, but no breakfast. There is not a demand for breakfast, as most of the clerks and business men eat at home in the morning. We close Friday, and do not open again until Monday morning. We shall open on Sunday later on. It is a small beginning, but it has been very encouraging to see how the Lord has blessed our efforts and given us the hearts of the people. People come from all classes, and especially the better classes, to inquire into our work. This is paving the way for the sanitarium when it shall open. Already we have sent some fifteen patients to

the Avondale Health Retreat from our store.

Almost from the first we felt that our quarters were too small. At times there were ten or twelve standing at the counter waiting for chairs to be vacated, and people were daily compelled to go away for lack of room. It took all of our available means to fit up our little restaurant, and for a time we dared not think of such a thing as launching out deeper.

In a time of great need, financial help came to us from our friends in America. What joy and delight this gave us as we saw the clouds lift! We had a praise meeting out in the kitchen. Cook, waiters, and all joined in it with a will. We can only thank you and the dear Lord who gives us these opportunities for helping in His work.

Next door to us was a room that had been used as a meat restaurant, but had recently been closed out. We felt that the Lord was opening the way for us, and as soon as the money came, we decided to rent it. It is exactly the same size as our first room, and when it is fitted up we shall be well equipped for our work. The preparation of the building has hindered us greatly, but we hope to be in perfect order by the middle of June. We shall then have a nice double dining room, a large serving room (made by throwing the rooms of both buildings into one), two fairly-comfortable kitchens—one for baking, and the other for the rest of the cooking.

On the floor above there will be two sets of bath rooms, one for the ladies and the other for gentlemen. The electric bath is situated between the two buildings, so that it can be used from either set of treatment rooms. We also have sleeping rooms for all the workers, except Mr. Burden and myself. We stay at the restaurant during the week, and go home to the Wahrenonga Sanitarium on Friday afternoons. For a bed we have a spring mattress hinged to the wall of our little business office. This we fold back in the daytime, and hang a curtain over it, so that it does not have the appearance of a bedroom.

We are putting in a miniature dryer, in which we can dry all our table linen, thus saving the expense of putting it out to the laundry. The girls take turns in washing and ironing it.

We shall send you a photo of the restaurant as soon as we can get one after it is fitted up. It would do your heart good to see the people who come to us. Before we got the second room, we could not squeeze through the room with our trays for about an hour every day. Many of the people would not be turned away. Sometimes the store would be lined with a string of men and women waiting for their turn to get a chair. Some men of business come to us in preference to any other place, even hiring a cab to, and from the place, because it is so far from their business. "The very cream of the city," every one says who sees the people when the dining room is full.

We are planning to have one of the Drs. Kress give lectures in the dining room once or twice a week. They are working hard to get ready some health pamphlets to hand out before they begin. We are organizing a health association that will open the way for all who love the principles of reform to stand with us. Mr. Burden is also planning to start a cheap eating place for those who are not so high in the ranks of the social world,—a place neat and clean, where good, wholesome food will be served, but where it can be served from a counter, with stools in front. Thus the poor, as well as those who can pay more, will reap the benefit of our good diet.

What the work needs most of all is the help of men and women who will give themselves to such work for the love of the principles. We can find dozens who want a job, and as long as the pay is forthcoming at the end of the week, it is very good; but those who will go in and sacrifice in helping to build up the work are not quite so plentiful. If this need could be supplied, it would not be many months before the cities of Australia would be dotted with food stores, vegetarian restaurants, and places where the

poor could hear the gospel and get a meal too. The people of the world are all ready for this work, but who to put into such places is a problem that continually confronts us. Still the Lord is not puzzled, and He will open the way. As I count and recount the marvelous things that have occurred in connection with our work here, I am astonished. Ways and means have been given us just at the critical moment, when the day before all seemed an utter impossibility. Thus to see the Lord work ought to make one very humble. I trust that it may ever have that effect upon those of us who are working here.

On account of severe drought, times are very hard. Everything is very expensive. Wheat and food of all kinds are constantly on the rise. There is a heavy duty on raw nuts; the tariff is most unreasonable. In spite of all these facts, the treatment rooms last month took in about \$65. The restaurant has taken in over \$400. We should have done well had it not been for the heavy rents. As it is, we have just about made all expenses. We feel that this was good to begin with, but most of all we are thankful for the good influence it is having and our constant opportunity to enlighten the people in reference to the true gospel principle.

The little Retreat at Coorabong is crowded with patients. It seems to be doing a good work among the people in that vicinity. It is a good omen for our future work. I expect soon to see our large sanitarium building as full as that one is. Dr. Lauretta Kress is working hard. I do not see how she keeps up under the continual strain of work. Sister Irwin's help is also greatly appreciated.

The work on the Wahroonga Sanitarium is advancing rapidly since we received the donation from the Foreign Mission Board. The building is all plastered and the verandas almost finished. By the time you get this letter, the floors will be all laid. When we received word that \$5,000 was coming from the Foreign Mission Board, we held a council as to

how we should use it, and it was unanimously voted to put up our treatment rooms at once, and use the rest in finishing the building. The self-sacrificing way in which the workers at Battle Creek are laboring is having a good influence on the brethren here. To make the money go as far as possible, we called for donations of labor. At Avondale the people donated thirty-five weeks of labor. We now have forty-two weeks in and promised. In this way we hope to make the money stretch a long way. We have made appeals to our sisters throughout the colonies for linen of all sorts to furnish the building. They are responding nobly. I am pleased to see the kindly interest taken in this work. We think the sanitarium will be ready to open some time in September.

We all keep well, but are worn down with anxiety and hard work. The dear Lord has certainly sustained us. We can not express our gratitude for the help we have received. It has sent through the workers a thrill of joy and courage which you can not appreciate. It is like a team that is pulling all it can to start a load, and yet it sticks, when some one takes hold and lifts. As they begin to feel it move, how they will buckle in anew! Praise the Lord for His goodness. It is good to trust in Him.

SUVA VOU, FIJI

The interest here is good. Since the beginning of the year, about fifty have commenced to obey the truth. On one small island of about thirty inhabitants, all with the exception of three or four have commenced to obey the truth, and there is a general interest all over the group to hear the Word.

An ordained minister of the Wesleyans has sent his son here to our school. We need two good teachers for our work here. It is true that it takes a great deal of money to support laborers in these islands, but we pray that God may move on the hearts of those who

have money to do something for us in educational lines.

Edwin Fulton.

April 28, 1902.

TENT-MEETINGS IN ALASKA

We left Juneau on the twentieth day of May, and reached Chilkat Cannery, one of the largest in Alaska, the next day. We pitched our tent to live in, and, as soon as we could get benches made and things in readiness, commenced meetings in an 18x24 tent, which we procured at Douglas.

There are about seventy-five men employed here, and we rather expected that our tent would be well filled, as these men are shut in here with no place to go, but we had to be contented with a small attendance, the reason for which was soon seen. The superintendent and the most of his crew are Catholics. When I was up here with Brother J. E. Graham a short time ago, and was first impressed with the thought of giving the message here, I asked permission of the superintendent to hold meetings in camp. He readily and kindly granted it, but the request was made that I simply preach the gospel and not use my influence to get the men to cease their work on Sunday. I consented to the request, and came.

The superintendent came to a few of the meetings and seemed very much interested, asked a good many questions, and came over with the bookkeeper one Sunday for special study, but the most of the Catholics stay away. There are a few men who are regular in attendance, deeply interested, and are truly concerned about their relation to God. We hope that eternity will reveal some results of our work here.

Brethren, we are truly burdened for these, to all appearance, honest-hearted men, who seem bound to a course contrary to their true convictions. What shall we say to convince them that the Lord will care for those loyal to Him, and give them eternal life?

We have none of like precious faith to pray and counsel with. Dear reader, when you finish read-

ing this report, why not bow in prayer, and mention these names who are really burdened for their soul's salvation, and stand wavering between eternity lost and eternity gained: Mr. Cowper, Mr. Brear, Mr. Hendry, Mr. Reed, senior and junior, Mr. Fosberg?

These men see light, and I can not think of their rejecting the message. When you have mentioned these names, don't forget the messengers, the writer, wife and daughter, and Sister Corter, of Douglas, whom we are pleased to have with us on this trip.

The weather is quite pleasant. The wind blows rather strongly some of the time, but we suffer no inconvenience to speak of, and we have some as delightful weather as I ever experienced. But we must make the most of it, for, if it is like last year, we shall have rain for about thirty days in August, and nothing better expected for three months from that time, and then comes snow.

They are making cans here at the rate of 125 per minute. They are counting on packing 60,000 cases, 48 cans in a case, of salmon at this place this season. Alaska's salmon pack last year was 1,287,022 cases and 12,949 barrels. This company expect to erect fifteen canneries on the Alaskan coasts, one after the other.

The attention of the people here in Alaska is so entirely engrossed with money-making that it seems impossible to get many to accept these unpopular truths that cut so directly across their plans.

The "Recorder," with its welcome news from our fellow-workers, is eagerly looked for.

A. M. Dart.

June 12, 1902.

BRITISH COLUMBIA

The work in British Columbia is moving forward. Our full quota of "Object Lessons" is in the hands of the brethren and sisters throughout the field, and nearly all sold. We expect to double our quota.

We are struggling to get our tract and missionary society started. We had Brother H. H.

Hall with us June 15, and brought this matter before the Vancouver church. The result was some said they would sell 100 copies of the Coronation number of the "Signs," and donate all the proceeds. Others gave cash donations. Altogether we raised about \$60. The church kindly donated us a room in the back part of the church for a depository.

Since the above meeting, we have sent out letters to all the brethren in British Columbia, laying before them the present needs of our field. To this some have already responded, and I feel sure we shall have a hearty response from all, as I know our brethren all over British Columbia are taking hold anew.

Our next work has been to fit up tents and tent companies for the field. In this God has truly blessed us. We have fitted up two tent companies, one for Courtney, and the other for Ladners Landing. In the organization of these companies we have been strongly impressed that God is leading the work in sending us laborers to carry on the work, and that without much effort on our part.

We are full of courage, and see nothing but victory ahead. Pray for us.

J. L. Wilson.

Vancouver, B. C.,
June 27, 1902.

GERMAN CAMP-MEETING AT ENDICOTT, WASH.

This camp-meeting was held as per appointment June 5 to 10. About fifty of our German brethren and sisters were encamped. The preaching was practical and was witnessed to by the power of the Spirit. Elder Breed, the president of the Upper Columbia Conference, was present and spoke a number of times, the writer acting as interpreter. Professor Lewis attended in the interest of the college.

At the camp-meeting at Pendleton a number of our German young people desired a German education, to be fitted for the work. At the camp-meeting at Endicott others expressed a like desire, so it was decided by the school board to open a German department at

Walla Walla and invite the writer as teacher. When I saw the large number of young people who might be useful in the cause among the Germans, my heart burned within me, and it was hard to be so heartless as to refuse.

We had meetings for the young people twice a day. Some who had grown cold, renewed their courage, while others gave their heart to the Lord for the first time and were baptized later by Elder Schlotthauer.

Here at Portland the German brethren are building a church. May the good Lord strengthen and bless us all.

H. J. Schnepfer.
Portland, July 2, 1902.

WESTERN OREGON CONFERENCE

AMONG THE CHURCHES

A few days after our good camp-meeting near Portland, Oregon, while waiting for Brother T. H. Starbuck to get ready to go out with me in tent work, I started from home to visit a few churches and isolated brethren. I called first at Independence, and stayed over Sabbath and Sunday, and held a few meetings. Monday, June 16, went on to Albany, to locate a place for the tent. Next day I took the train for Chitwood, some forty miles away. Here I spent two days, in visiting, speaking twice in their church, and baptized eight, seven of whom were children of Sabbath-keepers; one, rebaptism of a brother sixty-six years old. Friday, Brother D. J. Chitwood took me in a buggy up into the heart of the Coast Range, over high mountains and through deep ravines, thirty miles towards the source of Elk Creek, to a locality called Harlan, where we held five meetings; and on Sunday I baptized two more, a man and his wife. Monday, June 23, I crossed the mountains to a railroad station, and came to Corvallis, where I visited a few Sabbath-keepers in that vicinity. The twenty-fourth I went home and stopped overnight, then went to Portland the next day, and packed up our tent outfit, ready for ship-

ping. The twenty-seventh I again started for this place, where I have to-day baptized four more persons. To-morrow I shall go home and prepare to leave immediately for my field of labor, which is the city of Albany.

R. D. Benham.
Independence, Oregon,
June 29, 1902.

WESTERN WASHINGTON CONFERENCE

To Our Brethren—

It has been decided that our camp-meeting be held at Olympia, September 4-14. It will be preceded by a six days' church and Sabbath-school teachers' institute. Brother Bunch, our field secretary of educational work, will conduct the institute. We hope all who are interested in church and Sabbath-school work will try to take advantage of this opportunity for counsel and instruction.

In these times of spiritual degeneracy shall we not make a determined effort to arrange our plans so as to attend the camp-meeting, and seek the Lord earnestly for a deeper experience in the things that pertain to our eternal welfare?

Let us also come up to this meeting with our quota of "Object Lessons" sold, in order that we may be able to sing the jubilee song and receive the blessings promised.

A restaurant will be on the ground, and also a book tent, with a quantity of miscellaneous publications to be sold at reduced prices. More definite information will be given later on. S. W. Nellis.

SOUTHERN CALIFORNIA CONFERENCE

SAN PEDRO, CAL.

The tent-meetings which were begun here May 13 have now closed. The interest was good throughout the effort, and two souls have already taken their stand for truth. There are others with whom we are still studying. Our prayer is that God may give enough souls to

organize and build a church, and so leave the work in this town placed on a good basis. There are a great many children at this place, and their spiritual interests were not neglected. Two meetings a week were held for them.

As an illustration of the statement, "Paul planted, Apollos watered, but God giveth the increase," I might mention that some ten years ago one of our converts bought a volume of "Bible Readings," and studied it faithfully, but only recently took a decided stand for the truth.

This town is composed of about two thousand people, who are scattered over considerable territory; consequently we thought it best to hold another series of meetings, beginning July 15, on the other side of town.

While the multitude are seeking and serving self, it is a glorious privilege to be seeking and serving that One who came to this dark world, not only seeking and serving, but saving that which was lost. Pray for the work in this portion of the Lord's vineyard.

S. T. Hare.

July 7, 1902.

CALIFORNIA CONFERENCE

THE PETALUMA CAMP-MEETING

The camp-meeting at Petaluma, June 5-15, was good from beginning to end, from the first meeting to the last. This meeting was held for the benefit particularly of our people in the northern bay district, including San Francisco, Oakland, and the Sonoma and Napa Valleys. It was also hoped that the meeting might be the means of renewing and building up the work in Petaluma itself. Petaluma was the first place that the third angel's message was preached in California—by Elder Loughborough and Elder D. T. Bourdeau immediately after landing in San Francisco by way of Panama before the first railroad was finished across the continent. It was a pleasant thing to have Brother Loughborough with us throughout the meeting, and to hear him tell the experiences of

the Lord's plain leading in those earliest days.

Before the meeting some were thinking that the meeting would be rather small—perhaps an attendance of three hundred at most. I set my mind on five hundred at least. The attendance was more than five hundred. This is not to say that there were more than five hundred people in attendance all the time; some spent part of the time at the meeting, and then went home, that others might come; some came to the first part of the meeting, went home, and returned to the last part. There were about four hundred who camped on the grounds, or lodged in houses in town. There were nearly two hundred present at the very first meeting, on Thursday evening.

The first three days were spent upon the great truths of the forgiveness of sins; the conversion of heart, soul, and life; receiving and knowing the righteousness of God; and receiving the Holy Ghost. Monday and Tuesday were spent in the study of Christian education and its practical recognition in our homes, our churches, our publishing house, our sanitariums, and our college. Wednesday and Thursday were spent in the study of the medical missionary work, and the practical recognition of it in our homes, our churches, our schools, our college, and our sanitariums. Friday was spent in the study of the publishing work—tract society, canvassing, distributing the soul-saving literature of the third angel's message everywhere. The Sabbath was a blessed day, a great day, of consecration of person and occupation, of life and employment, of spirit and work, to God, for the honor and glorification of His church as the pillar and basis, the support and stay, of the truth in the world (which is the dearest object of His attention), and which He is so soon to present to Himself, a glorious church, not having spot, nor wrinkle, nor any such thing; but holy and without blemish.

In addition to the meetings of the whole assembly, there were regular daily meetings of the young people and the children.

The city of Petaluma was distracted, and people, young and old, from the camp regularly and systematically visited from house to house the people of the city, to get acquainted with them, to invite them to the meetings, and to show Christian kindness in any other way that circumstances might present.

One result of this good work was that throughout the meeting there was a good attendance from the city—the pavilion being crowded every night—and an excellent interest on the part of all who came. And, though we were told when pitching the tents that there was an exceedingly rough element in Petaluma that would let us have no peace, I never saw a quieter time in any meeting than we had here day and night throughout.

Another result was that so many people expressed the wish that the meeting could continue beyond the time set to close, that a nice lot in the most central and best place in the city was easily obtained, the meeting tent was removed to that place, a good company of workers remained, and the meetings were continued, and are still going on; and the report so far is that, though the attendance is not a great crowd, it is good as to numbers, and the interest is great, and the attendance regular.

Yet another result of this systematic visiting of the city's people by those in the camp was the good spirit of real Christian work that was developed in our own people, that could easily be continued wherever they might be after the meeting had closed. For when they found the people here so ready as they were to receive in such an appreciative way their kindly visits and Christian attention, they were encouraged to think that the people in other places, even right around their own homes, might do so also. And this is what all of our people need to discover; and it can be discovered in the same way as it was here; and it is perfectly easy to discover.

The rich blessing of the Lord was received abundantly through-

out the whole meeting. The entire absence of gossip and mere visiting was so marked as to be distinctly noticed and remarked upon. Instead there was a deep interest in the truths presented, an earnest spirit of study and inquiry to know the good way, and to walk in it. And so over the grounds it was easy to hear frequently such remarks as, "What a splendid camp-meeting this is!" "What a peaceful place this is!" "This is the best meeting I ever attended." "Oh, I shall be sorry when we shall have to break up and go!" "I just wish that every Seventh-day Adventist in Northern California were at this meeting," etc., etc.

Of course, in such an atmosphere the social meetings were really social and full of expressions of gratitude and praise to God. In one of the early-morning meetings, where were nearly a hundred and fifty people, with only the simple usual opening exercises of singing a hymn, reading a few verses of Scripture, and a prayer, and with not a word said by the leader of the meeting specially to direct the thought of the meeting toward praise, every person in the meeting spoke, and the only note struck, the only thought expressed, was of clear, distinct praise to God. When all had so spoken, I called attention to the fact, and we all rejoiced together, and praised God anew, that God's people have reached the point where they have really received and are wearing "the garment of praise."

The book sales amounted to more than five hundred dollars; the donations were liberal; and by there being presented to them so fully the respective phases of the work of the message—the evangelical, the educational, the medical, and the publishing—the people departed to their homes with a better understanding of the unity of the great cause which we represent, and a more intelligent mind to the work, than ever before.

And for it all we sincerely thank God, and pray that He will keep it forever upon the hearts of His people. Alonzo T. Jones.

BAKERSFIELD, CAL.

Although it has been some time since we reported to the columns of this welcome visitor, yet our interest has never waned in it or in the third angel's message, which is due to the world. Through the varied experiences of the past few months, we have learned what it is to lean heavily upon the strong arm of the Lord. One of the grandest lessons of one's Christian life is to learn that God takes cognizance of the minutest detail. To be a son and to be led by His Spirit is one of the Christian's highest privileges.

Last Sabbath was an eventful day in the history of the Bakersfield work, it being the dedication of a church edifice, 22x32 feet, painted without, and stained, painted, and varnished within, well seated and lighted, and among the coziest houses of worship in this city. Elder J. O. Corliss delivered the dedicatory address, and Elder H. G. Thurston the dedicatory prayer.

In the afternoon a large congregation gathered at the brink of a living stream and witnessed the baptism of eleven precious souls, who declared that from henceforth they would follow their Lord, and have renounced the hidden things of darkness. During the last two weeks a series of revival and doctrinal subjects was presented by Brother F. De Witt Gautereau and the writer, which was a means of ripening the harvest of souls.

Charles N. Miller.

A TRIP THROUGH THE COUNTRY

A party of seven, consisting of the family of Brother W. A. Runnels and relatives, left Oakland on the morning of May 8, to drive to their new home not far from San Diego. The journey was made in a large covered wagon, a tent being pitched each night, usually beside some stream of water. They arrived at their home, San Pasqual, not far from San Diego, in the evening of June 10, having spent one month and three days on the way.

We are sure that our readers will be interested in some quotations from personal letters written on the way.

The first Friday evening the little camp was pitched near San Jose, to remain over the Sabbath. Of the day's experience Sister Runnels says: "The wagon was too heavily loaded to drive in and back, and if we unloaded some, one would have to stay and watch the goods. But Minnie and I wanted to go to church, so we started to walk in about 9:00 o'clock Sabbath morning. It was quite warm, but there were tall shade trees on each side of the road, so it was pleasant. We found the distance much longer than we had thought. We walked, and walked, stopping occasionally to inquire for the streets we wanted. We finally reached the church just before Sabbath-school closed. We enjoyed the services very much, especially those in the afternoon. One of the sisters invited us to take dinner with her, and we were glad to stay till afternoon before walking back.

"In the church there was a study of the Testimonies at 2:15 P. M., and a young people's meeting at 3:15. Both of these were very interesting, especially the latter, as nearly every one present took part. They first responded to roll call by repeating Scripture verses, then articles were read from the 'Missionary Magazine' by different ones, even some of the children helping in this. Their leader told us that their society sold over 400 copies of the last special number of the 'Life Boat,' so we found that they are active home missionaries, as well as being interested in foreign missions.

"The Sabbath was nearly over when we reached our camp, but we found that the folks had spent the day pleasantly in reading and communing with nature."

The next Sabbath was spent at Paso Robles. Of this we read: "We learned upon inquiry where to find the Adventist Church, and in the morning all set out for town, except one who had to stay and watch the camp. We were in good season for Sabbath-school, and found a little company of about twenty, all of whom seemed glad to see us, although we were entire strangers to them all. A colored brother had charge of the school, and also taught the senior

class, as well as conducting the review. He seemed to have his lesson well prepared, and to be in earnest in the work. His daughter was organist and secretary.

"The church elder was away, so this same colored brother took charge of the meeting which followed Sabbath-school. A sister read one of Sister White's articles in the last 'Signs,' and then we had a good social meeting. We spent a part of the afternoon at the home of one of the sisters."

(To be continued.)

**UKIAH SABBATH-SCHOOL CONVENTION**

May 17, 1902, the Ukiah Sabbath-school convention was held about four miles north of Ukiah, on the green banks of the Russian River. It was a beautiful location, decorated by Nature's own hand.

The services opened with the song, "Baptize Us Anew," followed by Scripture reading from Solomon's Songs 2:11-14, and an earnest prayer.

A talk on Sabbath-school work was given, illustrated by objects. The teacher's duty to the pupil, also the pupil's duty to the teacher, were clearly brought out. The song, "Let the Lower Lights Be Burning," closed the forenoon session.

Upon the grass, under the shade of trees, our one table was spread; thus we were all united in one family. We were reminded of the table many miles in length, to which we all hope to sit down with Jesus when He gathers His children home.

The first subject considered in the afternoon was "How to Improve the School." One pleasing feature of the program was the children's exercises, each child repeating a text containing a name of the home of the saved, "City of the living God," "New Jerusalem," etc.

The question box contained several important questions that

were answered. The superintendent then read some extracts from that invaluable little book, "Testimonies on Sabbath-school Work," emphasizing the importance of consecration on the part of those who engage in the work of teaching in our schools.

The convention closed with the cheering song, "Never Alone." We believe that the courage and faith of each worker were strengthened to go forward, expecting only success through Him who has promised "never to leave us alone."

Mrs. Mabel Benton Angle.

CENTRAL CALIFORNIA

Two conventions in the interests of Sabbath-school work were held, not long since, in central California. The first was held in Selma, and there was a good attendance from abroad, the house of worship being full. The papers read were decidedly practical, and the occasion was one of interest and profit.

The second gathering was held in Fresno, and a good degree of interest was manifested, and a sweet spirit prevailed.

The members are awakening to the great importance of studying truth for themselves, as well as working more earnestly to save their children. Can anything be more important than the study and assimilation of God's Word? Is any duty more sacred than the proper education of our children? Let us not become so absorbed in things of minor importance that we shall let Heaven's golden opportunities slip, until too late we see our youth and little ones lost, gone forever.

Our Sabbath and church-schools, under God, will prove a blessing beyond the worth of gold. Let all work while the day lasts, and salvation's stream will bear our children home.

H. G. Thurston.

"Christ was treated as we deserve, that we might be treated as He deserves. He suffered the death which was ours, that we might receive the life which was His."—Desire of Ages, page 25.

A SUCCESSFUL TEACHERS' MEETING

Most Sabbath-school workers have found it difficult to sustain a good, wide-awake, and helpful teachers' meeting. There are so many hindrances, some of them almost insuperable, that many who have undertaken the work with hope have been impelled to give it up in despair. The writer has participated in a good many teachers' meetings, but has been connected with only one that was thoroughly successful. He writes concerning that out of a personal experience extending over a period of several years.

It was a small Sunday-school of about one hundred scholars, with a corps of about a dozen teachers. The meeting in question was held on Monday evenings, in the homes of the teachers, moving about from home to home by rotation. The pastor usually presided, and conducted the service, which consisted of three parts,—a brief devotional service, a pretty careful study of the lesson, a social hour. The devotional service was conducted with special reference to our Sunday-school needs. The lesson study was made as practical as possible, with suggestions for study and* for teaching. The social hour was especially delightful, because of the size of the meeting and the presence of congenial spirits. It was a happy mingling of prayer, Bible study, and pleasant conversation. Sometimes the social part of the feast was enriched by song, but ordinarily the fare was very simple.

What made the meeting successful? For it was successful in point of attendance, enthusiasm, and permanency. It was not the leadership; for, after a few years, the pastor moved away, but the meeting continued as before. Its success was partly due to the happy variety and combination of the different features of the meeting. It was partly due to the "home" feature. A meeting in a home is less formal and more attractive than a church gathering. It was partly due to the hearty co-operation of all the participants,—pastor, superintendent, teachers. It was partly due to its very sim-

licity and informality. It was partly due to the deference shown to every one who made a suggestion or expressed an opinion. It was partly due to the careful preparation made by the leader for the meetings. It was largely due to the presence and leadership of the Holy Spirit, who opened our eyes to behold wondrous things out of God's law, and who gave us courage and faith to teach those wondrous things to our scholars. Here was the true secret of its success.

After all, as I look back upon it across the space of seven or eight years, there is nothing very great or wonderful—perhaps hardly worthy of record—in it. And yet my heart warms and my eye moistens as I recall the delightful memories of that thoroughly successful teachers' meeting, and look again—in imagination, for nearly a thousand miles intervene—into the dear faces, some of them already passed away, of those who helped to make that meeting worthy, doubly so, of this simple record.—George S. Ricker, in S. S. Times.

THE YOUNG PEOPLE'S SELF-DENIAL FUND AGAIN

We have begun to receive something in the self-denial fund from the young people. These donations have been acknowledged along with the other contributions to the dispensary. Our dispensary work is not quite finished, but it is well under way. We are anxious to raise the money for an electric-light bath. It will take about \$100. If our young people who read this could each give fifty cents apiece, it would be an easy matter to soon have the bath equipped. We have decided to use the funds raised in the self-denial fund, whether it be twenty-five cents apiece, or whatever it may be, for the purpose of securing an electric-light bath. Let all the young people help us. And if there are any of the older brethren and sisters who want to join our self-denial fund, we will welcome them.

W. S. Sadler.

995 McAllister Street,
San Francisco.

THE SOURCE AND CHANNEL OF HEALING FOR SOUL AND BODY. NO. 3

HEALTH A CONTINUOUS MIRACLE

"I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them." Hosea 11:3.

The wonderful and mysterious arrangement whereby the bodily health is momentarily maintained and the physical powers are constantly renewed is nothing less than a continuous miracle. When we consider the body to be, as one eminent scientist has said, "a laboratory for making poisons," it becomes apparent at once that extraordinary protective forces must constantly be at work, or else death would speedily result from the accumulation of poisons which are constantly being made within the body. Infinite wisdom and creative skill alone were able to devise a plan whereby man might be able to maintain his physical equilibrium in the face of conditions which constantly threaten his destruction. Continued good health is in itself an evidence of God's faithfulness in the constant ministry of life. The remarkable fact that the physical mechanism possesses the faculty of continuous self-repair is in itself an evidence of the divine power all the time at work in the human body. The fact that man, under normal and natural conditions, does not have to cease his activities for long periods in order to have his physical powers replenished, is due to the fact that day by day and moment by moment God Himself is at work within the man, renewing his wasted energies, and constantly repairing the injuries incident to physical life and action.

The inexplicable process by which our food is converted into blood, bone, and muscle; each to act its part in the maintenance of the physical economy, is likewise a miracle. The plant world utilizes the elements of the mineral kingdom, out of which it builds up starch and proteids, and these in turn are utilized by man in the maintenance of physical life, and ultimately resolved into heat, force, thought, etc.

That man, even after centuries of physical degeneracy, is able to maintain his physical life in the face of overwhelmingly unfavorable circumstances, is indeed a miracle. When we stop to consider that every human being, under ordinary conditions of life, is surrounded by untold millions of disease germs, it is indeed remarkable, not that a few succumb, but that any are able to maintain a state of health and physical well-being. The maintenance of physical health in the face of such obstacles and difficulties can not be regarded in any other light than as being a continuous miracle. If the instantaneous restoration of lost health may be regarded as a manifestation of divine healing power, certainly it requires no less of the same power of healing to constantly maintain the health of man under the varying conditions incident to the daily life of the ordinary individual. The condition in which the mental, moral, and physical powers are performing their normal work, under natural and favorable conditions, is of itself no less miraculous than when, this normal arrangement having been interfered with, the Lord sees fit to heal and restore by the instant touch of His creative power.

The precision and faithfulness with which even the smallest cells of the body carry on their allotted work, the ability of the physical organism to adapt itself to unfavorable circumstances, and to intelligently combat the many foes of life and health, are all evidences of a divine intelligence within the man, presiding over the bodily activities, and directing even in the smallest details of the physical life. While it is a miracle that those who are stricken down by disease ever recover, it is a yet greater miracle that so few succumb to the death-dealing influences that are to be found in such abundance in contaminated air, polluted water, and unsuitable food.

W. S. Sadler.

"Christ may be as certainly rejected by indifference as by crying, 'Crucify Him'!"



OAKLAND CHURCH-SCHOOL GRADUATION EXERCISES

On the evening of June 26, 1902, a large audience assembled in the Oakland church to witness this very interesting event. Appropriate decorations were in evidence, and much admired. The church was filled with an interested gathering of parents and friends and visitors from across the bay. Promptly at 8 the organ strains were heard, and to their accompaniment the school-children marched in pairs from the school-room below. Front seats in the nave of the church had been reserved for the children. On the rostrum sat the seven graduates—three boys and four girls—and in front of them, Elder J. O. Corliss (president of the school board), Elder J. N. Loughborough, Elder M. H. Brown, and the principal of the school, G. E. Johnson.

A good program had been arranged, and was carried out. The first essay, entitled "Graduation," was spoken by Grace Paterson, who gracefully did her part. Mention was made of the fact that the enrolment for the year was 120, and the subjects taught embraced Bible, nature, geography, spelling, arithmetic, grammar, history, and physiology. Subjects equally valuable, such as the value of self-control, had been given due attention. Arthur Donaldson then discussed briefly "Earnest Work," enumerating several of the world's earnest workers, and was followed by a hymn sung by Walter Pritchard.

Alma Arnold recited an original poem, entitled "Our Class Motto," which was, "Be joyful in the Lord." In an endeavor to sketch "Our Object in School Life," Flora Smith stated that the aim of our church-school was to draw the children near to God, and to impress upon them His goodness, tenderness, and loving-kindness,—all this being accomplished at the same time that the mind is being instructed in the various branches of knowledge.

The whole school assembled before the pulpit, and, standing in six tiers, one above the other, forming a pleasing picture, sang, "Here Am I, Send Me." A selection from Lowell's "Vision of Sir Launfal" was rendered by Phoebe Bornecke. The title given the extract was, "A June Day." The Ladies' Harmonic Eight then sang a selection, entitled "Evening."

The next item was an oration on "God's System of Education," given by Alfonso Anderson. After a song by the graduates, Elder Corliss spoke on the "Uses of Christian Education." These, he said, were infinitely higher than the objects and utility of a common secular education. The world's aim in education is to minister to the happiness and comfort of man, but Christian education is worthless unless it sends forth the student prepared to undertake active Christian work. A Christian education is essential to all good work in Christian lives. In the family the uses of Christian education are great. The child should be more obedient to the parents, more pleasant and cheerful in the home circle, should be more courteous to brothers and sisters and strangers. He should be everything that the Lord Jesus Himself was, as we read of Him in the Word of God. The great object of Christian education will be attained when we get where there will be no more sighing, or tears, or sin, or death, and nothing to mar the felicity and bliss of eternal life in the kingdom of God.

Principal Johnson then made a statement as to the achievements of those who graduated that evening. The aim of the students and teachers had been to see how much could be accomplished, both in knowledge from books and the acquirement of Christian graces. The principal was asked to accept as a token of gratitude from the class the volumes, "Thoughts on Daniel and the Revelation" and "Marvel of Nations."

One in the audience.

"We can not pick out the Lord's own by looking over a church register."

SEATTLE CHURCH-SCHOOL

The school at Seattle, Wash., closed a very successful term a few weeks ago. This is the fourth year that this school has been in progress, and it is no longer an experiment. We have demonstrated it to be a success in the lives of the children who have been attending.

The blessing of the Lord has attended throughout. There has been much to learn in the management of the school, and many obstacles to overcome, but teachers and parents rested their faith on the word that told us that church-schools should be established, and that our children should be in them, more than upon outward appearances, and we feel to praise God for the results.

The past three years we have had two departments, employing two teachers, Sister Nulla Cornell and Sister Dibbon Hinkson, and it has been decided by the church to retain the same teachers during the year that is to come.

We mention these things so that any who may be planning to attend will have full information concerning the matter.

School will begin September 15, 1902, in the rooms under the church, at 309 Second Avenue North, Seattle, Wash. For further particulars, address the undersigned.
E. T. Cornell.

"Heaven and earth are no wider apart to-day than when shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—Desire of Ages, page 48.

"Jesus met Satan with the words of Scripture. 'It is written,' He said; in every temptation the weapon of His warfare was the Word of God."—Desire of Ages, page 120.



SAN FRANCISCO MEDICAL MISSIONARY AND BENOVOLENT SOCIETY

RECEIPTS OF DONATIONS

Previously acknowledged, \$363.12; Mrs. Bartcher, \$1.00; a friend, per Elder Corliss, \$7.00; Mrs. N. A. Pike, \$5.00; L. Hunt, \$5.00; Wm. Hatherly, \$5.00; F. Chambers, \$5.00; J. O. Corliss, \$1.00; Christine Schoellhorn, 20 cents; J. W. McCord, \$1.00; Mrs. O. G. Verkouteren, \$2.50; Sophia Verkouteren, \$2.50; Mrs. W. Hartwig, 30 cents; Mrs. C. Irwin, 50 cents; Mrs. Deboi, 25 cents; Mrs. C. Jones, 10 cents; Mrs. Ginty, 25 cents; miscellaneous, 50 cents; total, \$400.22.

E. E. Parlin,
June 26, 1902. Treasurer.

PACIFIC MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The first general meeting of the Pacific Medical Missionary and Benevolent Association, for the purpose of organization and putting into operation the suggestions made in the Union Conference meeting held at Portland, convened at the St. Helena Sanitarium on June 19-22, 1902. With but one exception, the individuals named at the Portland meeting as incorporators were present, as follows: W. T. Knox, A. T. Jones, W. R. Simmons, A. N. Loper, A. Boeker, and E. E. Parlin, and in addition there was also present a large number of the leading workers on the Pacific Coast. Judge Jesse Arthur, of Battle Creek, Mich., and Mrs. E. G. White were also present.

Some time was devoted to the study of the principles upon which the work of the new association should be organized and conducted. The first of these was with regard to the relationship that should exist between the Pacific Medical Missionary and Be-

nevolent Association and the various medical missionary institutions within its territory, so that, while each institution should be allowed the utmost freedom in its particular field and line of work, there should be clearly-defined principles and policy of work on which all should be united and working together in such a way as to secure the benefits of cooperation, while at the same time permitting of local management and control of the particular institution. As outlined in the recommendations adopted, these principles were stated to be:—

1. Where the burden of labor rests, there rests the weight of control.

2. The weight of endeavor be always, as a principle, to have every work started and developed as self-supporting, by local sources, local energy, and local control.

3. Under present circumstances, general control of local enterprises is in operation; but whenever any enterprise becomes strong enough under general control to go alone, it be turned over by the general to the local control.

4. It is possible that circumstances may occur in which the great importance of establishing the work at some pivotal or strategic point may require the establishment of an institution before there is a sufficient local constituency for efficient control; in such cases, general effort and general control, until there is developed a local constituency sufficient for local control.

5. The constituency of a local enterprise to be the church, well instructed and in active cooperation in principles of health and medical missionary work.

6. This church constituency of local enterprise to elect, or choose an electorate to elect, its own medical missionary board of management, including, at least one member of the state board.

7. The whole number of local constituencies, in annual conference, compose the state constituencies, and elect, or choose an electorate to elect, the state board, including at least two members of the Pacific Medical Missionary and Benevolent Association Board.

8. Delegates from the state constituencies, in Union Conference assembled, compose the Union constituency, and elect, or choose an electorate to elect, a Pacific Medical Missionary and Benevolent Association Board, including a member or members of the International Medical Missionary and Benevolent Association Board.

9. The bond of union and cooperation be loyalty to Christian principle in morals, in discipline, and in health and the treatment of disease.

10. In short, the medical missionary association be essentially of the church, simply the church itself at work in medical missionary lines, just as the schools and colleges represent the church at work in intellectual lines, and the churches and conference the church at work in evangelical lines; the sanitariums to be instrumentalities of the church, just as are schools, tract societies, etc.; the physicians, nurses, etc., be regularly licensed by the conference as church workers, the same as others.

11. The funds of state organizations, at least for the present, be from tithes of the income of the local enterprises and from donations; of the Pacific Medical Missionary and Benevolent Association, tithes from the income of state organizations and from donations.

The question as to who should comprise the constituent body of the Pacific Medical Missionary and Benevolent Association was also considered at some length, and the following were adopted as the basis of membership in the association:—

(a) Persons contributing \$500 to its funds, who shall be life members.

(b) Members of the Executive Committee of the Pacific Union Conference of Seventh-day Adventists.

(c) The presidents of local Seventh-day Adventist Medical Missionary and Benevolent Association, the medical superintendents of each and every regularly-organized sanitarium, and the managers of each and every or-

ganized food factory located within the territory embraced in the jurisdiction of the Pacific Union Conference of Seventh-day Adventists and operated under the auspices of this corporation.

(d) Ten delegate members to be appointed by the International Medical Missionary and Benevolent Association, a corporation of Battle Creek, Mich.

(e) Delegate members from all the local conferences composing the Pacific Union Conference of Seventh-day Adventists, in the proportion of one delegate for each and every five hundred members respectively of each of said local conferences.

In view of the rapidly-enlarging business of the St. Helena Sanitarium Food Company, it was recommended that a separate corporation, to be known as the Sanitarium Food Company, should also be organized to take the responsibility of this line of work, and Brethren A. Boeker, Z. Thorp, L. M. Bowen, E. G. Fulton, H. H. Haynes, W. C. White, and A. N. Loper were selected as incorporators and the first board of directors.

Some time was devoted to the consideration of a home for nurses, resulting in the selection of Brethren Simmons, White, and Knox, and Sisters Winegar and Sadler, as a committee of managers looking to the securing of such a place.

The Pacific Medical Missionary and Benevolent Association executive committee organized by electing Elder W. T. Knox president, E. E. Parlin secretary and treasurer, J. J. Ireland auditor, Dr. W. B. Holden general field secretary, and Drs. W. R. Simmons, A. M. Winegar, and T. S. White-lock as an advisory educational committee and corresponding secretaries of the association. San Francisco was chosen as the principal place of business of the new association, and Brethren Parlin, Arthur, and Knox were chosen as a committee to formulate a code of by-laws for the association and the new food company.

The field, future, and work of the "Pacific Health Journal" were also considered, and a motion prevailed that Brethren Knox, Sim-

mons, and Holden be a committee to study into the matter of a publishing department of the association and for the management of the "Pacific Health Journal."

The special committee appointed to study the question of uniformity of methods in training-school work presented a report outlining studies to be taken in the first and second years' work, schedule of wages, and the requirements for entrance and graduation.

An excellent spirit pervaded the meeting, and there was an earnest desire manifested on the part of all that no mistakes should be allowed to have any place in the new organization and in the plans for the future.

The articles of incorporation and by-laws, as contemplated, will be furnished later.

E. E. Parlin,
Secretary.

July 8, 1902.

MISSIONARY WORK

THE BOOK WORK

WESTERN WASHINGTON CONFERENCE

Report for Three Weeks Ending June 7, 1902

HOME HANDBOOK

Agent.	Hours.	Orders.	Value.
H. E. Loop.....	68	38	\$181 00
Mrs. Inez Loop.....	79	49	169 50
Total.....	87		\$350 50

NORTHERN CALIFORNIA

Report for Eight Weeks Ending June 27, 1902

MARVEL

Agent.	Hours.	Orders.	Value.
John Ap. G. Williams..	59	7	\$ 10 50
Tennie Crabtree.....	53	15	22 50
M. S. Drake	109	35	52 50

HOME HANDBOOK.

W. E. Whitmore.....	145	11	33 50
Horace Munn.....	35	3	14 50

GREAT CONTROVERSY

Geo. Cary	279	71	202 00
F. E. Cary	118	20	56 25

DANIEL AND REVELATION.

S. W. Walker.....	76		191 75
Miscellaneous sales....			242 05
Total.....	798	238	\$825 55

ARIZONA CONFERENCE

During the month of May the sales of subscription books were as follows:—

"Christ's Object Lessons," 55 copies; "His Glorious Appearing," 45 copies; "Gospel Primer," 45 copies; "Marvel of Nations," 11 copies.

WESTERN OREGON CONFERENCE

Report for Week Ending June 27, 1902

GREAT CONTROVERSY

Agent.	Hours.	Orders.	Value.
C. B. Collett.....	46	5	\$14 00

HOME HANDBOOK

Esther Hoodenpyl	19	1	5 75
Chas. Lengel.....	38	12	56 00

LADIES' GUIDE

Effie M. Merrill.....	27	3	11 00
-----------------------	----	---	-------

BIBLE READINGS

B. G. Booth.....	24	8	21 25
Martin Hansen.....	27	14	26 25
Miscellaneous.....			6 00

Total.....	43		\$135 25
Sales of helpers			37 30

FROM THE FIELD

At the camp-meetings lately held in the northern conferences, some changes were made. Brother M. F. Hill, who has served the Upper Columbia Conference well and successfully as state agent, having other work to look after, was relieved of this burden, and J. W. Posey was appointed to act as state agent.

Quite a number of the Walla Walla College students will canvass during vacation, also a number who have not been students will take up the work. Brethren McCoy and Steel went to Montana to canvass during vacation, and are doing well.

We were all made sad by the death of Brother Lilford Enoch during the Portland camp-meeting. He graduated at Walla Walla College this spring, and was an exceedingly bright and noble young man. We desired him to take the position of state agent in one of our large and strong conferences, if he had lived. His death is a great loss to the cause. How uncertain is life, and how careful we should be to improve every opportunity!

The Portland meeting was well attended, and we had an excellent time together. As the position of state agent had been made vacant by Brother W. B. Scott being called to England, Brother H. H. Johnson was appointed to fill the vacancy. A very good interest was manifested in the canvassing work, and a number will engage in it during the summer.

The North Pacific Conference

being divided into two conferences, named Western Oregon and Western Washington Conferences, a new tract society office was to be established in the Western Washington Conference. Brother W. H. Coffin was appointed secretary, and it was expected that he would look after the canvassing work until a state agent could be secured. There are some good workers in this conference carrying the printed page from house to house, and they are having excellent success.

I expect to see a good work done in these conferences during the year.

The camp-meeting held at Petaluma, Cal., was quite well attended, and the meetings were good, but not much interest was manifested in the canvassing work.

Going from there to Healdsburg, we were able to get out a number of persons, who, we hope, will make successful workers.

Another feature of the Portland meeting that I desire to mention is that they voted to call those that carry the message in printed form from house to house to sell, colporters instead of canvassers. I was pleased to see this move. They are not what the world understands from the word canvasser. They go out desiring to help give the last message of mercy to the world, and the Testimonies call them "His messengers," "His laborers," and say that those who engage in this line of work "are doing the work of the Lord in ministering to souls." By using the word "colporter" it will place our work and workers in a better light before the world. They do not go out to make money, but to give the message to the world. It is hard, sacrificing work, and they should be placed in the best light possible before the people, and be upheld by our prayers and encouraging words. For "if it were not for these faithful laborers, many would never receive the light of the truth." S. C. Osborne.

THE BEST WAY

One of the best ways of growth in faith is to take God's Word and test it.—Episcopal Recorder.

A CHANCE SEED

In sending for the "Signs of the Times" and "Pacific Health Journal," each one year, an eastern firm writes as follows: "Our Mr. —, when traveling from — last January, met an old gentleman who said he would send the writers some religious reading matter, and we believe it was he who sent us the 'Signs of the Times.' We would appreciate the favor if you would aid us in learning the name of the old gentleman."

We are glad to say that we were able to give information which will assist the above firm in learning the name of the old gentleman referred to. This was only a chance seed sown months ago, but it has evidently taken root. Dear reader, are you sowing such seed?

H. H. Hall.

PERSEVERANCE AND FAITH

Perseverance is needed in every work, but especially in the canvassing work, if one expects to succeed.

After the good institute in San Francisco, I came up to Red Bluff to canvass for "Great Controversy." I started out the nineteenth of February, and worked about seven days before receiving an order for the book. But I knew the Lord had called me to this part of the state for this work, so I kept on trying, and the Lord has given me many orders. The Lord has also given good success with the helps.

Almost every time I speak of going to a certain place, some one rises up to say, "You can do nothing in that place." I have found, however, that there is nothing impossible with God. I was told that Keswick was such a hard place that I could do nothing there. It is really a hard place, a mining town. The business part is composed almost entirely of saloons, about thirty in all, and very few of the citizens are religiously inclined. But the Lord gave me two or three orders right in the saloons and several in the town. Of course there are obstacles to meet, but "the cross is not greater than His grace."

Out at "Old Diggins," another mining town near Keswick, the Lord gave me success. I took an order for something in almost every house.

About a quarter of a mile up the mountain I stopped at a house and canvassed the lady for "Great Controversy." She seemed interested, but I could not get her order, although I worked hard. Just as I was leaving, she came out on the porch, and said, "I will take the book." So I went back and took her order for a library binding. She said her son was a great reader, and she wished to place good books before him, so he would not read novels. I thanked her for the order, and went on my way rejoicing and thanking God for His goodness.

The other day I met a lady who is a canvasser. She liked the book very much, but said she could get any book she wanted at reduced rates. She had read a part of the book, and wished to finish it, so, after further conversation, she ordered it and "Best Stories."

At another house I met a German lady. As soon as she found out the book told of Luther's work, she took it from my hand, and asked me to have a seat in the parlor. She looked through and through the prospectus, and read the description of it in German. She had taken "Heralds of the Morning," in the German language, two years before, and had not yet read it; then she had a fine big book and two different catechisms; but she was so busy that she did not have time to even read these. I worked for her order for half an hour, but had to leave without it. I went on canvassing her neighbors, and took several orders near her house. About a week later, as I was passing her house, I stopped again to speak about the book, telling her how much her neighbors appreciated it. I said: "This is a book that takes. Mrs. — has just ordered one in full morocco binding. She is a German lady who lives near you, perhaps you know her." Then I read over other names, and the Lord gave me her order. There is nothing like perseverance.

I can not thank Brother Palmer

enough for the experience he related through the "Recorder" of the order he took by faith. Since reading that account of his success I have secured several orders in the same way. We are living in a faithless generation, and, unless the Lord can use us to inspire the people with faith in Him, many can not be reached.

I met one lady whose husband is dead, and her nephew is the only means of support she has. She saw the value of the book, but could not see her way clear to order it. She was afraid her crops might be a failure, and there were so many expenses. She said she never went in debt for anything. I assured her that if she was willing to trust in the Lord and work and pray and save, I would risk her getting the money to pay for the book all right. So I took her order.

My prayer is that the Lord may use some of my experiences to encourage some dear worker and inspire him with renewed faith.

George Cary.

SUNDAY IN HISTORY

This is the title of a very interesting and valuable pamphlet which surveys an important field, as the titles of its fifteen chapters indicate.

They are as follows: 1, The Rest Day; 2, Does the New Testament Teach Sunday Observance? 3, The Fathers; 4, Who Changed the Day? 5, Origin of Sunday Observance; 6, The Lord's Day; 7, Sunday in History; 8, Sunday in the Reformation; 9, The Sunday Movement in England and America; 10, True Americanism; 11, The Scotch Covenanters; 12, The National Reform Association; 13, Auxiliary Societies; 14, Sunday Legislation; 15, Enemies to Freedom of Conscience.

This excellent work contains 232 pages, and a good index, which adds much to its value. It contains many extracts secured by original research, and will therefore be a great help to students and our laborers in the field. It should have a wide circulation.

M. H. Brown.

Sometimes a good sister who has been trying to do missionary work among her neighbors remarks: "I am discouraged trying to help that family. They are so shiftless, and seem to have no will power to carry out right principles when they know better." My dear sister, are you doing the work for them? If you do all as "unto the Lord," you will not fail nor be discouraged. Remember the words, "Ye have done it unto Me," and, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." A Reader.

In renewing his subscription to the "Sentinel," M. G. Hulett, of Sacramento, Cal., says: "It is impossible for me to get along without the 'Sentinel.' I am so situated that I do not have time to solicit other subscribers, as I would like, and as the 'Sentinel' deserves." Perhaps some of our other readers do have time to do a little missionary work, and would solicit a few subscriptions for this worthy magazine. We know it would be appreciated by the "Sentinel."

SUNDAY LEGISLATION IN CONGRESS.

Several bills for more strict Sunday enforcement in the District of Columbia have recently made their appearance in Congress, and an interesting public hearing on the matter was held before the District Commissioners on May 27. This hearing is reported in the July "Sentinel of Christian Liberty." The importance of this matter should secure for that number of the "Sentinel" a wide circulation.

This issue will also be a special number, in that much of the matter contained in it will have special reference to the principles of the Declaration of Independence and the present striking national trend away from them.

Subscription price to the "Sentinel" is but one dollar per year, and large numbers should send in their orders in time to receive this number. Arrangements should also be made to dispose of thou-

sands of extra copies. A special low rate of five cents per copy will be made when ordered in lots of ten or more.

Address orders to your state tract society.

This year there will be no special midsummer number of the "Good Health." The regular July number takes its place, and the publishers have endeavored to make it strong, attractive, and effective. It is well illustrated, and particularly attractive in the presentation of the following articles: "Disinfection in the Sick-room," by Newton Evans, M. D.; "Sleep Producers," by J. H. Kellogg, M. D.; "How to Keep Cool," by D. Paulson, M. D.; "The Settlement in Hot Weather," by Emma Winner Rogers; "Germs in the Kitchen," by F. J. Otis, M. D.; "Seasonable Cookery," by Mrs. L. T. Burden; and "Swimming as an Exercise," by H. E. Farnsworth, M. D.

Price, 10 cents; in lots of 10 or more, 5 cents per copy. Order from your tract society.

LIFE OF MRS. S. M. I. HENRY

"My Mother's Life" is the life of Mrs. S. M. I. Henry, who was widely known, loved, and honored. Everyone, without exception, who has purchased this book has been made better for having read it. It has made the burdens of many an anxious mother lighter, and impelled her to have faith in God for the accomplishment of the work God has given her to do. Her history is carefully traced under the following chapter headings: Childhood, Girlhood, School Days, The Young Woman, A Wife, Motherhood, First Public Work, A Widening Field, Evangelist, Shut-in, and Reaping the Harvest. 353 pages; reduced from \$1.50 to \$1.00. Order from your state tract society.

YELLOWSTONE PARK MAP

In colored relief on large scale, heavy paper, mailed in tubes, for 10 cents. Just right for framing. Chas. S. Fee, G. P. A., N. P. Ry., St. Paul, Minn.

"NORTH COAST LIMITED"

Trains are fresh from the N. P. Ry. shops. During the winter they have been thoroughly renovated and gone over, and are now painted, powdered, and polished until they shine like mirrors. Resumed service May 4.

OUR YELLOWSTONE PARK

Flower book is the daintiest thing out. Gives an inkling of what beautiful wild flowers you will see in the park. Eleven specimens of real pressed flowers; six illustrations of park scenery. Send 50 cents for it. Chas. S. Fee, G. P. & T. A., N. P. Ry., St. Paul, Minn.

"WHERE TO HUNT AND FISH"

Northern Pacific's new game book, now ready. Illustrations of live game a particular feature. Four full pages from Seton-Thompson's drawings made specially for this book. Send address and six cents, and the book will be forwarded by Chas. S. Fee, G. P. & T. A., N. P. Ry., St. Paul, Minn.

SUMMER AT THE SEASHORE

When choosing the place for your vacation, select one the altitude of which is enough different from that at home to insure a considerable change of climate. Long Beach, Wash., which lies along the Pacific Ocean, just north of the mouth of the Columbia River, is a stretch of hard sand thirty miles long. There are plenty of good hotels on the beach, and the summer is cool and invigorating. Get away from the heat of the interior, and go down to the sea level, where your nerves can be restored, and from where you can return to your home invigorated and restored to health.

Send four (4) cents in stamps for an illustrated booklet describing the Columbia River region, to A. L. Craig, G. P. A., O. R. & N. Co., Portland, Oregon.

PACIFIC UNION RECORDER

PUBLISHED BIWEEKLY

By the

PACIFIC UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

1059 Castro St., Oakland, Cal.

Subscription Price, Fifty Cents a Year

Editorial Committee

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

Entered as Second-class Matter at Oakland, Ca

The Educational Committee of the Pacific Union Conference spent the week beginning July 2 in consultation at Healdsburg.

Prof. C. C. Lewis, president of Walla Walla College, attended the meetings of the educational committee at Healdsburg.

The church-school at Oakland, Cal., is planning to teach nine grades the coming year, thus preparing students who finish the course to take up collegiate work at Healdsburg College.

It will be of interest to some of our readers to know that a tract society has been organized in British Columbia. Brother C. W. Enoch has been selected as missionary secretary. The office is at 609 Gore Avenue, Vancouver, B. C.

The tract society office for the Western Washington Conference has been opened at 309 Second Avenue North, Seattle, Wash., with Brother W. H. Coffin as missionary secretary. A full supply of our denominational publications may be found on hand constantly.

Brother S. C. Osborne is spending some time this summer in the field with the agents, helping them get started in the work, and also visiting the churches, and encouraging others to take hold and labor in the important work of circulating our literature.

Reports of our canvassing work will be found in our missionary department. We trust these reports may appear regularly from now on. The canvassing work has been at low tide for some time in this district, but we believe a greater interest may be awakened in it if every one will begin at once to lift it out of the bog into which it has fallen.

The summer term of Healdsburg College and the summer school for church-school teachers opened July 2. While the attendance at the college is not large, yet a commendable interest is being taken in the work. The convention of teachers is quite well attended, and a profitable time is being spent in study.

Prof. M. E. Cady has published a very interesting and instructive book for the home, entitled "Bible-Nature Studies." Two hundred and sixty lessons are given, which cover the different phases of the creation mentioned in the first chapter of Genesis. Parents will find this a profitable book to study when teaching their children. Indeed, there is a great deal of information that is good for the parents as well as the children. This volume contains over 500 pages, and is neatly bound in muslin. Price, \$1.00 per copy. We believe it can be obtained from all the state tract societies.

FOR SALE OR RENT

Farm of 30 acres, near Etna, Clarke County, Wash., 5 acres in cultivation, house and barn, spring water, orchard of apples, pears, cherries, etc. Will sell on account of going into the field with a tent. Possession any time. For particulars, address John A. Peterson, Etna, Clarke County, Wash.

"WONDERLAND 1902"

Is being called for from every part of the country. Libraries, schools, reading-rooms, and homes, all want the Northern Pacific's latest. Six cents for it to Chas. S. Fee, G. P. & T. A., N. P. Ry., St. Paul, Minn.

AN ATTRACTIVE REGION

The magic of California is accentuated this summer by the attraction of low rates and the presence of two great conventions. The Mystic Shriners held their Imperial Council in San Francisco in June, and the Knights of Pythias will hold their convention in August, and will have delegates from all parts of the Union. The government of the United States loans the Knights a thousand tents, and the city will be gay with tents and plumes and banners and splendid uniforms.

The fine summer air on the coast, the attractions of San Jose and Santa Cruz, of Del Monte and Monterey and Santa Barbara, of the Shasta region, Lake Tahoe, and its magnificent scenery and wonderfully-tinted water, of Yosemite and the big trees of Mariposa, all easily accessible, will make the visit for thousands a memorable event.

NOTICE

Prof. W. W. Wheeler, of 790 Fourteenth Street, Los Angeles, has been selected to take the place of E. S. Ballenger as superintendent of the church-schools in the Southern California Conference.

CAMP-MEETINGS

Local and state meetings have been appointed as follows:—

- WESTERN WASHINGTON
Olympia September 4-14
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. July 31 to August 10
CALIFORNIA
Eureka August 7-17