

PACIFIC UNION RECORDER

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

VOL. 2

OAKLAND, CAL., JUNE 4, 1903

NO. 21

THE CHURCH

The Loving Deed

It is not the deed we do,
Though the deed be never so fair,
But the *love* that the dear Lord looketh
for,
Hidden with lowly care
In the heart of the deed so fair.

The *love* is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that can not be told.
—Christina G. Rossetti.

As We Forgive Those That Trespass Against Us

Church-members are to help one another. Christ has given directions for their guidance, declaring that they are to show an unselfish interest in one another. When one commits a sin, they are not to talk of it among themselves. They are to go to the one who has offended, and talk with him in the spirit of Christ. "Tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Do church-members obey this word. If in every institution established among us, in publishing houses, sanitariums, and schools,

God's people had followed this plan, as outlined in the Old and New Testaments, would we not stand to-day on vantage ground?

The members of the church are to be faithful to one another. It is a sin to cherish anger against any one. Christ looks upon anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. He may think he has occasion for feeling angry, but his passionate words are a savor of death unto death. He who utters them is under the control of Satan. In heaven his wicked railing is placed in the same list as swearing.

There are many things that are not now seen in a true light which in the day of the Lord will be made plain. But the question of forgiveness needs no interpretation. There is never a time or a place where it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred, and have done you an injury; forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven.

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive him because you think that he does not feel humble enough and does not mean what he says. You have no right to judge him, because you can not read the heart.

If a brother err, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and act. Then his sin will not in any degree rest on you. "Consider thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another.

Christ sees that little heed is paid to His instruction. His people come to Him in prayer, asking favors of Him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God can not bless them, for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God should He give it to them as they desire.

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths

for your feet and for his, paths that will lead him to Christ.

Ellen G. White.

THE FIELD

ARIZONA

General Work

At our late General Conference I was asked to come into this field, and in connecting with the work here, I was asked to bear the responsibility of directing in the work. I feel it to be a very grave undertaking to stand in this position in the greatest work now before the world, that of carrying to its inhabitants the last saving message.

I am very desirous of having the united cooperation of every Sabbath-keeper in the Arizona Conference. And to this end I ask each member who reads this to send us your name and address, whether you reside in the conference or not; if your membership is here, we want it. We have very long distances between places here, I find, and excessive rates for travel; so I will not be able to see many of you face to face; but I want to become acquainted with you by correspondence; so you see we must have your address. Sister M. T. Poston, our conference secretary, will for a time be located at 525 North Central Avenue, Phoenix, Ariz. My address for the present will be Nogales, Ariz., or the above at Phoenix will reach me; so please, as soon as you receive this word, write either of us, sending your name and address, and we will try to keep you posted as to the progress of the work all over the conference.

Those to whom this notice comes, knowing that some will not see it, please aid us in getting the required information. We realize that the time is short; Jesus is soon to come, and a great work is to be done for the people of different nationalities in our conference. We solicit your hearty cooperation.

We feel that our Spanish population, comprising about half of our number in this field, should have

more care; also we have a very great number of the red race, with nothing done for them. They must have help. Who will help us? The message is to go to every kindred, tongue, and people. Again I would say, Upon whom has the Lord laid the burden to assist us?
A. J. Howard.

Nogales, Ariz.

WESTERN OREGON

Jacksonville

We are glad to report that our work in this part is brightening up. Ten or more souls have started Zionward the past winter, and our old stand-bys in general seem to be full of courage.

The past winter has been a time of seed sowing, from which we see indications already for good. With much regret we were called to separate, leaving the work at a place where we were beginning to see the fruits appear.

It was with the prospect of at least remaining here another year, that I assumed the responsibility for "Object Lessons," feeling that during the coming year our brethren and sisters would assist me in disposing of the same. As it is now, we have been called to Arizona. We hope the churches and conference will stand to their promise in relieving me, at least in a measure.

The Jacksonville church has placed itself on record worthy of imitation by others.

S. W. Gamble has been in Grants Pass again for some time pouring out his epithets of contempt against Seventh-day Adventists, and using his "sliding scale" to make others hope that he would confirm the word. But alas, he has "seen a vain vision and spoken a lying divination."

Perhaps some of our California people will be glad to learn that during our meetings in Jacksonville, Oregon, John Marsh and wife formerly of Yreka accepted of present truth. Another mother's prayer answered.

We leave many pleasant memories in Southern Oregon.

C. J. Cole.

UPPER COLUMBIA

Conference and Camp-Meeting

The camp-meeting and conference held at Pendleton, Oregon, May 14 to 24, has proved to be one of the most satisfactory meetings ever held in the Upper Columbia conference. The attendance was not as large as is usually found at their annual meetings, but most of them present had evidently come because of their desire to seek the Lord, and many gave themselves to an earnest study of the Word, that its transforming power might be more fully received into the life.

The morning hours were given over to our devotional and business meetings; the afternoon was devoted to Bible study and inquiry meetings; the evening meetings were used to present the fundamental points of the truth to audiences that were generally well attended by the citizens of Pendleton, although the weather was not always favorable.

From the first the meetings partook of a revival character. There was no effort put forth to work upon the feelings of the people, but the plain setting forth of the truths of the message, the uncovering of the riches in Christ, and the provisions for our present salvation, coupled with the responsibilities attaching to us in the reception of the truth, continued with each meeting to lead the people nearer and nearer to God.

The deep movings of the Spirit of the Lord were always present. The young people's meetings were also of a very spiritual and uplifting nature, and almost all thoroughly consecrated themselves to God and His service.

The business of the conference was transacted to the satisfaction of all, but it was to be regretted that it occupied so much time, to the exclusion of the more spiritual lines. Steps were taken to remedy this condition in future meetings. Elder A. J. Breed was re-elected president, and J. L. Kay, secretary and treasurer of the conference. The executive committee chosen was A. J. Breed, J. A. Holbrook, Adam Schlotthauer, J. M. Willoughby, C. C. Lewis, S. Yarnell and T. L. Ragsdale.

The financial reports of the conference society and of the Spokane Sanitarium were of a very encouraging character. Much of the time and energy of the conference laborers during the past year has been devoted to the work of "Christ's Object Lessons," but this is now nearing an end. The reports concerning the college were also gratifying, although the sickness that has prevailed at College Place during the past year has been a serious and perplexing difficulty. Every possible provision is being made to guard against a repetition of such an experience.

About \$350 was raised in cash and pledges for the foreign missions, and from the conference funds \$1,500 was appropriated for the same work.

Elder W. W. Prescott, H. Shultz, G. A. Snyder and the writer assisted the local workers in the meetings.

W. T. Knox.

MONTANA

Annual Conference

The fifth annual session of the Montana Conference was held at Helena, March 13 to 18. According to the conference constitution, all members of churches in Montana who were present were delegates.

The laborers present from abroad were: Elder C. W. Flaiz, president of the Northern Union Conference; Elder J. W. Boynton, of the Alberta Mission Field; and Brother H. H. Hall, missionary secretary of the Pacific Union Conference.

The Spirit of the Lord was present, and hearts were led to consecrate themselves to the work at home or abroad. The conference voted to hold back none of its laborers whom the Lord might call to mission fields, and pledged itself to their support, the same as though they labored in Montana.

The old-time spirit of labor which is taking hold of our people was encouraged, and it was recommended that our periodicals be used in following up interests awakened by tract distribution.

The receipts of the missionary department for the year 1902 were \$7,818.06. Of this, \$363.86 was first-day offering, \$344 annual offering, \$157.14 Scandinavian Fund, donations from Sabbath-schools, \$330.83, harvest ingathering (to Matabeleland) \$142.27, making \$1,338.10 sent to missions through the state office.

The tithe for the year was \$5,965.46, an average of \$15.10 for the 395 members in the state.

Credentials were granted to Elders W. B. White, J. C. Foster, L. A. Gibson, and R. D. Quinn, also to W. A. Gosmer, who received ordination. Ministerial license was granted W. D. Emery; and missionary credentials to T. C. Johnson, Claude Conard, Lulu T. White, G. H. Hoeman, Paul Iverson, and Mrs. Nettie G. White.

All the officers of the conference were reelected.

The educational work received much careful attention. Encouraging reports were received from most of the church-schools and from the intermediate school. About one hundred children and young people are receiving a Christian education in Montana. The increase in the membership of the Sabbath-schools during the last six months was 107, making the membership 510.

It was voted that the salary of the teacher of the intermediate school be again raised by popular subscription. While this school must doubtless be conducted in hired quarters another year, the conference committee and the educational board were instructed to look for a suitable permanent location.

As the conference has practically finished its "Object Lessons" work, it was voted to secure, at 30 cents a copy, 1,000 copies of "Object Lessons," to be sold and the proceeds used toward establishing our intermediate school. The conference will incur no debt in establishing this school, as the work will be pushed no faster than means are furnished.

Plans were laid for a three or four weeks' institute for church-school teachers the coming summer, under the direction of a competent instructor. It was decided

that those who pass a satisfactory examination be given teachers' certificates by the educational board.

The church at Hamilton, consisting of sixteen members, was admitted to the conference.

Nettie G. White,
Conference Secretary.

WESTERN WASHINGTON

Sabbath at the Centralia, Washington, Camp-Meeting

A goodly number of brethren from the various portions of the Western Washington conference, were on the ground and located with everything in readiness for the opening of the Sabbath, May 22. At the ringing of the bell, the evening service began just as this period of sacred time was ushered in by the setting of the sun. The speaker dwelt upon the subject of "Observing the Sabbath," showing the real meaning of Sabbath worship. At 6 A. M. on Sabbath morning, the campers were called together for an hour of social worship, and the many testimonies which were given in that short period, indicated that God's spirit was working on the hearts of His people.

The afternoon hour was occupied by Elder Knox. He dwelt upon the importance of each one being rooted and grounded in the truth, so that we may not be blown about by every wind of doctrine. According to his text found in Jude 3, this faith which was once delivered unto the saints, can not be twisted to favor this or that particular theory which seeks to undermine the plan of salvation, as illustrated in the sanctuary service of the Bible, but must ever remain the same faith and doctrine which was once revealed unto the saints. How important it is that we should all become diligent students of the Word, that we may be rooted and grounded in the precious faith!

At 9 o'clock an interesting Sabbath-school was called to order, and the regular review exercise and class recitation were entered upon.

PACIFIC UNION RECORDER

BALANCE SHEET FOR THE YEAR 1902

REVENUE ACCOUNT

California Tract Society, Year Ending
Dec. 31, 1902.

LOSSES.

Depreciation of Office Furniture.....	\$ 8 40
Advertising.....	3 50
General Expense.....	1,539 69
Health Foods.....	15 22
Postage and Express.....	199 59
	\$1,766 40

GAINS.

Merchandise.....	\$1,776 74
Loss and Gain.....	2 50
	\$1,779 24
Net Gain.....	\$12 84

BALANCE SHEET FOR YEAR END- ING DEC. 31, 1902

ASSETS.

Bills Receivable.....	\$1,055 88
Due from Local Societies.....	874 70
Due from Personal Accts.....	2,296 78
Due from Doubtful Accts.....	2,307 65
Due from Sabbath-schools.....	110 50
Due from Pac. Press Acct. No. 1.,	1,069 86
Due from Pac. Press Acct. No. 2.,	692 40
League Literature Fund.....	126 33
San Francisco Ship Mission.....	318 15
Cal. Canvasser's Fund.....	180 00
Relig. Libty. Literature Fund.....	57 07
Prison Literature.....	4 31
Doubtful Debts.....	95 54
Cash on Hand.....	835 04

INVENTORY.

Property.....	\$828 90
Gen. Expense.....	36 05
Merchandise.....	1,746 75
Postage and Express.....	74 97
	\$12,710 88

LIABILITIES.

Home of the Friendless Bldg. Fund.,	\$ 683 62
Home of Friendless Donation Acct.,	468 77
Object Lessons (Sinking Fund)	2,952 02
New York Branch.....	12 38
Life Boat.....	6 77
Review and Herald.....	128 08
Swedish Parables.....	30 02
German Parables.....	20 97
Danish Parables.....	65 10
Good Health.....	4 80
Gen. Conference.....	15 14

PERSONAL AND MISCELLANEOUS ACCOUNTS

Personal Accounts.....	62 85
Societies.....	37 38
Doubtful Accounts.....	70 59
Sabbath-schools.....	1 80
Christian Discipline Fund.....	1 04
Jos. Leininger Bldg. Fund.....	50
St. Helena Sanitarium.....	10
Free Distribution of Literature.....	136 00
	\$4,701 12

PRESENT WORTH JAN. 1, 1902.

Present Worth.....	\$7,996 92
Net Gain.....	12 84
	8,009 76
	\$12,710 88

REPORT OF AUDITOR

Oakland, Cal., April 15, 1903.

This is to certify that I have examined the accounts of the California Tract Society, comparing the entries with the original pa-

At 10:30 A. M. the entire encampment assembled in the main pavilion for the preaching service. The speaker dwelt upon the thoughts found in the text: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." At the close of the remarks, an invitation was given those who were tired of serving sin or had given up in despair because of past failures to come to the One who says: "I will give you rest." A large number responded, of both old and young.

Following this service the congregation was divided. A young people's meeting was conducted in one tent, and the parent's social meeting in another.

Truly this was a blessed day for those assembled on the Centralia camp-ground—a day of consecration to God for service.

CALIFORNIA

Thirty-third Annual Report of the Secretary-Treasurer of the California Tract Society, for the Year Ending December 31, 1902*

(Concluded.)

In order to awaken an interest in the circulation of our tracts, the tract society sent special letters to each church librarian, church-school teacher, and isolated Sabbath-keeper in the conference, enclosing a copy of that most helpful little booklet entitled, "How to Use Tracts," a sample tract distribution envelope (50 cents per 100, post-paid), tract lists, and other needed information.

Our church societies were also informed of the nature and value of the new issues of tracts as they appeared from time to time. Many of the churches responded nobly, and circulated thousands of pages of tracts.

*A portion of this report was read before the California Conference delegates assembled at Oakland, Cal., April 13-15, 1903, by A. J. Bourdeau, Missionary Secretary.

pers. The cash on hand agrees with the demands on the cash book.

In examining the inventory I find that there should be changes made as follows:—

Additional Depreciation on Furniture.....	\$60 00
Provision in Merchandise Acct for periodical business not credited.....	135 59
Correction in Inventories.....	48 40

These items depreciate the Present Worth reported\$243 99

And, I would recommend that a special provision be made for doubtful accounts to the amount of \$3,000, which will bring the present worth account to a point where it will represent a correct valuation.

J. J. Ireland,
Auditor.

"CHRIST'S OBJECT LESSONS" WORK

We feel that it is but just that credit be given to those in this conference who have done faithful work selling "Christ's Object Lessons" during the past year. Had the energy of these workers been used in the sale of our trade and subscription books, we feel sure that we could have reported far more than 5702 subscription books and 1378 trade books sold during 1902.

The total number of copies of "Christ's Object Lessons" sent out to our church societies and private individuals, prior to January 1, 1902, was 6,620; while during 1902 alone the number sold by the tract society in the conference, was 10,944, making a total of 17,564 copies sent out up to January 1, 1903. The total amount paid to the tract society during the year on these books sent out, was \$3,958.05, which is a cash equivalent for about 3,166 of the 10,944 books sold. The total amount of money paid in on sales prior to January 1, 1902, was \$5,646.50, making a total of \$9,604.55 received in cash up to January 1, 1903. Besides this \$564.11 was paid on "Christ's Object Lessons" Material Fund during 1902.

As nearly as can be ascertained, there is still about \$11,000 due from the various church societies and individuals to whom books

have been sent for sale. It is to be hoped that this amount will soon be collected by the librarians and others, and sent in to the tract society office, that it may be applied to the Healdsburg College debt.

In a circular letter sent out to the churches during the latter part of 1902, the standing of the Healdsburg College debt was stated as follows by Elder A. T. Jones, president of the conference: "I present to you here the actual standing of the debt on October 31, 1902: At the beginning of our 'Object Lessons' campaign in March, 1902, the amount of the actual debt, including interest accumulated, was \$42,846.78. In the seven months, from March 31 to October 31, there has been cleared of that debt \$18,173.82, and of the accumulated interest \$1,984.82, making in all \$20,158.64. This leaves a balance of \$22,688.14, and interest \$1,000, making in all \$23,688.14.

"Thus on the first day of November, 1902, there stands less than \$24,000 indebtedness against Healdsburg College. And the number of "Object Lessons" that are already in the hands of the people for which the money has not been returned, and the number yet to be sent out to fulfil the proper and original quota, with the payment of the remaining unpaid pledges, are sufficient to sweep entirely away the whole debt from Healdsburg College, and even leave a balance on the credit side."

About \$10,500 of the \$20,158.64 paid on the debt, was not paid from the sales of "Object Lessons," but rather by a canceling of certain accounts held by individuals against the college.

On the whole we feel encouraged by the results which we hope will follow the "Object Lessons" work. First, it is training many people, who never handled books, to become good canvassers for our other books, after this campaign is over. Secondly, it is reducing the college debt. Thirdly, it is most profitable of all to those who buy the book.

OUR PERIODICALS

Many thousand copies of our various periodicals were sold by

our people last year. Those sold in the greatest numbers were the "Signs of the Times," the "Life Boat" and the "Pacific Health Journal." The San Francisco church has been the most active and successful in this work. Considerable unreported work of this kind was done by our youths' and young people's missionary societies.

December 31, 1902, the regular circulation of, or number of subscribers for, our various periodicals in this conference was as follows:

	No. of Sub- scriptions	No. Copies a Year	No. Pages a Year
Signs of the Times	2,593	134,836	2,157,376
Pacific Health Journal	1,653	19,836	634,752
Our Little Friend	1,303	67,756	542,048
Youth's Instructor	1,080	56,160	449,280
Life Boat	1,000	12,000	336,000
The Sentinel	905	47,060	752,960
Review and Herald	902	46,904	1,125,606
Good Health	630	7,560	483,840
The Advocate	426	5,112	184,032
Pacific Union Recorder	324	8,424	134,784
Total	10,816	405,648	6,800,768

Counting the membership of this conference at 4,000 or about 900 families, it will be seen that each family is taking, on an average, about ten papers, either for personal or missionary uses, or both. The above figures include the papers and magazines regularly mailed to the states of California and Nevada, it being impracticable to go through the lists and separate those going into the territory of the Southern California Conference. However, the thousands of papers and magazines sold in our conference, reports of which sales have failed to reach us, will more than make up the number of periodicals being regularly taken by those in our sister conference.

It is safe to say that most of these 405,648 copies of papers received by our brethren and sisters each year (6,800,768 pages) are passed on to others who know not the truth.

SUMMARY OF PAGES DISTRIBUTED

Counting the 3,166 copies of "Christ's Object Lessons" actually sold and paid for (1,320,716 pages) and the 7,262 trade, subscription, and foreign books sold (about 1,500,000 pages); and the tracts sold or given away (777,328 pages); and the total circulation of the ten periodicals enumerated above (6,800,768 pages), we have

a grand total of approximately 10,400,000 pages distributed during 1902. Yet while we are gratified to see this much accomplished, we are warned by the Spirit of prophecy that "not one-hundredth part has been done or is being done by members of the church, that God requires of them. . . . Here is our great sin. We are years behind." (Home Missionary Work, page 10, B. S. L. No. 147). Shall we not rally to the good work as never before?

SOME SUGGESTIONS

Many are the ways in which one can do effective missionary work. We are taught that "the very simplest modes of work should be devised, and set in operation among the churches." Therefore we recommend the following simple suggestions for practical missionary work:—

1. Read carefully the paper, tract, pamphlet, or book, you desire to circulate.
2. To keep your heart warm, and your missionary spirit alive, and to keep it in touch with the work of God, read the "Review."
3. Take a club of at least five "Signs" (club rate only 90 cents a year).
4. Provide a good reading-rack for literature in your neighborhood, and see that it is kept full of papers and tracts.
5. Go to your city directory and copy the names and addresses of the mayor, aldermen, school teachers, lawyers, physicians, and other professional men and women.
6. Get your church missionary society to help you send the "Signs" or the "Sentinel" to these parties for three or six months, writing them a postal or a letter with the first copy you send them.
7. Visit the jail in your locality, taking with you a package of "Life Boats" or the "Signs," or the "Pacific Health Journal."
8. Find out how many men report for work at the various street-car barns in your place, and then ask your church missionary society to help you send a club of the "Sentinel" or the "Signs" to each barn, one copy for each motorman and conductor. Write

each one a little note about the paper sent.

9. Seek out the poor and the sick in your neighborhood. Then having seen to their temporal needs, leave some literature with them.

10. Map out the town or city in which you live, and let each church member be assigned definite territory in which to scatter and sell literature.

11. Ask the Lord whether He does not want you to go out and canvass for some of the larger books, such as "Patriarchs and Prophets," "Daniel and Revelation," "The Great Controversy Between Christ and Satan," etc. Send to the tract society for a complete catalogue of our publications.

12. Take up the work of selling (at five cent each), the "Signs" "Lifeboat," "Sentinel," or "Pacific Health Journal," on the streets, or to your neighbors. These papers sell readily. One sister in San Francisco cleared \$100 in one month (above the cost of her papers) in this way.

Still other methods of work might be suggested; but we trust that every member of this conference will be able to find at least one or two of these suggestions helpful and applicable to himself. In conclusion I should like to ask each of you who has not already done so, to read carefully that interesting tract entitled "Home Missionary work," (B. S. L. No. 147). A two-cent stamp will pay for it. Finally let us shine forth as lights in the world. Let us remember that "the light that shines farthest is the brightest at home." Let us be home missionaries, doing work that lies nearest.

Augustin J. Bourdeau,
Sec. Cal. Tract Soc'y.

The family now living in the Conference Workers' Home, 2315 Jackson Street, San Francisco, consists of the following: W. S. Sadler, Mrs. Sadler, Dr. H. E. Brighthouse, Mrs. C. G. Marchus, Mabel Howell, Esther Hale, Mae Coker, M. A. Shields, Ella White, Kate Walden, Mrs. C. Goodwin, M. H. St. John, Maggie Jorgensen, H. W. Rose, and John Throne.

Bishop

We began tent-meetings at the above town, Tuesday evening, May 12, with a small attendance, and at present have held but four meetings. The evening of the fourth was very pleasant, and the attendance much better. Last evening we held no meeting on account of a heavy wind storm; the wind being very cold.

We were glad to receive as a fellow-laborer for the summer, Prof. H. C. Lacey of Healdsburg College. We hope for some souls as the result of our effort here.

The Lord has prospered in the effort to build a meeting-house to the extent that we have most of the material on the ground, and the foundation laid, with all the bills paid so far; quite a little money in the treasury and more in pledges yet to be paid. We shall begin work on the building soon.

The company here is small. Such churches could be materially helped by additions from our large churches, of a few brethren and sisters of experience who have a love for souls, and a willingness to go where most needed.

This town was but recently incorporated, and is the thrickest and most important place of Owen's Valley, in which it is located. The valley is about 100 miles long by perhaps eight wide. Stock raising, dairying, farming, and bee keeping are the leading industries. The country is rapidly building up.

Why should not some of our good brethren in our large churches seek homes and a means of livelihood in some of the more isolated and needy fields, and there be a much greater help to the cause than they can possibly be where they are?

So far as I know, there is not another worker in the Nevada field, which is a part of the California Conference. There should be at least another tent company during the season.

Brethren, pray for this lone company of workers in this great field.

A. J. Osborne.

May 17, 1903.

Taylorville

Some time since I came to this town for the purpose of proclaiming the precious truths of the third angel's message. I was told by the residents of the place, that the church, which was built by the people, as all had contributed to assist in its erection, was open to any denomination for the purpose of holding religious meetings. But when I endeavored to secure it for the purpose of holding a series of meetings, was unsuccessful.

The residents of the town were quite indignant upon learning that I had been refused the use of the church, and insisted upon circulating a petition protesting against such un-Christianlike conduct. I told them, while I thanked them very kindly for their interest and love of fair dealing, that I would much rather they would let the matter drop, and I secured a hall in which our meetings were held.

The Methodist minister here has been very abusive in speaking of our people, striving to create prejudice whenever possible. A short time ago he made the announcement that he would speak on the Sabbath question, saying he was sorry I was not there to hear the announcement.

I was fortunate enough, however, to be present at the time he spoke on the subject, and after he had finished abusing us, saying we "sprang from a set of fanatics lost to all truth," etc., I requested the privilege of making an announcement. I told the people I would review the sermon, and asked the Methodist brother to set the time so that it would be convenient for him to be present, which he finally consented to do.

At the review we had a good attendance, and it was the means of many hearing both sides of the Sabbath question, as well as clearing up false accusations against Seventh-day Adventists. Though the accusations may have been made through ignorance of the real truth of the case, yet they might cause much prejudice until shown to be false.

The work here is beginning to show that some dear souls are honestly seeking for the truth.

Five have taken their stand on the Lord's side. Four of these are awaiting baptism.

Another lady has been trying to keep the Sabbath, but has met with such opposition from her husband that it seems to her impossible to do so, but with the dear Lord's help I hope she will soon take her stand nobly for the right.

Still others are almost persuaded. May the Spirit of the Lord continue to work upon the hearts of the people till they can unite with the Psalmist in saying, "I delight to do Thy will, O my God; yea Thy law is within my heart." When that time comes we can all truthfully and joyfully join in saying that we are "looking for that blessed hope, and the glorious appearing of the great God and Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

S. W. Walker.

Atlanta

The work here has grown on my hands until I am entirely unequal to the emergency. Since I have consented to give treatments in the homes of those who badly need them, until we can arrange to fit up treatment-rooms, I can not nearly fill the calls, and try only to supply the most needy cases. Treatment-rooms for the poorer classes, of both white and colored, would pay expenses from the beginning, if we but had them. Then there are many children in Atlanta whose parents are too poor to even supply them with suitable clothing and books to attend the public schools, and if we could supply them with these, and open schools for them, we could work many of them into the Sabbath-schools, and through them reach many of the parents with the message for these last days. The field is ripe for the work, and we need laborers and means very much.

On the third Sabbath in this month ten willing souls followed their Lord in the ordinance of Christian baptism, and on the day following the Second Seventh-day

Adventist Church of Atlanta was organized, with sixteen charter members, and they are all of good, substantial material. A few others are about ready for baptism, and a number of others are anxiously studying the message as they have opportunity, and find it very satisfactory, as far as they have gone.

What a grand work could be done in Atlanta if we just had the means to provide the facilities and had the laborers to carry the work into execution. It is very discouraging to see so much that needs to be done, and so few to do it, and so little to do it with. We have found a man that is willing to put up any kind of a building we want for our colored work, if we will agree to lease it for five years; but we will need a larger building in one or two years than we can raise the money to lease now.

Last Sabbath afternoon we started a new mission in the southern part of the city, with twenty-eight at the first meeting. Pray for us and our work in the needy South. George B. Douglass.

Wales

About the first of January I reached Wales, and spent two weeks with Elder A. F. Ballenger at Newport. From that place I went to Pontypridd.

The following words from Elder O. A. Olsen, will tell something about the work there. It is his letter to our conference paper, "The Missionary Worker:"—

"Pontypridd is located in the coal district, and has a population of about 35,000.

"Something over one year ago, Brother W. H. Meredith began a series of meetings in this place. At first he was alone. Later on, Brother W. Robinson came to his assistance. Brother A. F. Ballenger has also assisted at times, and more recently Brother Halliday, who came over from the States. At first the work seemed to go slowly, and the interest was small but of late the seed sown has been bearing precious fruit.

"On Sabbath evening, April 18, we had a baptismal service, when Brother Ballenger baptized six dear souls.

"On the Sabbath day a church of nineteen members entered into covenant relations to keep the commandments of God and the faith of Jesus.

"Fourteen of these have accepted the truth under the labor at Pontypridd. The officers of the church were chosen as follows: W. H. Meredith, elder; J. W. Ford, deacon; both being duly set apart by prayer and the laying on of hands. A treasurer, church clerk, and librarian were also chosen. In the afternoon we celebrated the ordinances of the Lord's house.

"A number of the friends from Cardiff were present, and we were all greatly blessed. The whole day was a blessed one, and will be a season long to be remembered.

"There is also a very good outside interest at present.

"Besides those who entered into full membership with us, a number of others have taken their stand for the Lord's Sabbath.

"From Pontypridd, I visited Cardiff, where I spent two days, and had three good meetings. The present seems to be a favorable time for an effort at Cardiff. The Spirit of the Lord is moving on hearts, and there is an earnest desire to come into a fuller experience.

"With brother Ballenger I visited a number of the friends."

The work at Pontypridd is growing. Since elder Olsen's letter was printed, at least three others have taken their stand. The converting power of the truth has worked such gracious changes in the daily lives of the members! This is the greatest result of all. Every one's conversion is deepening and broadening thoroughly.

It having seemed best, Elder Ballenger and myself began work in Cardiff, pushing the work preparatory to organizing. We are holding meetings every evening, and the Lord is blessing.

Cardiff has a population of over 150,000, and is the largest and most important city in Wales. Pray for us. May God's blessing continue with us here, and with you all in California.

Walter Halliday.

SABBATH-SCHOOL DEPARTMENT

SABBATH-SCHOOL : READING CIRCLE
YOUNG PEOPLE'S WORK

Blessed, to Be a Blessing

Blessed, to be a blessing!
Rain and melting snows
Swell the mountain streamlet
As it seaward flows;
Bringing bloom and beauty
To the meadows wide.
Bearing health and gladness
On its broadening tide.

Blessed, to be a blessing!
Sunshine, dew and showers
Blend their gracious forces,
Quickening the flowers,
That their lovely fragrance
May be spread around,
Cheering, with their brightness,
Bits of barren ground.

Blessed, to be a blessing!
Every "perfect gift"
Makes our hands the stronger
Other lives to lift;
Every joy and sorrow
Holds the "precious seed"
Of some rich unfolding
For another's need.

Blessed, to be a blessing!
So the Master's call
To this highest honor,
Comes again to all;
If, like faithful Abram,
We His voice obey,
We shall be the channels
Of His grace to-day.

—E. E. Hewett.

Learn What God Wants of You

You will not make a mistake, young people, if you honestly do what you have good reason to think that God wishes you to. You may meet with inconvenience. You may even incur suffering and loss. But do not allow the prospect of such things to deter you, if the finger of God's providence seems to point unswervingly toward them. If God means you to meet them, you can but blunder if you try to avoid them. The worst failures are the apparent successes won in neglect or defiance of God's commands. They always end in evil. Try, therefore, to learn definitely what God wants of you. If He does not show you by any indisputable sign, then, relying on the guidance of His Spirit, use your best common sense, and you will not stray from the true path ahead.

Preparation for Teaching

Natural aptitude for teaching is a gift to be coveted, but will never do away with the necessity of careful preparation. The keenest blade will soon dull and lose its edge if it is not sharpened. There are many who fail, either wholly or partially, as teachers, and plead in extenuation that they possess neither knack nor fitness for this service, when in reality their lack is that of thoughtful preparation.

The kind of genius that achieves success in Sabbath-school work, as in other things as a rule, has its root in faithful, persistent labor. "Helps" are excellent in their place, but they need to be mixed with individual brain thought and prayerful meditation, in order to become available. A hurried reading of the verses on Sabbath morning, or a mechanical asking of the questions from the lesson leaf, is not teaching. Back of that service there must be both mental and spiritual preparation.

The study of the lesson should begin early in the week. If the verses are read thoughtfully on Monday, and recalled as there is opportunity during the week, they will become more and more luminous with truth and illustration, and the great difficulty will be to choose what is the most important to bring before the class.

This method of preparation, if faithfully pursued, is sure to kindle an enthusiasm and interest that make the work of teaching a joy and privilege. Those who are under the pressure of heavy and varied responsibilities in home and business life, find that in adopting this plan they secure in odd moments of leisure the necessary time for study and gain spiritual strength for every-day duties. . . Preparation for teaching includes much more than a general knowledge of the lesson. Adaptation, clearness in statement, and simplicity of definition are essential to success in the instruction of children, and this power is the result of study, and not of any happy gift or inspiration.

If the minister of Christ needs spiritual preparation for his work, no less is it required by the teacher.

Both alike are using instrumentalities for a common end,—the spiritual welfare of those placed under their guidance. Seed-sowing for eternity is a work of infinite importance; and the more fully this is realized, the deeper will be the sense of dependence on the divine guidance and help. Spiritual preparation will direct both heart and truth aright. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Selected.

More Study

"There! I know my lesson well enough to teach it," said a young teacher one day. "I can fill up the twenty minutes, and if there is any more time I will tell them a story."

Now stories are very well. Boys and girls are never tired of them, and they may be very helpful, but to deliberately plan to fill up the time allotted to teaching the lesson with a story, other than the story of the lesson, is cheating the scholar out of his rights.

We owe it to our classes to dignify our teaching by a right understanding of what we profess to teach. What could be more pitiful than a group of bright-eyed boys or girls awaiting the touch of an earnest warm-hearted teacher, the hour consumed, and the contact not given, life imparted to none, all for the lack of knowledge as to how to minister the touch?

The chief need of the Sabbath-school work to-day is a more intelligent understanding of God's Word. Thousands of teachers all over our land are but poorly qualified to instruct the young in the wonderful truths of the Bible.

No book is so attractive as the record God has given of Himself and His people, if we but look deeply enough into its pages. It is not a mass of disconnected sayings and doings, but a grand, beautiful whole, and each book may be made to shine like a newborn star, when in the hands of one who has drunk deep at the fountain.—Selected.

Follow Them Up

If all teachers made a practise of following up the boys and girls who "drop out" of their classes in the Sabbath-school, more of these boys and girls would "drop in" again, and more of them would be saved. If a boy drops out, and no one follows him up, the Sabbath-school will most likely have seen the last of him. It takes time to follow up the strays of the Sabbath-school, but such time is not wasted.

If it is possible, the boy should be looked after the first time he fails to appear in the school. The longer he stays out, the harder it may be to get him to come back. I have heard of a school in which there was a "following-up committee." The duty of this committee was, as may be supposed, the looking up of absentees. If a boy or a girl failed to appear on Sabbath, the committee was supposed to possess full information in regard to the matter, and to report to the superintendent before the next Sabbath.

It gives a boy a sense of importance to have some one come to his home to ask why he was not at Sabbath-school the Sabbath before. It shows him that he was missed, and that his teacher and the superintendent have a real interest in him. There are many reasons why it always pays to "follow up" the absentees from the Sabbath-school. —New Century.

"Lord, help me." Matt. 15:25. There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. Some of the most beautiful prayers ever uttered are very short prayers. This is a very short prayer; any child can say it. There are three links in the chain, mark you. One link is on the throne of God; it is "Lord." The other link is down here; it is "me." And then there is a great link between that and this: it is "help." "Lord, help me." And the greater your need, the more that middle link in the chain will express.—Marcus Rainsford.



The Teacher's Work

"Teacher! to thyself
Thou hast assumed responsibilities
Of crushing weight. A mighty peerless
work
Is thine! The golden chords attuned by
thee,
Or grown, by thy neglect, discordant,
not
In time alone, but through the limitless
Expanse of all eternity shall throb."

Montana Conference Intermediate School

In the fall of 1901, after carefully considering the needs of the work in Montana, especially along educational lines, the conference committee decided to open an intermediate school in the city of Bozeman, where our young people could obtain a common-school education under Christian influences, and where they could receive instruction in the faith of this people.

Mrs. Mary L. French, a teacher of wide experience, was secured to take charge of the work, and the first year the school was a success, the pupils making good advancement in their studies, and the tuition nearly paying the running expenses. At the session of the Montana Conference held at Butte in March, 1902, it was decided to continue the school, and later to open a small home, where students from other parts of the state could have the benefits of Christian influence. Claude Conard, from the Walla Walla College, was secured as teacher, and Elder and Mrs. Gibson were asked to take charge of the home.

School opened September 15, with an enrolment of twelve, and four in the home. More soon came, and the Lord's blessing has been with the effort put forth. Thirty-seven have been enrolled during the year, and thirty has been the largest attendance at any one time. This, with the Bozeman church-school, which has been closely connected with the intermediate work, has made an at-

tendance of fifty and a total enrolment of about sixty. Eighteen were the most in the home at one time.

The school was held in the new church building, which furnished a very comfortable place for the year's work. The intermediate department occupied the main room and the church-school the vestry in the rear. In the secular studies, practically the same ground has been covered as in the corresponding grades of the public schools, and almost without exception the students have done excellent work in their classes.

The Bible has held a prominent place in the course of study, and every student in school has taken work in one of the regular classes. Two lines of Bible study were followed, one an outline study of Old and New Testament history, and the other a topical study of the present truth of Seventh-day Adventists. In the first class, which comprised the fifth and sixth grades, six months' work was taken on the history and principal characters of the Old Testament. The two remaining months were spent on an outline study of the life of Christ. In the advanced class, the whole year was given to a study of the vital points of present truth, considerable time being spent on the prophecies of Daniel and the Revelation.

The home, which has been operated in connection with the intermediate school, has been run entirely on the club plan, the students paying the actual cost price for everything used. The expense of living in this way has averaged a little less than seven dollars per month for each student. This includes all living expenses, such as board, light, heat, house rent, and the board and salary of the matron who has had charge of the home.

A DAY AT THE HOME

Promptly at 6 o'clock A. M., the rising bell calls the students to another day's duties. At 6:40 all assemble in the parlor for morning worship, and twenty minutes later sees the family at breakfast. The food is plain, but well cooked and appetizing. After breakfast, most

of the students assist in the work of the house, until time to leave for school.

At 9 the school day is opened with devotional exercises; then class follows class until noon. Here an hour's intermission is given for lunch and rest, after which school continues until 3:30.

Five o'clock is dinner hour at the home, and it is an interesting meal, as all have their day's experiences to relate. This is followed by work and recreation, both outdoors and in, which keep the students busy until evening prayer time, 6:30.

The evening is devoted to study. Everything in the building is quiet, that none may be disturbed in preparing their lessons for the next day.

THE CLOSE OF SCHOOL

School closed April 24, with appropriate exercises by the students. A very good spirit has seemed to pervade both the school and the home all through the year, and the students left at the close of the term feeling that they had been benefited by having had a few months' connection with the school.

THE FUTURE OF THE SCHOOL

It seems to be the general belief of our people in Montana that the intermediate school is a permanent thing. Therefore at the conference in March its future was quite thoroughly discussed. It was the unanimous sentiment of all present that the school should be permanently settled in some favorable location as soon as possible without incurring debt. All agreed that the work should be carried forward on a strictly cash basis.

The conference committee and educational board are watching for a favorable opening, and while for the coming year it may be necessary to continue in temporary quarters, we hope that before the following year our school may have a permanent home, away from the city, where, amid the quiet of nature and the healthful surroundings of country life, the boys and girls of our conference may prepare for useful lives and places in the work of God.

THE COMING YEAR

LOCATION

No definite announcement can now be made in regard to the location of the school for next year, but it will probably be at Bozeman, if suitable arrangements can be made for buildings, etc. Suffice it to say for the present that there will be an intermediate school in the state, located as centrally as possible, and with due consideration for the needs and accommodation of the most of the pupils who wish to attend. Another announcement will be given later, when the exact location and other important matters in connection with the school have been fully decided.

TIME

There will be an eight months' term, the same as last year, beginning Sept. 28, 1903, and closing May 6, 1904.

HOME

A Christian home will be operated in connection with the school, where parents may feel free to send their children, with the assurance that everything possible will be done for them. The influence will be made the best that it can be. It is possible that Elder and Mrs. Gibson will again have charge of this department of the work, although it can not now be stated definitely.

The club plan of living has proved so satisfactory and economical to the students in the past that it has been decided to run the home in the same way the coming term, and the same general plan will be followed as heretofore.

LOCAL BOARD

Elder W. B. White, Elder L. A. Gibson, and Claude Conard have again been selected to act as a local board of control. Elder White is chairman and Claude Conard treasurer. All moneys for the school should be sent to the latter, at Bozeman, Mont. Also all communications regarding school work or asking for information should be sent to the same address, Claude Conard, Bozeman, Mont., who will

be glad to correspond with parents or young people who are interested in the cause of Christian education.

Healdsburg College Summer Institute

The regular college year closes June 1; then follows one month's vacation, the summer quarter beginning July 6, and continuing until October 1. Quite a number of the students who have been in attendance during the past year will remain for the summer quarter, carrying either one or two studies. The larger portion of those who remain will spend most of their time in work on the school farm and in the shops, and will be given credit for this work on their next year's expenses. The college is able to furnish considerable work, and if there are those who desire to attend school during the summer quarter, applying their earnings on the next year's school expenses, we will be glad to have them correspond with us at once, stating the terms on which they wish to enter. By terms of entrance is meant how many studies they wish to carry and how much time they wish to spend in work. Last year the college allowed the students who remained from ten to fifteen cents per hour for their work. We do not feel like urging our young people to come to the college during the summer quarter if they have a good chance for remunerative employment where they are. In many instances our young people can earn more where they are than by coming to the college. Please read carefully the article in this paper entitled "Do You Desire to go to School?" This article explains fully the opportunities that are open to our young people to attend Healdsburg College next year. During the summer quarter the classes are held during the early morning and evening hours, giving each student a chance to work during the larger part of the day. No one is admitted to the summer school who is not willing to take at least one study.

For further information regarding the summer school, and also those who desire to secure a copy

of the new college calendar, address M. E. Cady, president Healdsburg College, Healdsburg, Cal.

Do You Desire to Go to School

You can if you will. On payment of fifty or seventy-five dollars, any worthy young man or woman who desires to obtain a Christian education will have the privilege of attending Healdsburg College for nine months, beginning October 1 and continuing until June 1. Now is the time to begin to plan to save the fifty or seventy-five dollars from your summer's earnings. You can do so if you will, for "where there is a will there is a way." This is always true when it is God's will and God's way that is to be done. A student can pay fifty or seventy-five dollars and have the privilege of working four or five hours a day to meet the balance of his school expenses.

Below we give in full the special opportunities that are open to our young people of limited means, to obtain a Christian education.

Opportunity No. 1. On payment of fifty dollars in cash, (or six dollars a month) and five (5) hours a day (30 hours a week) the college will give to the student his board, room, tuition and plain laundry for nine months, beginning October 1, and continuing until June 1. Books and incidental expenses must be met by the student.

Opportunity No. 2. On payment of seventy-five dollars (or nine dollars a month) and four (4) hours a day (twenty-four hours a week), the college will give the same terms to students as in opportunity No. 1.

Opportunity No. 3. Twenty or thirty able-bodied, willing-hearted young men will be given the opportunity to work their entire way through school by working six (6) hours a day (thirty-six hours a week) at the Timberland Industrial School farm, located four and one-half miles from Healdsburg. The labor performed will cover the expense of board, room, tuition, and plain laundry. Books and incidental expenses must be met

by the student. The school is conducted on the farm, but students who desire, may enjoy the Sabbath privileges with the Healdsburg church on the Sabbath.

Opportunity No. 4. Those who secure orders for our subscription books to the amount of \$200, which includes the agent's commission, and will pay the same into their tract society office, the college will give a scholarship good for nine months, beginning October 1 and continuing until June 1, 1904. This scholarship will include board, room, tuition, and plain laundry. Books and other incidental expenses must be met by the student. Those who take advantage of this scholarship will work two and one-half hours a day, or fifteen hours a week, the same as regular students who pay cash for their schooling.

Opportunity No. 5. Those securing orders for our subscription books to the amount of \$140, paying the same into their state tract society office, will receive a scholarship good for six months on the same conditions as in opportunity No. 4. This scholarship will be good for six months beginning with either October 1 or December 23, 1903.

Note 1. The above opportunities are for students of limited means only.

Note 2. The college reserves the right to discontinue any of the above opportunities to students in case of immoral conduct or of failure to perform willingly and faithfully the work assigned.

Note 3. No one will be admitted to the college under above-mentioned opportunities without making arrangements before coming.

Can you not take advantage of one of the above opportunities and thus avail yourself of the privileges offered by Healdsburg, to receive an education that will fit you for some place in the Lord's work?

There should be an army of young men and women trained for the service of the Master as speedily as possible. The cause of God is in great need of recruits. If you begin to plan now for a year's schooling in Healdsburg College, you will have four months'

time in which to earn the necessary means to make the initial payment of fifty or seventy-five dollars. Ask the Lord to help you in your plans, and in saving your means, and he will do it. He is willing to bless us in the work of preparation.

If you desire to take advantage of one of the above opportunities, drop me a line and I will do all that I can to make your efforts in this direction a success. On application, a college calendar will be sent to you.

Address, M. E. Cady, President of Healdsburg College, Healdsburg, Cal.

No Time to be a Christian

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not the time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man had said that he had no room for his soul. It is as if the life said it had no time to live, when it is life. It is not something that is added to life; it is life. . . . Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ.—Phillips Brooks.

"By speaking when we ought to keep silence, we waste our words; but by keeping silent when we ought to speak, men may be lost. Be slow in speech, but prompt in action."

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.—Auxley.

* MEDICAL * MISSIONARY

The Province of Prayer in Health and Disease No. 2

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

That prayer will not change the divine plan and purpose is very true; yet prayer does change something; it changes man, the one who prays. To "pray without ceasing" is to be constantly changed from the likeness of self into the similitude of the divine.

The Lord worked many miracles for the apostle Paul, but there were some things which God saw it was best to permit to linger in his experience. Paul prayed earnestly over these matters, and sought for deliverance from them, and the following scripture tells the story of this struggle and the lesson Paul learned therefrom: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:7-9.

Was not God able to deliver Paul from these afflictions, as well as those from which he had been freed?—Certainly. But it was not His plan. It would not have been for the best good of all concerned, and therefore he must rather glory in his infirmities, that the power of Christ might be manifested upon him. There are many things God can do which for some good and wise purpose He does not do. We must pray according to God's will, not according to His power. If we pray according to His power, we might pray for all men to be instantly healed, for He has the power to do it; but when we pray

according to His will, we leave it for infinite wisdom to guide and direct the answer to our prayer. Prayer will not change the purpose of God, but it often changes the plan of man. Paul prayed three times about his thorn in the flesh, and the answer to his prayer was not deliverance, but a promise of grace to sustain him in the suffering and hardship that would result from his affliction. The Lord always answers our prayers; sometimes He answers "Yes," sometimes "No." No loving parent would answer yes to the child's self-destroying request; so God can not always answer our prayers in the words in which we pray. He refuses to answer us as we pray, because of His love for us.

So, like the apostle Paul, when we have laid the matter before God, and He does not see fit to miraculously heal us, let us accept His plan as best, and rejoice in our weakness. If we can proclaim the beautiful truths of the gospel louder and more efficiently in sickness than in health, then let us ask God for grace to thus preach the message. Many a sermon has been preached on the bed of sickness that has touched the hearts of sinners and astonished the unfallen beings of other worlds, and which could never have been preached in a state of health and activity. By his death, Stephen preached the sermon that touched the heart of the persecutor Paul.

Then if prayer does not change God, many will ask, what is the use of praying? There is every reason in the world for prayer, even if it does not change God. He does not need to be changed. He is love. His plans are just; His doings are upright and merciful. It is erring man that needs to be changed, and prayer does change man. It is just as necessary for the moral nature of man that he should constantly pray as for his physical being to constantly breathe.

God does not answer prayer simply to make mortal man famous, simply to make humanity superstitious, and cause them to worship their fellow-men. God does not hear and answer prayer to make money and glory for man. If these things lurk in our hearts, the an-

swer to our prayer will be delayed until they have been purged out. Sometimes the delay in answering prayer is part of the answer itself; if, having prayed that God's will should be done, He wills that we should experience a change of heart before we receive the fulness of the answer to our prayer. Again, we must distinguish between the answer to prayer, and the results of the answer. Our prayers may be answered instantly, and yet the results of that answer, the things material and visible, may appear gradually. The humble prayer of faith that was offered when the sinner first knelt at the foot of the cross, and which was answered instantly, will have a stream of good things resulting from that answer which it will require the eternal ages to fully appreciate. When we pray from the platform of faith, let us not step down to the plane of sight, and there expect to receive our answers. The answers to the prayers of faith must be received and recognized by faith.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:18-23.

Here was a man who thought to buy the power of God. We see how his plans were disappointed. God does not trust special blessings and special power to those who would exercise them for self-glory or self-exaltation. Those who seek for divine blessings to use them for a selfish purpose are sure to meet with disappointment; and if their requests are apparently answered, it must be that a power from beneath has answered their

prayers, and not the God of heaven. And although they may subsequently work many miracles, perform wonders, and apparently cast out devils, in the last great day they are found on the wrong side. The Master says to them, "I never knew you." W. S. Sadler.

A Week's Bill of Fare

LESSON VI

WEDNESDAY BREAKFAST

- Boiled Rice with Cream or Fruit Juice
- Baked Potatoes and Gravy
- Grape Toast
- Gluten Nutmeato with Lemon

Dates

- Granola Pancakes and Maple Syrup
- Bread Stewed Apples

RECIPES

BOILED RICE

Put well-washed rice into six or eight times as much boiling, salted water, and cook rapidly until tender; then turn into a colander and (reserving the rice water for soups, etc.) pour on plenty of cold water to separate the kernels. Reheat, and serve.

GLUTEN NUTMEATO

Wash gluten from one quart flour, grind in sausage mill, add one-half cup nut butter, one cup zwieback crumbs, one and one-half cups water, and salt and sage to taste; mix well together, turn into an oiled tin can, cover closely, and steam four hours. If one has no sausage mill, the nut butter may be worked into the gluten by hand, then the other ingredients by the same process. For a much richer product, omit zwieback crumbs and one cup of water. Tomato juice or caramel cereal may be used if preferred.

To Wash Out Gluten.—First make a very stiff dough with one quart flour and a scant cup of water. Knead thoroughly, cover with cold water for one or two hours, and then carefully work all the starch out of the dough by hand under water, changing the water as it becomes thick and milky, and continuing the process until the water remains clear.

Slice the cold nutmeato, and serve with lemon.

GRANOLA PANCAKES

Two cups of zwieback crumbs, one-third cup flour, one teaspoonful salt, one-fourth cup sugar, one or two eggs, two to four cups milk. Put all together, using milk sufficient to make a batter of the right consistency, and beat until light. Bake upon slightly-oiled griddle, or, if soapstone is used, no grease will be needed. Pancakes thus made may be considered wholesome, as the principal ingredients are well cooked, practically free from grease, and without soda or baking powder.

WEDNESDAY DINNER

- Bean Soup with Croutons
- Mashed Potatoes Parsnip Balls
- Nut Chicken Pie
- Bread Apples Evaporated Peaches
- Layer Fruit Mold

RECIPES

CROUTONS

Take stale or left-over slices of light bread, cut them into cubes, and toast in the oven to a light brown.

ZWIEBACK

Take nice, light, fine-grained, twenty-four-hour-old bread, cut in rather thick, uniform slices, spread upon tins or grates, and place in the oven, when cool, to dry out for an hour or so before browning much. Toast to a nice brown on both sides. Broken zwieback may be used for croutons.

PARSNIP BALLS

Cook parsnips until tender, mash through a colander, and to each cup add one-half cup bread crumbs, one beaten egg, and salt to taste. Flour the hands, make into balls, and brown in the oven, brushing over with thick cream. Serve hot.

NUT CHICKEN PIE

In a granite pan place a layer of sliced potato one inch thick, then a layer of sliced gluten nutmeato or protose, a little minced onion, salt, sage, summer savory, one cup tomato, and two-thirds cup water on each layer, making two layers.

Cover, and bake until potatoes are tender. Then cover with a paste crust, and bake.

LAYER FRUIT MOLD

Prepare for two or three layers by taking milk or water, cranberry juice and blueberry or any other dark-colored juice; heat to boiling, thicken with cornstarch, and sweeten to taste, each color by itself. When the cornstarch is well cooked, pour in distinct layers into individual cups or into one large mold. Serve upon a lettuce leaf with a point of lemon on the white top, or, if preferred, it may be served with a sauce. The mold when cold should be just stiff enough to stand.

REMARKS

In this and preceding lessons, recipes and suggestions have been given by the following of which even those with limited means may, with a little experience, be able to prepare for themselves foods which in all essentials for ordinary family use are nearly or quite equal to the more expensive "health foods" on the market.

"The Lord will surely give [His people] knowledge of how to prepare foods that are healthful and palatable if He sees that they will use this knowledge righteously."—Testimony, vol. 7, p. 124.

F. O. Raymond.

Graysville, Tenn.

He Saves

An unbeliever recently coming out of the darkness of infidelity into the light of the truth wrote the following:—

"I've tried in vain a thousand ways,
My fears to quell, my hopes to raise;
But what I need, the Bible says
Is Jesus.

"My soul is night, my heart is steel,
I can not see, I can not feel,
For light, for life, I must appeal
To Jesus.

"He died, He lives, He reigns, He pleads,
There's love in all His words and deeds,
There's all a guilty sinner needs,
In Jesus.

"Though some should sneer, and some should blame,
I'll go with all my guilt and shame,
I'll go to Him because His name
Is Jesus." —Selected.

MISSIONARY WORK

The Book Work

WESTERN WASHINGTON

For the Two Weeks Ending May 8, 1903

"GREAT CONTROVERSY"

	Ord.	Value.
F. P. Wright.....	26	\$82 50
G. B. Collett.....	13	36 00
Wm. Furber.....	17	50 11
Elsie Goodell.....	2	5 00
F. W. Ham.....	29	86 25
A. H. Booth.....	11	32 50
Miscellaneous.....		50 11
Total.....	98	\$342 47

CALIFORNIA

Report for the Two Weeks Ending May 22,
1903

"DANIEL AND REVELATION"

	Ord.	Value.
C. B. Secord.....	27	\$171-75

"LADIES' GUIDE"

C. B. Secord.....	14	49-00
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"MARVEL OF NATIONS"

George Cary.....	13	20-10
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"GREAT CONTROVERSY"

George Cary.....	2	8-50
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Total 56		\$249-45
Miscellaneous		96-90

Canvassers' Notes.

As a result of the canvassers' institute that was held at College Place, Wash., in April and May, about thirty-five persons signified their intention to take up the work of circulating the printed page. A former report stated that about eighteen were in this class, but it was afterward enlarged by new recruits.

Brother Philip Giddings has been appointed by the Executive Committee of the California Conference, as the periodical agent for that conference. He has entered upon his labors and is meeting with much encouragement in his work.

It is encouraging to note that our churches are not only planning to enlarge their clubs of periodicals, but to use them in a systematic manner, and best of all, largely in personal work.

The Western Washington Conference expects to have sixteen agents in the field during the summer season. These workers will be located in companies as far as possible.

Brother Homer Rue, who was a canvasser in California two years ago, has joined the nurses' class at the Portland Sanitarium.

Missionary Convention

There have been six union missionary conventions held in the Pacific Union Conference within the last year: at Portland, Ore.; Los Angeles, Cal.; Salem, Ore.; Seattle, Wash.; Helena, Mont., respectively, and the latest one, a union of the four churches about San Francisco Bay, was held in Oakland, Cal., Sabbath, May 30.

The purpose of these conventions is to call the attention of our people to how exceedingly easy it is to do missionary work. This is done by considering together the best methods of labor, and by persons who have been engaged in actual work along missionary lines, relating their experiences, by this means inspiring others to go to work. These meetings have proven so powerful in reviving the old-time missionary spirit that some of our conferences are holding a series of missionary conventions in their different churches.

"Is house-to-house work effective?" was the first subject considered at the Oakland convention. Elder W. S. Sadler led out in a ten-minute talk, which was followed by a general discussion of fifteen minutes' duration. The same plan was followed in presenting each subject. The title would imply that house-to-house work was once effective. This was shown to be true in the days of the apostles, by reference to Acts 5:42, 20:20. An instance in recent times was cited of one of the most successful tent meetings that has been held for years. The people came a distance of ten miles and more to attend the services, coming from one to two hours early that they might get seats. At the commencement of the meetings, the attendance was so small that in

order to create an interest the workers took up house-to-house visiting. At the close of the three weeks' meetings, thirty persons began to keep the commandments of God.

"Is tract work profitable?" This question was answered most decidedly in the affirmative by all who spoke on the subject. The Lord in His goodness wants us each to have a part in carrying the message, so He gives us easy duties to perform, little things that any and every one can do. If we can not go out to distribute tracts, we can have a constant supply of them on hand and give to those who come to our doors on business, and to those who enter as visitors—there is opportunity for young and old to give away a tract. All may take part in this wayside sowing, and God will care for the seed. A call was made for those present who had received the truth from the reading of tracts, to raise their hands. Over fifty hands were counted, and among the number who gave their testimony were Dr. F. F. Lamb, of San Francisco, Brother B. M. Shull, foreman of the Pacific Press bindery, and Elder M. H. Brown.

"Our periodicals as pioneers" was a subject of interest to all. The only advantage that periodicals have over tracts in pioneer work is, that some who will not read a tract will read a paper. The following letter, recently received, was read:—

"To the 'Signs of the Times:.'"
"I am seventeen years old; my cousin who lives in Kentucky, sent me a dress pattern which was cut from a copy of your paper. As I went to use the pattern I noticed the reading and liked it so well that I wish you would send me a sample copy. I think I can get some subscriptions for you here."

Several incidents were mentioned by various ones of conversions from reading the "Signs."

Cottage meetings are the natural culmination of tract and periodical work where an interest has been awakened. By conducting these meetings sociability is cultivated, and we are made more

familiar with the "reason of the hope" within us, and thereby become more fluent in presenting the truth in its beauty.

Correspondence work was proven to be something in which any one who desires to do missionary work, and can write, may engage. Even shut-ins and invalids are not excluded from this work. It is important in missionary correspondence, as in all things else, to have system and order. It is best to keep a list of the letters written and of the tracts and periodicals sent to each name.

The thought emphasized in all the subjects discussed was the loving-kindness of our Heavenly Father in giving all a part in the closing work and the marvelous ease with which each may perform his part.

The Periodical Campaign

The following is taken from a private letter written by Brother A. D. Gilbert, who is actively engaged in the periodical campaign: "On Monday night last I took boat for Vancouver, B. C. We had a meeting Thursday night at which about thirty were present. We had an interesting occasion, and ninety copies of the "Signs" were subscribed for. On Wednesday we arranged for street work, but the sisters who were going out, took fourteen copies each, and sold them before reaching the appointed place of work. One sister ordered twenty-five copies more on the strength of her success, thus giving an order for fifty copies in all."

The above has reference only to one place where Brother Gilbert has stopped. The churches at Ashland, Salem, Woodburn, Monitor, Portland, Mt. Tabor (Oregon), together with those in the vicinity of Seattle (Wash.), have all been visited, and are taking hold heartily in missionary efforts with the "Signs."

All this is encouraging, not only because of the larger circulation of this pioneer paper, but because of the increased interest which is being taken in all lines of missionary effort.

H. H. Hall.

Working with God

"My Father worketh hitherto, and I work." And I work. Say that, too. If you destroy the sequence, life loses heart and joy and meaning and value. Swing into line with the eternal energy; be a force among forces, a toiler, a producer, a factor, and life never loses its tone and flavor, its bead of glamour. There is no real taste to bread nor bliss in sleep for the idler. He is the doubter, the skeptic, the unhappy man. His idleness proclaims him diseased and decaying.—Sunday School Times.

"It is not God who has not given; it is we who have not taken. We have filled the temple of God with our household stuff, and have put the money changers and divers kinds of folly into the Father's house; therefore we are not filled with the Holy Ghost. Let a man, let the church, go down before God, and say, 'Search me, O God.' When He has searched you, He will show you things you never knew. You can only get rid of what you find; and God gives no further than man can take; and man can take only what he knows. Let us go to God and tell Him all our sin and folly, and the pride that has prevented us from confessing the evil things of which we knew."

Did you ever think, my brother, my sister, that if it were not for missionary work you would be serving idols to-day? Suppose that Paul and those who labored with him had been directed to go east in the place of west. How shocked you are when, in some picture, you see a mother throwing her child into the Ganges! It might have been you, my sister. Have you no pity for the fellow-beings that are dying at the rate of one hundred thousand a day? —W. E. Blackstone.

"God is nowhere," wrote the skeptic. "God is now here," read the simple faith of the loving child.

"Ours is the seedtime; God alone Beholds the end of what is sown; Beyond our vision weak and dim The harvest time is hid with him."
—Whittier.

SPECIAL NOTICES

The Adjourned Stockholders' Meeting

Notice of an adjourned stockholders' meeting of the Healdsburg College appeared in the "Recorder" issued May 7. But other important meetings have been appointed which make it necessary to adjourn this adjourned meeting to a later date. After careful consideration, it has been decided to hold the stockholders' meeting Monday, July 6, at 11 A. M., in the college chapel. As stated in the previous announcement, this meeting will be preceded by a good, old-fashioned district meeting on Sabbath and Sunday. This will be a very important meeting. The financial aspect of the institution will be carefully considered, also the manner of organizing the college on a better basis, so that there may be a much larger representation of the people at the regular annual meetings.

In order to transact legal business at this meeting, there must be a representation of two-thirds of the stock of the institution; therefore we urgently request that all stockholders make it certain that their stock shall be voted, either by themselves or by some one who can represent them by proxy. Proxy blanks can be obtained by addressing the secretary.

By order of the board of directors.
M. E. Cady, President.
H. G. Lucas, Secretary.

Pacific Press Publishing Company Stockholders' Meeting

According to adjournment, the twenty-eighth annual meeting of the stockholders of the Pacific Press Publishing Company will be held at the office of the company, corner Twelfth and Castro Streets, Oakland, California, on Tuesday, June 16, 1903, at 10:30 o'clock A. M.

At this meeting, a board of seven directors is to be elected, and matters of great interest to every stockholder and every Seventh-day Adventist will be considered. It is hoped that all those interested in the publishing work will be present just as far as possible.

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

Brother C. G. Marchus has been called to Chico to labor with Elder Martin.

A local camp-meeting for northern Montana will be held in that district, commencing Friday evening, June 19, and closing Sunday evening, June 28. The location will be announced later.

During the past year the treatment rooms in Seattle have done a very large business, and the need of a sanitarium located in the country adjacent to the city is fully realized. Such an institution would receive many patients who first become acquainted with our work through the ministration to the physical needs.

At the close of the General Conference in Oakland, steps were taken for a number of workers to live at the Workers' Home, and spend all, or nearly all, of their time in selling our papers. These workers spend a part of the day in doing street and house-to-house work with the "Signs of the Times," "Life Boat," and "Pacific Health Journal." They have been having excellent experiences and good success.

Wanted

Earnest, consecrated workers to take up the "Signs" work in San Francisco, especially those who have had successful experience. Write at once to W. S. Sadler, 2315 Jackson Street, San Francisco, Cal.

General Meetings

(California)

Healdsburg, July 4 and 5, 1903.
Special meeting of stockholders of Healdsburg College, Healdsburg, July 6 and 7, 1903.

Young people's convention, Healdsburg, July 9 to 14, 1903.

Young people's convention, Hanford, July 16 to 21, 1903.

Humboldt County, camp-meeting or general meetings, July 23 to Aug. 3, 1903.

Teachers' institute, Healdsburg, Aug. 3 to Sept. 11, 1903.

Sepastopol, general meeting, Aug. 8 and 9, 1903.

St. Helena, general meeting, Aug. 15 and 16, 1903.

Armona, general meeting, Aug. 29 and 30, 1903.

Fresno, general meeting, Sept. 5 and 6, 1903.

Stockton, general meeting, Sept. 12 and 13, 1903.

Woodland, general meeting, Sept. 19 and 20, 1903.

These meetings will be attended by Elder A. T. Jones and other laborers, and they will be occasions of great interest and profit to those who attend. We earnestly appeal to all our people in this conference to avail themselves of the means of grace afforded by these meetings.

M. H. Brown.

Tract Society Directory

(Pacific Union Conference)

British Columbia, 609 Gore St., Vancouver, B. C.; Upper Columbia, College Place, Wash.; Western Washington Missionary Society, 309 Second Ave., North, Seattle, Wash.; Western Oregon Missionary Society, 201 Second St., Portland, Ore.; California, 301 San Pablo Ave., Oakland, Cal.; Southern California, Fernando, Cal.; Montana, 108 Grand St., Helena, Mont.; Utah, Springville, Utah; Arizona, 525 Central Ave., Phoenix, Ariz.; Hawaiian, 60 Akana Lane, Honolulu, H. T.

Educators, Attention!

Special arrangements have been made whereby Healdsburg College professors, students, and our

church-school teachers are to have the first chance to canvass their churches and home towns or cities for that most excellent of recent books, "Education," by Mrs. E. G. White. The book is about the size of "Christ's Object Lessons," and sells for the same price, \$1.25.

For further particulars address California Tract Society, 301 San Pablo Ave., Oakland, Cal.

California Canvassers' Institute June 1-12, 1903

An interesting canvassers' institute is now in progress at the college, Healdsburg, Cal. Brother S. C. Osborne, general agent for the Pacific Union Conference, is in charge of the same. All who would like to enter the canvassing work this summer but who are unable to attend the institute, may address either Brother S. C. Osborne, Lytton, Cal.; Prof. M. E. Cady, Healdsburg (Cal.) College, or the California Tract Society, Oakland, Cal.

Healdsburg College Canvassers

Thursday morning, May 28, at chapel exercises twenty-two students of Healdsburg College responded to the call for canvassers to work during the summer vacation. The Canvassers' Institute (June 1-12) is now in session. Most of those intending to canvass will sell "The Great Controversy Between Christ and Satan."

Are there not other parties who are not students, who would like to enter the canvassing work for the next few months?

Address all applications to the California Tract Society, 301 San Pablo Ave., Oakland, Cal.

Important Notice

There will be a Young People's Convention held at Healdsburg, Cal., July 9-14, and also one at Hanford, Cal., July 16-21. By holding a convention at each of these points it is hoped that all the young people in the conference can have the privilege of one meeting. Let all begin now to plan to attend.