

# PACIFIC UNION RECORDER

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

VOL. 2

OAKLAND, CAL., APRIL 23, 1903

No. 18

## THE CHURCH

### Live Thy Creed

Be what thou seemest, live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's step be thine.

Fill up each hour with what will last;  
Buy up the moments as they go;  
The life above when this is past  
Is the ripe fruit of life below.

Sow truth, if thou the truth wouldst reap;  
Who sows the false shall reap the vain;  
Erect and sound the conscience keep;  
From hollow words and deeds refrain.  
—Horatius Bonar.

### In the Master's Service

In times past God has used humble men in His service, and, because of their faith and devotion, these men have often accomplished more than many laborers of better education and higher pretensions. They realized their weakness and their dependence upon God, and by personal efforts, by a well-ordered life and a godly conversation, they turned men from error to truth, from the path of transgression to obedience to God. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no

flesh should glory in His presence."

Two men start out to labor in the cause of God. One has had every advantage of education; his mind is cultivated, his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself to bear greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God.

The other has good natural abilities, but a limited education; he is a constant learner in the school of Christ; the love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good that he can. As he uses the ability that he has, his mind expands.

The educated man may exalt himself over his unlearned brother, but he is like the man who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his entrusted talents, that he may return them, with the increase, to his Lord. Unless he repents, he will be condemned as a slothful servant, and will be dismissed from the presence of his Lord. But the one who is faithful in the use of his talents, returning at last both

principal and interest, will hear the words, "Well done, good and faithful servant."

The man who blesses society, and makes a success of life, is the one who, whether educated or uneducated, uses all his powers in the service of God and his fellow-men.

In all our churches there are those who might be educated to become workers for Christ. There is certainly a fault somewhere, or there would be more workers developed to unite with us in our efforts for the salvation of souls. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned?

Think of the mighty truths that God has entrusted to our keeping, and let earnest work follow your thoughts. Make mighty strokes for God. No compromise is to be made with sin, or with timidity and cowardice. The Christian laborer knows no drudgery in his heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy repays him for every self-denial.

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endowed with power from on high. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our lips may be purified, and touched

with a live coal from off the divine altar. The Word of God to us must come to the people, not in a feeble, hesitating way, but with earnestness and power. We must pray more earnestly, more fervently, that God may work in us and through us. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of the children of men.

We can never be saved in inactivity. The life of Jesus rebukes every idler. In His strength we may do the work that He did. The promises of God are rich and full and free. We may have with us the power of His salvation. It is because threads of unbelief are woven into all the web of life that our experience is so lacking in power. Shall we not begin to weave in, instead, the precious, golden threads of faith? Remember, "This is the victory that overcometh the world, even our faith." If clouds hide the sun from sight, we do not mourn as if it would never again appear. God's dear face of brightness is not always seen, but we are not to despond. It is our duty to trust Him in the darkness, knowing that His love is changeless.

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and He will be your constant Helper. Go straight forward where the voice of Duty calls; let no seeming difficulties hinder you. Take up your God-given responsibilities, and, as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you, and do it thoroughly and well, not coveting praise, but working for the Master because you belong to Him.

Ellen G. White.

Let us keep steadfastly in mind that God has the first right to all that we hold in possession, whether it be money or something else. We ourselves are owned by God.—Cumberland Presbyterian.

### Love the Truth

Why is it we come across so many persons to-day who have more pleasure in other things than in the truth of God? John 8:38 records one who asks, "What is truth?" Our Saviour answers such questions in these words: "Sanctify them through Thy truth; Thy Word is truth." We sometimes say, "A man is as good as his word," and the Scriptures bear out this thought in John 1:1, where the Word of God is called God, the agency through which God the Father speaks the truth to us. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father); full of grace and truth." John 1:14. If, as we claim, we are in Christ Jesus, it is very easy for us to see that we should be full of grace and truth, as well. When a person is full of a thing, it stands to reason he can not be full of something else at the same time. To be full of a thing implies no room for anything else. When we are full of grace and truth, our daily lives will manifest it, and we can then tell it with gladness to others. By conversing with a man, it is not hard to find out the thing that he is full of and the thoughts that are uppermost in his mind; and we can not talk long with others before we bring in the thing that is the center of our own thoughts, in other words, the thing we are full of. How often we hear the expression, "The papers are full of it," or, "He could talk of nothing else"! If we, as Christians, would determine, as did Paul, to know nothing but Christ and Him crucified, it could be said of us, "They are full of their message." If this were true, how much sooner the Lord would come and this world's history close! The difficulty is, I fear, we do not love the truth sufficiently to become filled with it.

Truth is like a football; if you kick it, the dent it receives comes out again, and leaves it as smooth as ever. The power of truth is seen even in the inanimate things of life; for instance, a carpenter uses a square to mark straight and true, and a plumb to test the truth of the walls of a house; truth is what he is after.

A minister, on his way to church, chanced to meet a friend, whom he invited to accompany him. The friend, who was an architect, declined with thanks. Surprised at the response, the minister ventured to ask the reason of his refusal. The architect answered, "The dome of your church is not true, and, should I go with you, my mind would be diverted from the truth I heard to the great untruth of the building." Many to-day have their minds diverted from the Word of God, the truth, to the works of man, the untrue.

"These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." Zech. 8:16. It is untruth which brings strife, which takes away the peace of God from our hearts, and leaves only turmoil there. God grant that we may henceforth love the truth more than we have in the past. Remember it is written: "His truth shall be thy shield and buckler."

Mrs. W. L. Black.

Nogales, Ariz. Ter.

### Helpful Thoughts

GLEANED FROM THE GENERAL CONFERENCE

"Let us learn a lesson from our experience, and that is that the strength of this denomination, and the strength of this movement, is not in men as men, but in the message in the men. And a weak man may become as David when a mighty message fills his soul."

"The hour of His judgment is come. This is the last generation, and this is the last end of the last generation. Anything that tends to delay longer, anything that tends to confuse the mind, anything that tends to wreck faith in this message, anything that will interfere with a clear-cut, definite work in a clear way, must be set aside."

"There is only one message to be given in this generation. That one message is the message that will prepare a people, body, soul, and spirit, for the coming King; a message that will gather out a people, and prepare a people completely, that they shall be ready for

the coming of the Lord, and that work prepares the way for His coming."

"We shall be brought into strait places, but we do not want to wait until then before we learn to trust and obey. Now, just now, is our day of opportunity and privilege. When the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him. We are living in a day of trial, a day of probation, a day of test. God is proving His people, to see whether He can work in their behalf."

"If we place ourselves under objectionable influences, we can not expect God to work a miracle to undo the results of our wrong course."

"We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to sacrifice our feelings and ideas, if by so doing we can help them."

"In order for the blessing of God to rest upon us, we must not only hear His Word, we must carry it out in the daily life."

"Do not use the talent of speech to talk of your troubles and difficulties or of the wrong that some one has done you. Live in the confidence and love of Christ. He is with you. He will give you strength. Remember that, when you are irritated, silence is eloquence. Keep still. The strongest rebuke that you can give to a faultfinder is to return no answer to his criticism."

"Are we content with the attainment that we have? Have we rested in inglorious ease and self-satisfaction that we knew the truth, simply because we have received certain things which in themselves are true? Have we thought that because we had certain truths that we knew the whole truth? Have we been studying our Bible? or are we content to take a portion of it? Have we been partial in the Word? Have we thought that we knew enough to carry the gospel to the world, because, perhaps, we knew more than somebody else knew?"

"When you are tempted to speak cross words, pray for grace to resist the temptation."

#### A Bad Habit

"Of course, it will rain tomorrow, just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful.

Any Christian will admit that God is strangely careful for our little pleasures, not only that He gives us life and breath and all things, but that He makes the ins and outs of every-day matters fit comfortably together so many times when we have every reason to fear a painful jar, that He seems, so to speak, to go out of His way to please us; and then we glibly assert at any minute a sort of rhetorical flourish, not even with a bitter pang showing the temptation of bitter feelings: "It will be sure to be that way, just because I want it this way. It is always so."

To think of such a habit carried on through a lifetime, in the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take things as a matter of course, what is really a matter of course, that "He careth" for us,—in little things and in great, in all things that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the apostle's arguments, but I know I can use it as a thanksgiving: "Every good gift and every perfect gift cometh down from the Father of lights." It is a verse which the weakest Christian can gloat over. Dwell on the words, "every good gift," "every perfect gift," "cometh down,"—nothing withheld. He is the giver of every good and every perfect gift.—Selected.

"You may oppress the truth, but you can not suppress it."

#### Passing through Life Unhurt

It is a wise saying of Bernard: "Nothing can work me damage except myself. The harm that I sustain I carry about with me, and I never am a real sufferer but by my own fault." There is no power in the world that can really injure us. Temptation can harm us only when we let it into our heart. We can not evade life's ills,—bodily infirmities, hard toil, adversity, trial, or care,—but we may so meet them that, instead of harming our life, they will become means of grace to us. An enemy may do us cruel wrong, but, if we keep our heart full of love, not growing angry, not cherishing resentment, the wrong has not hurt us.

We carry about with us the only possibilities of harm to ourselves. If we lift the latch to temptation, the evil will come in. If we grow bitter in suffering and adversity, or meeting trial, hurt comes to us from the experience; the hurt is in the bitterness, not in the experience. If we fail in the spirit of forgiveness, the unkindnesses of others have left ugly wounds on our spirit, but it was not the unkindnesses, but our own wrong way of enduring them that was the cause of the hurt.

The great problem of living is, therefore, to pass through all struggles, all sorrows, all life's experiences of whatsoever kind, keeping the heart meanwhile pure, sweet, loving, and at peace. Then nothing amid all the world's mighty forces of evil shall have power to hurt us.—Selected.

No man or woman of the humblest sort can really be strong, pure, and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—Samuel Rutherford.

The soul grows rich and strong by feeding in the green pastures of God's promises.—Ryle.

# THE FIELD

## CALIFORNIA

### Conference Receipts

Report for the Month of March, 1903

#### TITHES

Alameda, \$110; Berkeley, \$44.47; Chico, \$24.75; Crows Landing, \$33.89; Hanford, \$85.21; Healdsburg, \$17.60; Lockwood, \$89.03; Lodi, \$5.20; Monterey, \$27.10; Napa, \$75; Oakland, \$564.54; Reno, \$47.80; San Francisco, \$214.76; Sanitarium, \$526.29; San Jose, \$76.68; San Luis Obispo, 75 cents; Vacaville, \$75.15; Willits, \$2.00; Woodland, \$11.50; personal, \$219.70; total, \$2,251.42.

#### TRUST FUNDS

Christiania, \$18; foreign missions, \$353.71; Home of the Friendless, \$7.67; Material Fund, \$101; San Francisco Dispensary, \$1.00; Sabbath-school offerings, \$39.30; Southern Publishing Association, \$85.25; Washington church, \$46.71; English sanitarium, \$77.25; General Conference expense, \$72.20.

M. H. Brown.

### What We Are Doing

From time to time, as the "Recorder" comes to the office of the North England Conference, we note with pleasure what is being done by brethren and sisters in California, and perhaps you in turn would be glad to know what those who have recently separated from you are doing in England. First, I will say that we are all working as hard as we can, and we trust that the day of God will reveal that some faithful work has been done, that some precious grain has been gathered from among the tares.

We have a Sabbath-school of something like forty or fifty members. The usual services follow,—preaching services twice a month, and children's meetings once each month; missionary Sabbath is observed once a month also.

For several weeks Brother McCord has been giving a Sunday night lecture, a series, in fact, and there has been a good attendance of interested, intelligent people. We hope that ere the effort closes some will have decided to obey the truth. We have now some who are keeping the Sabbath, but have not been baptized and joined the church. On Sabbath February 28, Elder Corliss was present with us. At that time Elder McCord baptized ten candidates, and there are several others awaiting an opportunity for baptism. Elder Corliss preached a short sermon on this occasion, which was much appreciated by the people. This was Elder Corliss' first meeting with the Handsworth church, and he, as well as the people, was pleased to have the privilege. Ordination of the elder of the church, also the two deacons and one deaconess, was a part of the program for this particular day.

One result of the work that has been done in the church recently is an increased attendance at the prayer-meeting of from three or four to twenty and more each week. We feel that we have much to praise the Lord for in this place, and this is but a sample of the way the work is going in this conference.

In Hull, where Brother Parsons is laboring, there is a decided interest, and he and a Bible-worker are kept as busy as they can work, and are calling for more help. What shall we do? We have many calls for help, and but a few to meet the demand. We trust in the Lord to raise up more laborers, that nothing may be lost.

Though this is but a small conference, numbering about 300 persons, yet something is being done in the way of selling our books, papers, and distributing literature of different kinds. We have many faithful workers, and are hoping that each month may enroll more. When the school in London is out, we shall have a few more workers, among whom we hope to have Brother and Sister Marchus.

From the conference office many letters have been written and sent out, and the replies are encouraging. The people seem to

appreciate any interest shown in them. Sometimes we hear it said that the English people are "set" in their ways, and this is quite true, especially when they are once converted; and we have occasion to be glad that they are firm. We find these people pleasant to work with; in fact, when the love of God gets hold of people, they are lovable, for they become like God, who is love.

We ask that the readers of the "Recorder" will pray for the work here, and remember the workers daily before the throne of grace. This is a great field,—not so great in area, but vast in point of population. There is no wanting of opportunity for real missionary work here.

We have been able to secure quite a number of new subscriptions for the "Review and Herald." The young people have banded together in this Handsworth church, and are working with the papers, visiting the people in their homes, and many are the interesting experiences related in connection with their work. We trust that all will be faithful to the end, and at last hear the Saviour pronounce the glad words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

C. H. Castle,  
Secretary.

### From California to Rome

After we had fully decided to engage in the work in Italy, we left Berkeley, October 26, taking the Southern route for Chicago.

At Colorado Springs we stopped for a few days, and I talked to the church there twice on our mission to Rome; and the people were so interested in the subject that some came forward and offered themselves for Italy, whenever they were needed. A reception was tendered us by our brethren and friends there.

At Chicago we stopped for two short weeks to bid farewell to our parents and friends. During this time, I spoke eight times in different parts of that city, to large congregations.

The missionary meeting, held at Battle Creek, has already been de-

scribed elsewhere. But I might add that it made an impression upon our people at Battle Creek, as some with tears in their eyes, said that they were anxious to go to the regions beyond.

The wonders of Niagara, the bustle at New York, the emotions that arose as we left our native shore, and the strange feelings that asserted themselves, and that were so difficult to stifle on the briny deep, I shall not attempt to describe.

At Liverpool, with many regrets, we parted from Elder Corliss and family, Brother McCord and wife and Brother Parsons.

In London we felt quite at home, as we met so many friends that we had known in America. During our stay in this great metropolis, I preached several times, and had charge of the week of prayer meetings at the North London church, which is our largest church in England. During these services we enjoyed much of God's blessing. At London we left the remainder of our company excepting Brother Gautereau, and took passage for Paris.

While at Paris, besides seeing the wonders peculiar to that place, we became quite well acquainted with the school and students that are under the charge of Brother Wilkinson. I spoke a number of times to the students and our people there. During these services we received much of the blessing of heaven.

From Paris we pursued our journey to Basel, Switzerland, visiting our sanitarium located at that place. Here I addressed our people twice through two interpreters, one German, the other French.

We next started for Italy. With a prayer upon our lips for God's blessing upon His work in this needy field, we crossed the Italian border. We arrived first at Torre Pellice, where the only Adventist church in Italy is located. This city is situated in the mountains noted as the hiding place of the Waldenses, during the papal persecutions.

For three weeks I preached through an interpreter to the descendants of those persecuted

Waldenses. They came out to the meetings in large numbers, filling the room with some standing in the doorway and hall.

Another long day's journey from Torre Pellice brought us to Rome, at nearly midnight. We were met at the depot by Sister Chiellini, one of the two sisters who are here upholding the light. She took us to her home where we remained for three weeks. During this time by the aid of Brother Wilkinson, who joined us at Torre Pellice, we were enabled to secure a suitable flat. We have now become somewhat settled in our new home, and have begun a systematic study of the Italian language with Sister Chiellini as teacher. About the wonders of Rome, and the progress of the work here I shall write further at another time.

Chas. T. Everson.

79 Via Napoli, Roma, Italia.

### Georgia

Since attending the Southern Union Conference Committee meeting, I have visited Temple, Tallapoosa, Douglassville, Red Oak, Atlanta, and Alpharetta, Ga. I held public services in all of these places, except Temple. I expect to return to Douglasville and to Red Oak and baptize some members into the faith. The Lord came very near to us as we met at these different places. Sins were confessed, backsliders reclaimed, and we all felt the presence of the Lord with us in our meetings. I gave a number of lectures on caring for the sick, also I gave instruction on how to keep well. These studies were especially appreciated at Alpharetta, where I spoke every day for one week along these lines.

We have had a great deal of rainy weather here in Georgia. The fruit trees are beginning to bloom, and all nature is putting on her spring robes.

A hall effort was running for some weeks in Savannah, under the labors of Elders Drummond and Shaeffer and Mrs. Shaeffer. Only one soul has taken his stand so far. The meeting has now closed, and Elder Drummond has resigned his work in Georgia.

Our canvassers all left the state,

but others are taking the places vacated. In the "Object Lessons" work some of our members have sold more than their quota, while many have done very little.

H. F. Courter.

East End, Ga., March 19, 1903.

## WESTERN OREGON

### St. Johns

While engaged in the "Object Lessons" work, I called to see a brother living at the foot of Chehalim Mountain, near Gaston. On entering the house, he told me that he was just talking with his wife about sending for one of our ministers to present the truth to their neighbors, who were inquiring into it. I held a few meetings, and, as soon as arrangements could be made, returned to take up the work again. I have spent about six weeks in that community, preaching, visiting, distributing literature, and doing all I could to bring individuals to decide for the truth. Thus far but two have taken a firm stand, but the interest of others seems rather to be increasing than otherwise. A club of "Signs" is being taken and used among them, and I hope to be able to visit and hold services with them a number of times before camp-meeting. A Sabbath-school of nine members has been organized. Brethren, pray for these souls, that the Word sown may be watered by His grace, and bring forth fruit unto life eternal.

I am expecting to join Brother and Sister Tabor in a special effort at St. Johns for a few weeks. They will continue their work in Portland, as much as possible, while helping in the meetings here. Bible-readings have been given for some time in this vicinity by Sister Eliza Cole, and a number of her readers are on the point of decision. There has been a large ingress of newcomers to St. Johns of late, and it is hoped that some of these may be enabled to see the precious truth for this time.

The church here is beginning to see daylight in its "Christ's Object Lessons" work, and, it is hoped, will soon be able to be on the jubilee side. On account of a

very large membership, many of whom were absent, this has been an extra hard task here. Pray for us that we may be kept hid in Him who is over all, that His Word may have free course by our ministry, and souls be saved in His blessed kingdom.

Albert Carey.

April 7.

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## UTAH

### General Work

At a meeting of our conference committee, held in December, it was decided that Elder A. G. Christiansen and Brother Alfred Whitehead should begin an aggressive campaign in the southern part of the state. Owing to conditions peculiar to this field, but little has been done in the way of public efforts in the outlying districts of Utah. About ten years ago, and at intervals since that time, much of the state has been thoroughly canvassed for our books, with the result that a large majority of families in these remote districts have been supplied with from one to four of our books. These, in some instances, have been quite thoroughly studied, and also pressed into very practical service.

Some time since, an instance came to my notice where one of the Mormon missionaries had used our book "Bible Readings" for all his sermons while on his missionary tour.

As a committee, we have felt strongly convinced that the time has come when an earnest, continued effort must be made to reach the entire population as rapidly as possible with this closing message.

Four short series of meetings have been held since January 1. The results from these efforts have been small, yet something has been done, and we feel of good courage to press on in the battle. We have in the unfailing promise of God the pledge of His abiding presence.

I wish also to make one more appeal to the readers of the "Recorder" in behalf of our church enterprise in Salt Lake City. The

work has progressed slowly, under many difficulties. We have now gathered about \$1,400 in pledges and cash and \$300 in work. This is a good showing for the church here, but it is not nearly sufficient to meet our needs. We have about reached the limit of our local resources, and now with a little help from each one who reads these lines we shall be able to see this enterprise brought to a successful conclusion.

We are losing ground every week in Salt Lake for lack of a church building. Our prayer is that the Lord will lay upon many hearts the burden to assist us in this time of need. Brethren, pray for the work in this field.

W. A. Alway.

Salt Lake City, Utah,  
63 East First South Street.

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### From China

We make the following extract from a letter written by Brother J. N. Anderson, of China:—

"Mrs. Anderson and I are now at this place, on our way to Sin Iang Cheo, a city about one hundred and twenty miles from where Brother Pilquist is at present located. For some twelve years he has been employed by the British and Foreign Bible Society, but he succeeded in securing his release from that society December 31, 1902, and since the first of the year he has been working under our Board. This is a permanent arrangement, and we feel that it is a cause for rejoicing, since it gives us an experienced worker for the Mandarin-speaking population of China, which constitutes fully three-fourths of the entire population.

"We are now en route to visit Brother Pilquist and his family, to plan for the opening up of our work in Central China. From Hankow, which is six hundred miles inland on the great Yangtse, we go north by rail to Sin Iang Cheo, which is at present the terminus of a Belgian railway in process of construction from this place to Peking."

### Washington, D. C.

Sunday afternoon, March 29, I spoke to the Secular League of Washington, D. C., on the subject of "Present-day Monopolies, National, Financial, and Religious." This was the second time I had been invited to speak to this society, made up almost entirely of infidels, atheists, and freethinkers; but among them I am sure are many who have been driven, by the inconsistency of so-called Christians, by the bigotry of National Reformers and Romanists, to this position of doubt and denial of all divine revelation.

My first talk before this society was on January 3, on the subject of the "United States in Prophecy." This first invitation was the result of the public hearing in May, 1902, before the District Commissioners, on the proposed district Sunday law. At that hearing there were three classes of opposers,—Jews, infidels, and Seventh-day Adventists. Although the Chief Commissioner of the district is an avowed champion of Sunday legislation, the other two commissioners were against the proposed law, and the strong opposition killed it. It will, however, without doubt, be revived soon.

The International Reform Association is represented at the capital by Rev. W. F. Crafts, now a resident of Washington, D. C., who is working more quietly than formerly, but, nevertheless, energetically, to get the National Congress committed to Sunday laws and all manner of religious legislation. By some means, Senator Wellington was persuaded to introduce into the United States Senate a document entitled "Patriotic Studies," which contains old-fashioned "National Reform" in a new dress, but "National Reform" none the less, and of a most pronounced and dangerous kind. In it is found Dr. Haegler's chart, which boldly designates Monday as the first day of the week, Saturday as the sixth, and Sunday as the seventh and Sabbath. In this document Mr. Crafts argues the absolute physiological necessity for a compulsory Sunday law, to save the people and the nation. The Crafts' adage, "the liberty of

rest for each demands a law of rest for all," is boldly advocated.

My "Sabbath for Man," "Civil Sabbath," and other Sunday literature are widely advertised.

This document goes so far as to advocate the Russian system, that children of parents who do not train them according to the ruling of this National Reform hierarchy should be taken from their parents and properly trained by the state. This precious document was ordered to be printed at public expense December 20, 1902.

There are men of education and deep students of history in the Secular League who see the danger and yet do not know exactly how to meet it. On January 3, when I spoke on the "United States in Prophecy" there was a deep interest. General Birney, a leading member, spoke most highly of our people; said that Seventh-day Adventists had done more than any others to open the eyes of the people to the dangers of religious legislation; that he had received more benefit from reading the "Sentinel" than from any other publication he had ever read. They see the danger, but hope it may be avoided in some way.

I spoke for forty-five minutes, there was public discussion for an hour, and then I had fifteen minutes in which to answer questions. While some spoke strongly against the Bible, yet they listened with kindest attention to all I had to say from the Bible and all I read to them. Some said they once had faith and had given it up with regret. I knew that in the heart of every one of them God had placed a yearning for something better than this life, a longing for the love of God now, and an earnest desire for eternal life hereafter; and, as I considered these men, many of them noble men, truly, yet without light, without hope, without God, without chart or compass, "driven by the wind and tossed," drifting swiftly toward eternity, toward the darkness of eternal death,—I was drawn out to make a strong appeal to them. The Spirit of the living God spoke to them, and I knew that impressions were made that would never be forgotten, and will, I trust, bear eternal fruit.

I spoke so strongly from the Bible that I did not know whether they would ever wish to hear me again. I was very much pleased to receive an invitation to speak a second time to them. There was, if possible, a more decided victory than on the first occasion. While there was some sharp criticism and opposition, yet at the last the tender Spirit of the Lord took strong hold, and all were most cordial, and there were urgent invitations to speak to them often. These men will for a time help to stem the swelling tide of religious oppression at the capital. We are, in this matter at least, brothers, and I truly believe among them are those who will see the light of the glory of the truth and stand among the 144,000.

One man in this city, who had once kept the Sabbath while in the army, and had been a member of the church in Denver, Colo., had become discouraged, drifted into utter infidelity, burned up "Great Controversy" and all our books in 1896, has now heard the call of God again, has given up infidelity entirely, and is preparing to keep the Sabbath, accepting the whole truth and loving the truth as never before. This is wholly and directly the work of the Lord. Never have we seen so directly as here, in many ways, the direct working of the Spirit of the living God.

I have begun meetings at the home of the soldiers of the regular army, which is located in Washington, and is probably the finest soldiers' home in the world. About 1,000 veterans of three wars and many years' service are there. At the first meeting there was an excellent and intelligent interest as I spoke on our own country in prophecy and the dangers that confront the nation. What may develop from this I can not say.

Since January 20, with the exception of Sunday, when there is no mail delivered in Washington, we have received money for the memorial church every day, without fail, up to the present date, April 1. This is generally in small sums, but enough has been sent to pay \$6,200 in all on the church, which cost \$12,900, leaving a balance of \$6,700 yet to be paid;

but, as I have \$1,300 in hand toward another payment, which will be made in a few days, the debt actually stands at \$5,400, with interest at five and one-half per cent, or 81 cents per day. When we consider that since Nov. 1, 1902, in five months, over \$7,500 has been paid, we thank God and take courage, hoping that in a few weeks the building of this "memorial for God" will be completely finished. We have received the mites of many widows, and deeply appreciate these gifts, and especially the prayers that have followed them. Verily none who have given shall lose their reward. Yet are there not several of our people who will come forward with a gift of \$1,000, as one sister in St. Louis has done, or, at least, \$500, so that the work may be quickly finished? May the Lord's call be heard and answered quickly. In the appeal by Mrs. E. G. White, which all have seen, are these words: "If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your cooperation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel."

Below are given the names of a few who have sent donations directly to me, and not before reported in the "Recorder:"—

Previously reported, \$2,189.46; D. E. Scoles, \$30; Mrs. Almira Hicks, \$10.00; Thos. T. Heald \$5.00; Mrs. R. H. Morton, \$1.00; T. R. Angove, \$2.00; friend in Helena, Mont., \$10; a friend, 50 cents; a friend, \$2.50; Sullivan Narlham, \$20; total, \$2,261.46.

J. S. Washburn.

1728 Fourteenth Street, N. W.,  
Washington, D. C.

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"Welcome the cross of Christ, and bear it triumphantly; but see that it be indeed Christ's cross, and not thy own."



## SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE  
YOUNG PEOPLE'S WORK

### Blessed Hope

Blessed hope! to see my Saviour  
Coming through the gleaming sky;  
Coming with the clouds of heaven,  
From the Father's throne on high;  
Coming to receive His people,—  
Trusting ones who wait in fear;—  
Coming to restore in beauty  
All that sin has darkened here.

How can I repress the gladness,  
Swelling in a heart so full,  
As I contemplate that vision,  
When the mists away shall roll,  
And each sorrow find its soothing,  
Every ache its final rest.  
And for tears shall come the sunshine  
Of His smile upon the blest.

Blessed hope! Repeat it often!  
Blessed hope! it cheers us on,  
And when all around is darkness,  
It is still our glorious sun,  
Shining from our mighty Leader,  
Lifting high His kingly hand,  
As He bids His children follow  
To the blessed promised land.

Blessed hope! Forget it never!  
They shall reap who sow in tears,  
At the coming of the Saviour,  
At the harvest of the years.  
O, our loved Friend, keep us ever,  
Till Thy coming back again,  
Then, with Thee, may we forever,  
In Thy blessed kingdom reign.

Albert Carey.

St. Johns, Ore.

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### Important Recommendations

At the recent General Conference some new plans were adopted which will influence the Sabbath-school work both in the state and local departments. In order that our readers may have this instruction at once, we give the recommendations as they were adopted by the conference.

They are as follows:—

#### FINANCE

*We recommend,—*

1. That the needs of the mission fields be kept before our Sabbath-schools, as an incentive to liberal contributions.

2. That our Sabbath-schools set apart the contributions of one or

more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions. It is understood that this does not affect the established plan of giving to the Orphans' Home two yearly donations.

3. That Sabbath-school contributions be not used for local church or church-school expenses.

4. That the office expenses of the state conference Sabbath-school departments, exclusive of salaries, when not entirely met by conference funds, be paid for from the Sabbath-school donations, such sums to be not more than a tithe of the donations.

#### LESSONS

5. That a series of Sabbath-school lessons be prepared for the senior and junior divisions, which will present the distinctive points of our faith in a simple, direct, and concise manner.

*Whereas*, The South is expressly a field peculiar to itself; and,

*Whereas*, The Spirit of prophecy has stated that it should have a literature prepared especially to meet its peculiar needs; therefore,  
*We recommend,—*

6. That our laborers in the South be permitted to adapt our future Sabbath-school lessons to the needs of their field, by simplifying the same, and by adding such helps and explanatory notes as in their judgment may seem advisable.

#### ORGAN

7. That the Sabbath-school department in the "Advocate of Christian Education" be discontinued, and that the "Sabbath School Worker" be reestablished as the organ of the Sabbath-school work and connected with the Sabbath-school Department of the General Conference.

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"Deep streams move with silent majesty, shallow brooks babble over every tiny stone."

### Keep Out of Sight

It is a summer evening, and I stand in the topmost gallery of Royal Albert Hall, the finest concert hall in England, and look down upon the many thousands that fill every seat in the vast auditorium. What rare attraction has so filled the great hall that latecomers find only standing-room? I will tell you.

Adalina Patti, the most noted living singer, and in many respects the most wonderful singer of modern times, is singing here to-night. She has sung before all the royal families of Europe, and, after nearly half a century of public singing, still draws as no other singer in the world. What can be the secret of her marvelous success in her chosen life-work? It is a simple, yet wonderful, secret.

The singers are so far from me that I can not, without a glass, distinguish the features of Madame Patti from the other singers in her concert company. Now she sings difficult Italian music, and her voice is wonderfully flexible and birdlike, clear and marvelously penetrating. But this is not the secret. I have heard other voices greater and equally good in many respects—but wait a minute.

I hear the opening bars of "Home, Sweet Home;" the piano is faint, it is so far away, but a death-like silence has fallen upon the vast throng. I fear I shall not hear the singer; I strain my ears, intently listening. Ah, yes, I can hear, so slow and soft, like a spirit voice—

"Mid pleasures and palaces, tho' we  
may roam,  
Be it ever so humble—"

The hall fades from sight, the brilliant lights have vanished. I see no more the great, fashionable crowd. I have forgotten that I am listening to the greatest singer in the world. Only a dream whisper, silver clear, yet faint and sweet and far away—"Home, home, sweet home." I am borne swiftly across the wide sea. The years have vanished. I see my old home again—the old brown farmhouse in Iowa. The old orchard is here. I am swinging careless and free with my dear little brother under the old oak tree. I hear



the sweet voices of my sisters; I see my father, so true and good; and, oh! I see my dear mother's face, full of tenderest, sweetest love. She is singing, and her voice comes to me as an angel's voice. Scarce had I dared hope to see my home again. Yet now truly I see it, all so clear and bright,—the blessed innocence of childhood, the sweet, free country air; ah, I hear the sweet music of gentle breezes whispering through the trees and o'er the waving grain—the dreamy hum of nature. Ah, too sweet to last! Almost with a shock I awake. I hear the last echoes of the piano notes; the singer is retiring, and the crowd is beginning to applaud.

The vision was mine, yet not mine alone. There are tears in the eyes of many whose faces were weary and hardened. They, too, have seen the old home, and lived over again the dear, dead days of childhood, and to many has come a longing for the heavenly Father's home.

Truly, Madame Patti is a great singer. I have the secret of her magic power. What is it?—She went out of sight and hearing behind her great art, her subject—not the singer, but the song; not Madame Patti, but "Home, sweet home." This is true art, this is inspiration. Keep self out of sight. Let your glorious work, your calling, however humble, appear. Be unconscious of self and of selfish desire to be seen, to be applauded, to grasp, to seize for self, and you will succeed. Die to self. Let God be seen in you. Live to love, for the good you may do, the blessing you may be, and you shall have a home, a sweet and everlasting home, in the Father's house of many mansions.

J. S. Washburn.

"Attachment to Christ is the only secret of detachment from the world."

He who hath lost God hath nothing more to lose; he hath lost all. But he that hath gained God hath nothing more to gain; he hath got all.—Swinnock.

**Fourteen Mistakes**

1. To set up our own standard of right and wrong and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. To look for perfection in our own actions.
7. To worry ourselves and others with what can not be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make allowance for the infirmities of others.
11. To consider everything impossible that we can not perform.
12. To believe only what our own finite minds can grasp.
13. To expect to be able to understand everything.
14. To live for time alone, when any moment may launch us into eternity.—Selected.

**Choice Chapters**

- The story of Joseph; Gen. 31-50.
- The ten commandments; Ex. 20, Ps. 19, 23, 37, 51, 103, 116, 139, 145.
- The cross; Isa. 53.
- The sermon on the mount; Matt. 5-7.
- The judgment; Matt. 25.
- The birth of Christ; Luke 1, 2.
- The prodigal son; Luke 15.
- The rich man and Lazarus; Luke 16.
- The new birth; John 3.
- The water of life; John 4.
- The bread of life; John 6.
- The good shepherd; John 10.
- Resurrection of Lazarus; John 11.
- The great revival; Acts 2.
- The Gospel in a chariot; Acts 8.
- The jailor and Lydia; Acts 16.
- God's love to us; Romans 5.
- The greatest thing in the world; 1 Cor. 13.

**Sweet Voices**

There is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp voice, almost like the snap of a whip. If any one of them gets vexed, you hear a voice which sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the listener. Some people have a sharp home voice for use, and keep their best voice for those whom they meet elsewhere. We would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—Selected.

**A Typical Case**

Experience has taught me that most of the men that talk against the Bible are men that never read it. There is no book in the world misjudged like the Bible. A modern book comes out, and people say:—

"Have you read such a book?"  
And you say, "Yes, I have just read it."

"Well, what is your opinion about it?"

"Well, I wouldn't like to give my opinion without reading it more carefully."

And yet men are free to give their opinion about God's Book

without reading it. A friend of mine was in Montreal some time ago, and he talked with a man upon the subject of Christ and Christianity.

"Well," he said, "the fact is we have got to have a new Bible. That old Book," he said, "was good enough for the Dark Ages, but we have outgrown it. It is of no use to this enlightened age."

My friend said: "Before we give up the old Book, let us see how much we know about it. Can you tell me which is the first book in the Bible, Genesis or Revelation?"

Well, he said he could not just tell that. He did not quite know, but he knew they had got to have another Bible.

That man is typical of all the men that I have ever heard howling and writing against the Bible. I never met one in my life,—yes, I will make one exception; I did meet one man that claimed he had read it through; but I doubted him, because, when I pressed him to quote something out of it, all he could remember was, "Jesus wept."—Moody's Anecdotes.

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"Charge not thyself with the weight of a year,  
Child of the Master, faithful and dear.  
Choose not the cross for the coming week,  
For that is more than He bids thee seek."

Either get the nature of Christ within you, or take not the honors of Christians upon you.—Secker.

It does not require great learning to be a Christian and be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—Barnes.

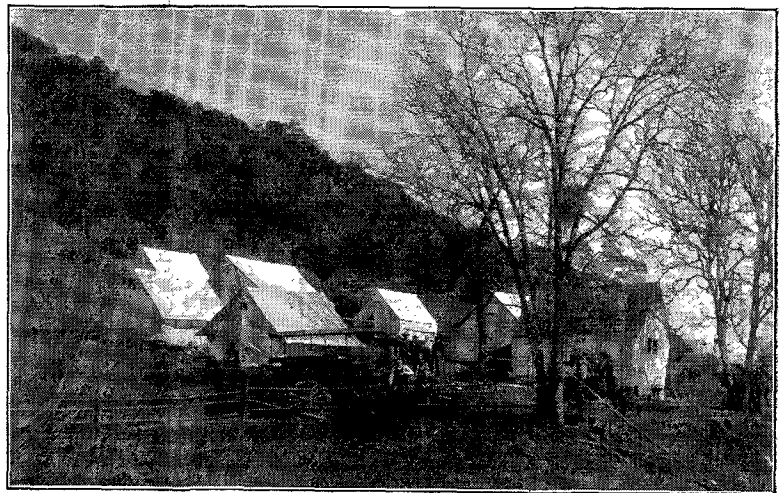
A soldier once said that, according to his idea, repentance was, "Halt! About face! Forward! March!" Repentance is not lopping off particular sins. If I have a vessel full of holes, and stop only part of them, the vessel will sink just as surely as if I did not stop any. We must break off from all sin and turn unto God.—D. L. Moody.



### Timberland Industrial School

This institution is an auxiliary of Healdsburg College, located in the hills four miles northwest of the city of Healdsburg, on a quarter section of timber land. Here is a splendid opportunity for young men with limited means, but possessed with consecrated, courageous hearts, to obtain a Christian education in exchange for honest labor. Opportunity is offered for such to pay the entire expense of room, board, and tuition for six hours' work per day.

been very uncertain. There are two reasons for this: First, many difficulties attend the getting of the wood from the rugged hills; and, second, there seems to be a widespread antipathy against the honest calling, wood-chopping. By purchasing 160 acres of land, and the timber on it, for \$1,000, the Timberland Industrial School makes certain the wood supply for the college, and it is believed that it will be a strong factor in elevating the wood-chopping industry to its proper place among other industries. The willing, hearty co-operation of thirty students and teachers during the past year has already assured the success of the Timberland School.



### THE OPENING

The Timberland Industrial School opened January 12, with an enrolment of seven pupils, but new students have come in from time to time, so that the enrolment number has reached twenty. On the opening day, several visitors were present, and appropriate remarks were made regarding industrial education by Elder A. T. Jones and Prof. M. E. Cady. Then followed brief testimonies of faith and courage from several of the visitors and students. All seemed to feel that the establishment of this school in the woods is an advance step in the work of industrial education.

### CHARACTER OF SCHOOL

For two or three years past the wood supply for the college has

### DAILY PROGRAM

5:45 A. M., rising-bell; 6:10 A. M., worship and Bible study; 7:00 A. M., breakfast; 7:45-10:00 A. M., recitations; 10:00-10:30, A. M., preparing tools; 10:30 A. M. to 1:00 P. M., cutting wood; 1:00-2:00 P. M., dinner hour; 2:00-5:30 P. M., wood-cutting; 6:00 P. M., lunch; 6:45 P. M., evening worship; 7:00-9:15 P. M., study; 9:15 P. M., retiring-bell; 9:30 P. M., lights out.

### SPECIAL OPPORTUNITY FOR APRIL, MAY, AND JUNE

During these three months a special opportunity will be given to those with limited means to connect with the Timberland Industrial School. If there are those who would prefer to spend these

three months, or the entire summer, until October 1, in cutting wood, without pursuing their studies, they may do so on the following conditions: (1) That they will cut four-foot wood for \$1.50 per cord; (2) that they will pay \$3.00 per week for board and tent lodging; (3) that each person furnish his own tools; (4) that no money for wood-cutting be paid to the individual, except as it is needed for incidental expenses, such as working-clothes, shoes, and laundry; (5) that all money, except for incidental expenses, be placed to the student's credit for school expenses only—board, room, and tuition.

house, sign, and carriage-painting, carriage-making, carpentering, printing, tent-making, broom-making, upholstering, baking, dressmaking, practical nursing, domestic science, canning, art department.

Opportunities are offered to men and women to connect with the college industrial departments and pay all or part of their expenses by labor. The college is in urgent need of a floriculturist, agriculturist, and a shoemaker.

AIM OF THE COLLEGE

Healdsburg College is steadily aiming to reach the place where it can give to all its students a thor-

The Summer School

Past experience has shown that the plan of holding a summer school for our church-school teachers is a good one. Much benefit has come to the schools of this conference as a result of the summer school held last year. Opportunity is offered at the summer school for teachers to improve especially along those lines most needed by them. Two months spent in good, solid study, must be productive of much good, not only to the teacher himself, but also to the school that may be under his care the following term.

It is expected that the teachers' summer school for California will be held at Healdsburg, beginning about the first of July and continuing through July and August. Instruction will be given in all branches required for any grade of certificate. Special attention will be given to the Bible and school management.

The prospects are good for quite a large attendance. It is hoped that all our California church-school teachers will avail themselves of this opportunity to better fit themselves for their most important work. Those who hold primary grade certificates may take additional studies for the grammar grade; also any who may desire to secure an industrial grade certificate may take studies for that grade.

The California Conference will extend pecuniary assistance to our teachers, that they may attend this school.

Let all those who can possibly attend write the undersigned soon.

J. S. Osborne,

Supt. Church-schools.

Healdsburg, Cal., April 17, 1903.



WHAT HAS BEEN DONE

This year the students have cut from one to three cords of four-foot wood per day (ten hours), all depending upon strength and experience. Some have cut two cords in six hours, which is the time spent while pursuing their studies.

WRITE AT ONCE

Those desiring to connect with the Timberland School should write at once. None admitted except by previous arrangement.

OTHER INDUSTRIES AT HEALDSBURG COLLEGE

Besides the wood-cutting done in the Timberland School, there are several other industries connected with Healdsburg College, viz.:-

Agriculture and horticulture,

oughly spiritual, physical, intellectual, and industrial training. Its board of directors and faculty believe that this, and nothing short of this, is Christian education, and that Christian education is the only education that will qualify young men and women to carry the great responsibilities connected with the closing work of the third angel's message. The prayers, sympathies, visits, and counsel of friends and patrons are earnestly longed for; and substantial help in the way of money or property, to assist in strengthening present industries and starting others, will be greatly appreciated.

M. E. Cady.

Nothing but thy unwillingness can keep thee from Christ.—Baxter.

What we like determines what we are, and is a sign of what we are, and to teach taste is inevitably to form character.

Taste is not only a part and an index of morality, it is the only morality. The first and last and closest trial question to any living creature is, "What do you like?" Tell me what you like, and I'll tell you what you are.—Ruskin.

## ✻ MEDICAL ✻ MISSIONARY

### Annual Meeting of the Pacific Union Medical Missionary and Benevolent Association

The first annual meeting of the Pacific Union Medical Missionary and Benevolent Association was held at San Francisco, Cal., on Wednesday, April 8, 1903.

Representatives were present from a large number of institutions from Upper Columbia on the north to San Diego, Cal., on the south, and from Utah on the east to Honolulu on the west.

In the absence of the president, Elder W. T. Knox, Dr. Thomas J. Evans was chosen to preside at the meeting.

After prayer by Elder S. W. Nellis, a summary of the minutes of the organization meeting, held at St. Helena Sanitarium, in June, 1902, was presented, followed by a repetition of the statement of principles there adopted as the basis of the organization and work of the Pacific Union Medical Missionary and Benevolent Association and of its constituency and proposed membership.

A brief synopsis of the proceedings at special meetings of the members of this association, held at Oakland, Cal., at the time of the meeting of the General Conference, on April 5, 6, and 7, 1903, was presented.

Elder W. T. Knox, the president of the Association, in his address, stated that the object of this association is to unite in one general organization, for the more complete and thorough occupation of the field, the various sanitariums, treatment-rooms, food factories, stores, and restaurants in one association, and to include as its territory California, Oregon, Washington, Nevada, Idaho, Montana, Utah, Arizona, British Columbia, Alaska, and the Hawaiian Islands.

Thus far its operations have been confined to assisting, by its individual members, in the incorporation of the Sanitarium Food Company, the Los Angeles Medical Missionary and Benevolent

Association, the opening of treatment-rooms at San Diego, Cal., Phoenix, Ariz., Vancouver, B. C., and elsewhere, and counseling and advising with regard to favorable openings for labor and the supplying of help. In accomplishing these purposes it has incurred obligations to the amount of \$2,084.80, all of which, with the exception of \$191.45, appears as a resource of the association, owing to it by the various institutions and enterprises benefited. The only expense that has thus far been incurred by the association has been in connection with its incorporation—\$28.20—which includes the cost of printing 500 copies of the articles of incorporation and by-laws, and the personal services of those who were invited from the East to counsel and advise in the forming of the organization, making an aggregate of \$191.45, which appears as the present insolvency.

The only provision for the meeting of expenses is by way of donations and the tithe from the income of state organizations. Thus far nothing has been received from either source, and it would seem desirable that some action should be taken at this meeting which will not only bring into this association the various institutions above mentioned, but also provide a revenue on the basis proposed, by which the work of the Pacific Union Medical Missionary and Benevolent Association can be carried on effectually.

The following institutions, being represented in the meeting, and applications for membership having been presented, were, by vote, formally admitted as affiliating institutions, viz.:—

Upper Columbia Medical Missionary and Benevolent Association; Western Washington Medical Missionary and Benevolent Association; Portland Sanitarium and Benevolent Association; Los Angeles Medical Missionary and Benevolent Association; California Medical Missionary and Benevolent Association; Portland Sanitarium Food Company, Portland, Ore.; British Columbia Medical Missionary and Benevolent Association.

There being no complete list of the various sanitariums, treatment-

rooms, food factories, stores, and restaurants located within the territory of this association that may be desirous of affiliating with us, Brethren W. R. Simmons, T. J. Evans, A. N. Loper, Silas Yarnell, and W. T. Knox were selected as a committee for the purpose of receiving applications for membership, and to report on the principles that should be recognized in order to entitle applicants to be received as members.

In reply to questions, the president stated that the Sanitarium Food Company, of Sanitarium, Cal.; the San Diego Treatment-rooms, San Diego, Cal.; and the Phoenix (Ariz.) Sanitarium, as well as the Mount View Sanitarium, San Francisco Branch St. Helena Sanitarium, the Eureka Branch St. Helena Sanitarium, the Sacramento Branch St. Helena Sanitarium, the Seattle (Wash.) Treatment-rooms, the College Place (Wash.) Treatment-rooms, the North Yakima (Wash.) Treatment-rooms, were already, in a measure affiliating institutions, and that it was the design to include every medical missionary institution in the territory desirous of thus uniting.

Elder W. B. White presented the situation of the medical missionary work in Montana, stating that every conference on the Pacific Coast, with the one exception of Montana, had some line of medical missionary work established, and made an earnest appeal for consideration of that field; that the Montana Conference had about 500 members; that money was plentiful; that patients were being sent by them to College View, to Portland, and to Spokane, a distance of several hundred miles; that Helena, Great Falls, and other growing cities within a short distance from them would form an excellent center for sanitarium work.

Elder J. H. Behrens spoke at some length upon the needs of the cause at Honolulu and the cordial reception that would be given to the reestablishment of our work on those islands; that they were laboring among a race of people that were dying physically and spiritually for the need of the third angel's message along the lines of

medical missionary work; that favorable openings existed among the Chinese, the Japanese, the Portuguese, as well as among the so-called better classes; that there are only about thirty-seven Sabbath-keepers in the islands, but that they were loyal to the work, and would gladly help, if some one could be found to enter the open doors and occupy that needy field.

The chairman stated that he had for some time been thinking that there should be some uniform method of advertising our Pacific Coast medical missionary institutions, and suggested that a complete directory of all Pacific Coast institutions be supplied to all the institutions, and that other plans should be devised to extensively advertise our united work.

Dr. Loper followed, stating that he considered the lack of proper advertising one of the greatest points before us at the present time, and expressing a desire that definite steps might be taken towards increasing our patronage among the large number of people coming from the East by acquainting them with our institutions and facilities.

The president asked what should be the attitude of this association in the matter of financial assistance to new enterprises, and if we were to go any further than acting as an advisory body. After general discussion it was moved and seconded and carried that this association does not hold itself responsible for financial moves for local enterprises.

The following persons were chosen as directors of the Pacific Union Medical Missionary and Benevolent Association for the ensuing year: W. T. Knox, W. R. Simmons, Silas Yarnell, T. J. Evans, A. N. Loper, A. Boeker, A. Q. Shryock.

The matter of the financial support of the association was then considered at some length, and it was suggested that a fund should be provided from which to pay the expenses of the association, of its field secretaries, and of those that would be required to travel from place to place in order to push the work and to assist in starting enterprises in new fields.

General discussion, at considerable length, followed, participated in by Drs. Kellogg, Whitelock, Yarnell, Loper, by Elders Burg and Nellis, and others. It was finally moved, seconded, and carried that all state institutions follow the plan of tithing their net earnings for the support of the Pacific Union Medical Missionary and Benevolent Association until the expenses of the association are otherwise provided for.

Article 3 of the by-laws, requiring that the secretary shall be a member of the board of directors, was amended so as to permit of the selection of a secretary who may or may not be a member of the board of directors.

The matter of asking medical missionary workers to devote all or a portion of their second tithe to medical missionary work was presented, and discussed by Dr. Kellogg, Dr. Buchanan, Dr. Simmons, Brother Alway, Brother Thorp, Brother Way, and others, and, as amended, it was moved, seconded and carried (in harmony with the plan in operation, of paying a second tithe), that we ask our medical missionary workers, doctors, and nurses everywhere to pay all or a portion of their second tithe for the support of the medical missionary work, this tithe to be paid to the treasurer of the association in charge of the territory in which the doctor or nurse is working.

Also moved, seconded, and carried that we ask all of our medical missionary institutions and enterprises to make annual, itemized reports to the secretary of this association.

The board of directors organized by electing Dr. W. R. Simmons president, E. E. Parlin secretary and treasurer, J. J. Ireland auditor.

E. E. Parlin,  
Secretary.

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Truth is tough. It will not break like a bubble, at a touch: nay, you may kick it about all day, like a football, and it will be round and full in the evening.—Oliver Wendell Holmes.

## One Week's Bill of Fare

### LESSON II.

#### SUNDAY DINNER

Vegetable Oyster Soup with Nut Sticks	
Baked Beans	Mashed Potatoes
	Nut Salmon with Lemon
	Bread, Rolls
Dates	Milk Canned Pears
Barley Fruit Pudding—Orange Sauce	

Those wishing a vegetable meal, including soup or potato, or both, should avoid the fruit. See lesson 1.

Beans and nut salmon are both nitrogenous, or muscle-building, and a moderate portion of either will balance the starchy potatoes.

Wheat contains these elements in just the right proportion (one part of nitrogen to about six parts of starch); so bread, rolls, etc., made from nearly or quite the entire kernel are considered perfect foods.

Soups containing starch, and therefore requiring the action of saliva, should always be eaten, not drunk. This is accomplished by eating sticks, crackers, or zwieback with the soup.

The free use of soups and soft foods is, however, to be discouraged. "I am advising the people wherever I go to give up liquid food as much as possible. It will not give healthful vigor or tone to the system."—Healthful Living, page 90.

Rolls made three-fourths of an inch in diameter, and baked nearly or quite to the center, are, for those who can masticate them, far superior to soft, light bread. They contain no yeast germs, have the starch partly dextrinized, and by their dryness call forth much more saliva.

### RECIPES

#### VEGETABLE OYSTER SOUP

Scrape and drop into cold water one bunch of vegetable oysters; slice, and cook in one and one-half pint of boiling water. Heat one and one-half quart of milk, and add to it one and one-half can of sugar corn and a small onion, if liked. Simmer for twenty minutes, then strain into the soup

kettle (reserving the corn for other purposes), and add water from the cooked oysters. Pass oysters through a fine colander, add to them the yolk of one egg, two tablespoonfuls gluten (25 per cent) or light browned flour, two tablespoonfuls white flour, and one-half teaspoonful salt, and mix thoroughly. Bring to a boil, and drop in pieces of the oyster mixture the size of an egg. Simmer a few minutes, until the oysters are cooked and rise to the top.

A more simple soup is made by adding milk to the cooked oysters and salting to taste.

**GRAHAM ROLLS**

Take two cups white flour, two cups graham, one-fourth cup cooking-oil (Wesson or ko-nut), one teaspoonful salt, and about one cup water, to make a very stiff dough, knead well, and form into three-fourths-inch rolls, and sticks the size of a lead-pencil, and bake. Other recipes later.

F. O. Raymond.

**Dying without God**

A youth at one of the large iron works in Sheffield was some time ago accidentally thrown on a red-hot armor plate.

When he was rolled off by his fellow-workmen, it was doubtful if he could live, as nearly all one side of him was burned to the bone. His workmates cried out, "Send for the doctor;" but the poor, suffering youth cried:—

"Never mind sending for a doctor; is there any one here who can tell me how to get saved? My soul has been neglected, and I'm dying without God. Who can help me?"

Although there were three hundred men around him, there was no one who could tell him the way to salvation. After twenty minutes of untold agony, he died as he had lived. The man who saw this accident and heard the cries of the dying youth was a wretched backslider, and, when I asked him how he felt about the matter, he said:—

"I have heard the cries ever since, and wished I could have

stooped down and pointed him to Jesus, but my life closed my lips."

Does your life tell sinners you are saved, or does it close your lips, when those around hear you talk and witness your actions?—  
Selected.

**MISSIONARY WORK**

**The Book Work**

**WESTERN WASHINGTON**

Report for Two Weeks, Ending Mar. 29, 1903

**GREAT CONTROVERSY**

Name	Orders	Value
G. B. Collett, Montesano.....	14	\$36 75
W. M. Furber, Sunnydale.....	9	31 75
F. W. Ham, King Co. ....	11	34 25
W. P. Wright, King Co.....	8	33 75
Elsie Goodell, Auburn.....	12	38 50
A. H. Booth, Enumclaw. ....	26	96 75

**HOME HAND-BOOK**

Chas. Lengel, Clark Co .....	4	20 00
Total.....	84	\$291 75
Miscellaneous sales.....		77 20
		\$368 95

**WESTERN OREGON**

**GREAT CONTROVERSY**

	Orders	Value
E. Rogers, Salem.....	10	\$27 55

**CALIFORNIA**

**MARVEL OF NATIONS**

A. J. Bonham, Mendocino Co. 6	9	00
C. B. Secord, San Francisco...79	118	50
J. M. Lewis, Bishop.....44	69	35

**STEPS TO CHRIST**

C. B. Secord, San Francisco...18	14	00
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**GREAT CONTROVERSY**

Ella M. White, Sacramento....	8	25 25
Total.....	155	\$236 40
Miscellaneous sales.....		18 35

Be glad! Make life a jubilate, not  
A dirge. In storm, as in sunshine, sing!  
The clouds hide, in their somber folds,  
the smile  
Of God. Trust, sing, and wait! The  
mists will turn  
To gold; the angry winds be still, and  
peace  
Brood like a gentle spirit o'er thy life.  
—Selected.

"This glorious hour  
Is pregnant with undreamed of power.  
'Tis yours to use,  
'Tis yours to lose."

**Seattle and Portland Institutes**

The institute held in Seattle was attended by ten earnest, consecrated persons. Each day's work was begun by a prayer and social meeting, which lasted thirty minutes, and was followed by an hour of Bible study; then came an hour of hard, silent study in the book "Great Controversy," and then an hour was spent in reciting the lesson studied. This took us to twelve o'clock. The class was then dismissed until two o'clock P. M. From two to three was spent in silent study of the prospectus and printed canvass. The next hour was occupied in drilling with their prospectuses, and general instruction. Elder Nellis conducted the Bible study for the first week, then Elder Wollaker took it up.

The studies in "Great Controversy" were a source of encouragement and strength, and inspired the class with a desire to get out at once and do all they could to give this last warning to the world. All studied diligently, and advanced rapidly, and were in good shape to enter the field. They are now doing good work in placing the truth in the homes of the people.

The conference furnished board and lodging to those who attended the class, thus showing their deep interest in this line of work.

The institute appointed for Portland, Ore., was held in the Montavilla church, a suburb of Portland, and was attended by twelve persons. The same program was carried out here as in Seattle, except in the first half hour in the morning, as those who attended were so widely scattered they could not get together so early. Elder Burg conducted the Bible study, and it was much appreciated. A deep interest was manifested, and all seemed to realize more than ever the importance of the work which the Lord has given us to do, and were ready to consecrate themselves anew to the Lord and His service. Some were ready to go to work at once, while others will be detained at home for a while. At the request of Elder Burg, the brethren and sisters of the Montavilla church kindly opened their homes to those who



attended the institute, and freely entertained them. It was commendable to see the kind hospitality manifested by these brethren and sisters.

Studying the message and endeavoring to teach others in the different institutes have been a source of strength and encouragement to me. My own soul has been watered, and I have enjoyed much of the blessing of God. Surely, we are in the time when our literature should be scattered like autumn leaves, and the work go with power all over the earth.

May the blessing of God rest upon all who have entered the work this year, and help them to become faithful workers in His cause.

S. C. Osborne.

### Whose Happiness

The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming when a watchful face appeared at the doorway.

"I'm trying to make Fannie happy, aunt," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt as she closed the door.

But presently, as she watched from the window, it seemed to her that the effort, however commendable, was not very successful. Wee Fannie was evidently afraid to ride, and was much more inclined to climb out of the wagon and draw it herself. This Master Robbie stoutly resisted.

"She doesn't like riding, Robbie," exclaimed the aunt. "You must let her be horse if you want to make her happy."

"But I want to draw it myself. I want to make her happy doing things I like to do," answered Robbie, with a very unamiable scowl.

Poor boy! it was selfishness after all. And that same "beautiful spirit" lies at the root of much that we older ones also like to call kindness to others, and is the cause of the lack of gratitude which we resent. We want to make people happy by doing the things we like to do, and not by doing the things they would like to have done.—Selected.

### One at a Time

When I was a little boy, helpin' mother to store away the apples, I put my arm around so many o' them, and tried to bring them all. I managed all right for a step or two; then one fell out, an' another, an' another, an' two or three more, till all were rolling over the floor. Mother laughed.

"Now Daniel," said she, "I'm goin' to teach you a lesson." So she put my little hand quite tight around one.

"There," she said, "bring that, an' then fetch another."

I've often thought about it when I've seen folks who might be doing ever so much good if they didn't try to do too much all at once. Don't try to put your arms around a year, and don't go troublin' about next week.

One day at a time, one hour, one minute, yes, one second, is all the time we get at once. So our best course is to "do the next thing next."—Daniel Quorum.

Brother F. G. Gilbert, who has had a wide experience in introducing the paper "Present Truth" into many homes in Great Britain, will spend a few weeks in some of our large centers on the coast working with the "Signs of the Times."

### Notice to Western Washington

The annual conference and camp-meeting of the Western Washington Conference will be held at Centralia, May 21 to 31.

Suitable ministerial help will be provided to make the meeting a success. The committee will do their best to provide for the comfort of those who expect to attend. A restaurant will be conducted by experienced persons, who will provide pure, healthful food for all who may wish to patronize it.

We will give a more definite announcement as soon as we can arrange with the railroad companies for reduction in fares, and will announce the exact location of the grounds and the best way to reach them from the Centralia depot.

S. W. Nellis,

For Conference Committee.

### The Annual Meeting of Western Oregon

The first annual session of the Western Oregon Conference of Seventh-day Adventists will convene in Salem, Ore., at 9 o'clock A. M., May 29, 1903, for the purpose of electing the officers of the conference and the transaction of such other business as may properly come before the meeting.

Each organized church in the conference is entitled to one delegate, and an additional delegate for every fifteen members.

F. M. Burg,  
President.

H. E. Hoyt,  
Secretary.

### Obituary

McColm.—Died at Grants Pass, Ore., March 29, 1903, Emily McColm, aged 66 years 6 months 3 days. Sister McColm was born in Shropshire, England, in 1836. In 1851 she came to America, and was soon after converted, and joined the Methodist Episcopal Church. Two years later she came to Quincy, Ill., and was afterward united in marriage to James H. McColm. In 1887 they moved to Oregon, soon after embracing the Adventist faith.

Her life was beautiful and her death a glorious triumph. Those who witnessed her last moments can truly say, "Let me die the death of the righteous, and let my last end be as hers."

She leaves a husband, two sons, and one daughter, besides a multitude of friends, to mourn her loss, but comforted with the blessed assurance of life when the "chief Shepherd appears." Words of comfort were spoken by the writer.

C. J. Cole.

God loves importunate prayer so much that He will give much blessing to those who use it; and the reason He loves such prayer is that He loves us, and knows that it is a necessary preparation for our receiving the richest blessings, which He is waiting and longing to bestow.—Judson.



# 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 EDITH O. KING

Entered as Second-class Matter at Oakland, Cal.

The outlook for a successful year in circulating the printed page in the Western Oregon and Western Washington Conferences is very encouraging.

Elders W. T. Knox and A. T. Jones have been called to Battle Creek, Mich., to attend the closing meetings of the General Conference and the meetings of the newly-elected executive committee.

Camp-meetings and annual conferences will be held during the spring at the following places: Upper Columbia, Pendleton, Ore., May 14-24; Western Washington, Centralia, May 21-31; Western Oregon, Salem, May 28 to June 7.

During the two years ending Dec. 31, 1902, the mission board sent out 183 workers to carry the gospel into other lands. This is by far the largest work ever done, but may it continue to grow until every nation, kindred, tongue, and people have heard the sound of the everlasting gospel.

The annual meeting of the California Conference was held April 13-15, in Oakland. A large number of delegates from the various churches were present. The officers selected to carry forward the work during the ensuing year are as follows: President, A. T. Jones; vice-president, Alvin S. Kellogg; secretary, M. H. Brown; treasurer, Pacific Press Publishing Company; executive committee, A. T. Jones, A. S. Kellogg, M. C. Wilcox, M. H. Brown, M. E. Cady, C. N. Martin, H. G. Thurston, T. J. Evans, D. T. Fero, J. S. Os-

borne. The spirit of brotherly love seemed to characterize each meeting of the conference. The delegates and conference workers have separated to their respective fields, to carry forward the work God has given them to do.

Four meetings of the executive committee of the Pacific Union Conference were held in Oakland during the time of the General Conference. Special study was given the work in Utah and Arizona Conferences. For Utah and other fields where Mormonism is being promulgated, it was voted to prepare, as soon as possible, a series of leaflets to meet the teachings of that church.

The following changes in fields of labor were also recommended: Elder A. J. Howard, of Southern California, and Elder C. J. Cole, of Western Oregon, are asked to connect with the Arizona Conference. Elder W. F. Martin, of Upper Columbia, is invited to labor in the Western Washington Conference. An invitation was extended Brother J. J. W. Clark, of Western Oregon, to connect with the Upper Columbia Conference. Elders E. W. Webster and W. L. Black, of Arizona, are to make Western Oregon their field of labor. The work in Utah is to be strengthened by Elder Holbrook, of Upper Columbia, connecting with that conference.

## General Conference Notes

The regular biennial session of the General Conference was held according to appointment, March 27 to April 13, at the S. D. A. Church, in Oakland, California. The delegates present represented the Union Conferences of North America, the Australasian Union, and the European General Conferences.

In the business proceedings the reorganizing of the General Conference work which was begun two years ago, was continued.

With the present adjustment all departments of the cause are represented on the Executive Committee of the General Conference, with no executive authority to

operate independently of themselves, but in harmony with the entire body. Thus the whole committee is pledged to the upbuilding and success of each department of the work.

The organizing of union conferences has been extended to all parts of the world where our work has been established any length of time, and these union conferences are doing a large portion of the work which formerly came before the General Conference. From now on the General Conference Committee will be the Mission Board, and will plan to evangelize the unentered fields as rapidly as possible, drawing their laborers and funds from the Union Conferences.

The officers for the General Conference for the coming two years are as follows:—

President, A. G. Daniells; first vice-president, L. R. Conradi; second vice-president, W. W. Prescott; secretary, W. A. Spicer; treasurer, I. H. Evans; auditor, D. B. Parmelee, executive committee, A. G. Daniells, H. W. Cottrell, G. I. Butler, G. G. Rupert, E. T. Russell, C. W. Flaiz, W. T. Knox, W. H. Thurston, O. A. Olsen, L. R. Conradi, P. A. Hansen, W. S. Hyatt, G. A. Irwin, B. G. Wilkinson, J. W. Westphal, W. A. Spicer, L. A. Hoopes, A. T. Jones, W. C. White, David Paulson, J. C. Ottosen, A. J. Reed, Frederick Griggs, W. C. Sisley, S. N. Haskell, R. M. Kilgore.

The needs of the cause in other lands, as manifested by the recommendations of the recent General Conference, make inroads into the Pacific Union Conference by calling for the following persons: Elder Clarence Santee and Brother J. L. McElhaney, of Southern California; Elder S. W. Nellis, of Western Washington; Elder R. D. Quinn, of Montana; and Brother N. J. Walldorf, of California,—all asked to connect with the Australasian Union Conference.

To supply the vacancy in Southern California, Elder J. M. Reese, of Missouri, has been asked to connect with the work in that conference.