

PACIFIC UNION RECORDER

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

VOL. 4

OAKLAND, CAL., NOVEMBER 10, 1904

No. 15

THE CHURCH

Every Day

Every day hath its dawn,
Its soft and silent eve,
Its noontide hours of bliss or bale;
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wind?

Each turning round a small sweet face
As beautiful as near;
Because it is so small a face
We will not see it clear.

We will not clasp it as it flies,
And kiss its lips and brow;
We will not bathe our wearied souls
In its delicious now.

And so it turns from us, and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

Yet, every day has its dawn,
Its noontide and its eve;
Live while we live, giving God thanks;
He will not let us grieve.
—Dinah Mulock Craik.

Laborers in the Vineyard

Christ warned the disciples who had been first called to follow Him, lest the same evil should be cherished among them. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness. Men would think they could do something toward earning a place in the kingdom of heaven. They would imagine that when they had made certain advancement, the Lord would come in

to help them. Thus there would be an abundance of self, and little of Jesus. Many who had made a little advancement would be puffed up, and think themselves superior to others. They would be eager for flattery, jealous if not thought most important. Against this danger Christ seeks to guard His disciples.

All boasting of merit in ourselves is out of place. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

NO ROOM FOR GLORIFYING

The reward is not of works, lest any man should boast; but it is all of grace. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:1-5. Therefore there is no occasion for one to glory over another, or to grudge against another. No one is privileged above another, nor can

anyone claim the reward as a right. The first and the last are to be sharers in the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone. The parable of the laborers rebukes all jealousy and suspicion. Love rejoices in the truth, and institutes no envious comparisons. He who possesses love, compares only the loveliness of Christ and his own imperfect character.

A MARRED RECORD

This parable is a warning to all laborers, however long their service, however abundant their labors, that without love to their brethren, without humility before God, they are nothing. There is no religion in the enthronement of self. He who makes self-glorification his aim, will find himself destitute of that grace which alone can make him efficient in Christ's service. Whenever pride and self-complacency are indulged, the work is marred.

It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do.

Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.

NO DRUDGERY BUT JOY

However trying their labor, the true workers do not regard it as drudgery. They are ready to spend and to be spent; but it is a cheerful work, done with a glad heart. Joy in God is expressed through Jesus Christ. Their joy is the joy set before Christ,—“to do the will of Him that sent Me, and to finish His work.” John 4:34. They are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, enabled by being partakers of Christ’s sufferings, sharing His sympathies, and co-operating with Him in His labor, they help to swell the tide of His joy, and bring honor and praise to His exalted name.

THE HIGHEST SERVICE

This is the spirit of all true service for God. Through a lack of spirit, many who appear to be first will become last, while those who possess it, though accounted last, will become first.

There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr’s self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death that stands highest in heaven’s records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ,—such an one may, in the sight of God, be more precious than even the world-renowned missionary or martyr.

O, how different are the standards by which God and men measure character. God sees many temptations resisted of which the world, and even near friends, never know,—temptations in the home, in the heart. He sees the soul’s humility in view of its own weakness; the sincere repentance over even a thought that is evil. He sees the whole-hearted devotion to His service. He has noted the hours of hard battle with self,—battle that won the victory. All this God and angels know. A book of remembrance is written before Him for them that fear the Lord and that think upon His name.

THE SECRET OF SUCCESS

Not in our learning, not in our position, not in our numbers or entrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency, we are to contemplate Christ, and through Him who is strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory.

And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest can not earn, the weakest and most humble may receive. Heaven’s golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.

Ellen G. White.

Then Don’t Succeed

It is sometimes pleaded that unless one conforms to the ways of the world one can not succeed in business. There is a short answer to that plea. If the attainment of success means wrong-doing, then don’t succeed.

Our Saviour said, “What shall it profit a man, if he gain the whole world, and lose his own soul?” It is not necessary to be rich; it is necessary to be righteous.—Selected.

The Blesseds of the Scripture

The blesseds of the Scriptures shine all over the inspired pages, like stars in the midnight sky. The Bible is a book of beatitudes and benedictions. God’s mercy lies everywhere. Wherever we see Christ, He is imparting blessings, as the sun imparts light and warmth.

While He was here on the earth, He was always reaching out His hand to give a benediction to some life that sorely needed it. Now it was on the children’s heads, now on the leper, now on the blind eyes, now on the sick, now on the dead, that He laid those gracious hands, and always He left some rich gifts of blessing.

Then we remember one day when those gentle hands were drawn out by cruel enemies, and with iron nails fastened on the cross; yet even then it was in blessing that they were extended, for it was for our sin they were transfixed thus on the wood.

As we see them thus stretched out as wide as they could reach, the attitude suggests the wideness of the divine mercy. Thus the arms of God are open to the utmost to receive all.—Selected.

Sweetbrier

Not long ago, on an excursion in the woods, I picked up a branch of sweetbrier, and hid it in my dress. I soon forgot what I had done, but all day long I smelled a spicy fragrance. Every woodland path had the same sweet odor. Even the rocky cliffs and caves breathed perfume. I was surprised to notice that, as I met different people with all kinds of wild flowers and ferns, all woodland treasures had the same kind of fragrance. On the boat, as we sailed homeward, I thought: “Someone is taking home a quantity of sweetbrier, for the air is full of it.”

Late at night, when I took off my dress, I was surprised to find the sweetbrier tucked in my bosom. All day long I had carried near my heart the sweet perfume which I had supposed came from others. “How good it would be,” I said to

myself, as I closed my tired eyes, "if I could carry such a sweet spirit in my breast that everyone I met would seem lovely!" It made me think of the legend of the potter who found a lump of clay which was fragrant as a rose. Even after the vase had gone through the fire, it held its delicate perfume. "What makes you so sweet when the other things of clay have no odor?" cried the potter. "I lay at the foot of a fragrant rose, and her sweetness became mine," answered the vessel of clay.

I read this the other day, which impressed me greatly: "I would as soon think of putting strychnine in the water as poisoning any one's mental atmosphere with complaints and groanings." As if we did not all of us sometimes put the poison of complaints into the ears of our friends! I often think of Charles Kingsley's little song:—

"Be good . . . and let who will be clever;
Do noble things, not dream them all day long,
And so make life, death, and that vast forever
One grand, sweet song."

—Selected.

Learning to Give Thanks

There are times when we learn to give thanks for the many mental blessings which we so often take for granted in our comfortable lives. A little experience of illness makes healthiness the best thing in the world. A little loneliness shows us the worth of home and friends. The absence of accustomed help makes the house-keeper recognize the value of relief from drudgery. If the milk is sour of a morning, we, perhaps, condescend to think of the care and trouble which secures us sweet milk day by day. In times of drouth we value an unfailling spring. If care or an aching tooth gives us a sleepless night, we learn to value quiet sleep. A Christian ought not to be too dependent upon comforts, but he ought to recognize their source while he enjoys them with a quiet heart. And when we are inclined to grumble at the lack or loss of some of the artificial and incidental comforts or luxuries of our too complicated

lives, would it not be well to preface our grumbling with recollection of these underlying necessities which God has so freely provided? If we were starving, or parched with thirst, or ill, or shelterless, how little we would weigh the lack of what now we miss perhaps with a vexation that robs us of content.—Selected.

The Return of a Prodigal Son

When I left the truth, nearly twelve years ago, I first joined a Methodist church in Los Angeles, Cal. A year later my father sent me to Pomona College, in Claremont, Cal., and there I had my letter sent to the Congregational church, as that was the only church in the town. From there I unexpectedly went to Arizona, and in that state I had my letter sent to the First Presbyterian Church of Phoenix, Ariz. After a sojourn there for two years, in the meanwhile changing to the Christian Church, I then came back to California, where my father was teaching school in Long Beach. There I divided my attendance among the three churches of the city, the Methodist, Congregationalist, and Presbyterian, sometimes going to one, and sometimes to another. When my father moved to Redlands, Cal., we both then joined the Presbyterian Church. Why? Because it was the finest church in the city. This was our only reason, it was the most fashionable church.

While a member of this church, I studied hypnotism under Professor Harraden. I became quite proficient in this so-called science. From this point I date the start of my rapid decline from things spiritual. I embarked in worldly enterprises, which, from their point of view, were very successful. I soon left Redlands, and started as a traveling salesman for a manufacturing company, and went from bad to worse. I did not attend any church. I gambled a great deal among the boys. I broke the third commandment almost continually, and in our business we had to break both the eighth and ninth commandments every time we undertook to sell a machine. After

traveling through California, Nevada, Utah, Oregon, and Washington, I at last left the former business, and started again as a traveling salesman for a tailoring firm of Seattle, Wash. I made one trip for them, and then was laid off for the summer months. Then I tried booming a new telephone company. I mention all these things to show the Lord's leading and guiding hand, although I was far away from Him. I had not been at my new work three weeks before I had my foot twisted out of shape, and the ligaments torn loose from the bone. I was laid up for about two months. Before I was entirely well the tailors sent for me to take up my old position, and I went back to Seattle. I did not engage with them however, the reason being I was offered a better position at greater remuneration.

I had a nice office in one of the best blocks in the city of Seattle, with every convenience. I was there just two months when, like a thunderbolt out of a clear sky, my employer changed his mind, and I was out once more. Well, the same day a representative of the Metropolitan Insurance Company asked me to enroll with them, and I did so. As I look back upon my experience now, I can see that the Lord's hand was over me for good in all my wanderings.

I did not go to church. On Sundays I usually played cards, or went to a baseball game, or found my own pleasure in some way. From hypnotism I had drifted to spiritualism. I wrote for it; I talked for it; I lived for it, and myself. My motto was, "Look out for number one, for no one else will." How different from our Saviour's motto.

One rainy, drizzly morning, the first day of March, 1904. I shall never forget it; it was on a Tuesday-morning. I came down to the office a little late, and in a great hurry. I had a certain district in the city that I intended to work for insurance. I usually took a certain car, which carried me out to the suburbs, about five miles from town. Well, this morning I could not go to work. I did not know why, but it seemed to me as if I

could not write insurance that day. I stood there. I did not take the next car, nor the next; finally I turned and walked down to the water front, in exactly the opposite direction. I walked on and on. Sometimes I would come to places where I almost felt as if I ought to go and write some insurance. I would stop and debate the question, and finally walk on without attempting to see anybody. I must have walked over two miles, when I suddenly halted. I said to myself, "This will never do; I must write some insurance to-day." Just before me were two paths; one led down the hill to the sawmill; the other led back from the bluff to a small unpretentious cottage. Why did I take that path? The great God of heaven led me! Oh, His infinite love! Satan held me there at the junction of those two paths fully five minutes. Finally God conquered. I walked on to the cottage and knocked at the door; it was opened in a few minutes by an old, gray-haired man. I told him my business, that I represented the Metropolitan Life Insurance Company, of New York, insuring lives from one to seventy years, for the small sum of five, ten, or fifteen cents a week, etc. He told me that he did not care for any insurance, that he was already insured. I asked him in what company he was insured. He told that it was the King's Royal Insurance Company. He then went on to explain that he did not have to pay any premium or any assessment; all that he had to do was to accept and plead the precious blood of Jesus, and the guarantee was life eternal. He then said that he and his family were just about to have family worship, when I knocked, and he asked me if I would join them. I did not know what to say. I had not prayed for years, much less knelt in prayer. I hesitated a moment, and then said, "Why, yes, I guess so." The old man read a short chapter (I do not even know where it was), then we knelt in prayer. It was a short, simple prayer, asking God's guidance on a poor stranger, in such a simple, confiding way that I could even feel myself that God would hear his prayer. His wife

also prayed. The burden of her prayer was the love of her Saviour and His love for fallen man. She prayed that the stranger and wanderer would return to the fold, that Jesus loved him yet and wanted to give him eternal life. God heard those prayers, and also the prayers of my faithful sister—who never gave me up. No matter where I was, God heard her prayers and watched over her wandering brother, and when the time came, God said to me, "Give up." O, the struggle I had! O, the glorious victory! They waited fully three minutes for me to pray. I opened my lips in a feeble cry for help. I asked God to take me just as I was. I told him that if He would that I would go right back into the work, where I left it nearly eleven years ago. I told Him that I would quit right where I was. My prayer was feeble, it was broken, but God heard and answered.

When I arose from my knees I was a changed man. God had given me a new heart. A heart to love Him.

I told Elder Boynton (for it was the elder of our Seattle church that I had met) that I would never write another cent's worth of insurance; that I was going back into the work where I left it off, years ago. He said, "Praise the Lord! I will take you up and introduce you to a brother who is starting a canvassers' institute this very morning. It is God's guiding hand." And it was, I can testify to that, for He has led me continually and has blest me most wonderfully. To Him be all the praise and honor and glory forever!

I have written this sketch in detail to show others that God will answer the prayers of the faithful. Mothers, pray for your boys! Sisters, pray for your brothers! God will hear, He will answer in His own good time! O, may He use me as the means to reach some other poor, lost soul is my constant prayer.

R. G. Hafford.
Vancouver, B. C., Oct. 13, 1904.

"Have you been talking kindly about everything to everybody today?"

Full Surrender

A young minister came to a saintly preacher and told him he had lost his communion with God and his power in the pulpit, and wanted him to help him. The aged saint asked him if all was right with his conscience, if he was doing right in his private as well as in his public life. The young man said, "Yes, O yes! I am doing right. I am sure it is not wrong. I know it is not wrong." The old minister said, "Let us pray." After prayer he took the hand of the young man and said, solemnly: "I feel there is something wrong in your life; I really can get no access in prayer for you. Will you give up what is doubtful in your conduct?" The cold sweat stood on the brow of the young man as he said, "I can not give it up; it will kill me!" The true minister replied, "It isn't much to die, but you can not afford to do wrong." A few moments of silent anguish followed, and the pale face was lifted, and the words fell from the lips of the young man, "I surrender!" And the cloud was lifted from his life, and a peculiar power rested on his ministry thereafter.—Selected.

"That the Word of God may build us up, we must assimilate it into our very being."

THE FIELD

Battle Creek Notes

The church school has an enrolment of one hundred and seventy. It has a principal, Prof. B. E. Nicola, with five assistant teachers. The church has erected a school-building, at a cost of about \$7,000, one-half mile northwest of the sanitarium. It is a brick structure, three stories high, heated by furnace, and has very light, airy rooms. By all appearances we should judge that the Battle Creek church is in line with the principles of Christian education, and are making sacrifices that their children may be placed under Christian influences in receiving an education.

Sabbath, October 22, being the sixtieth anniversary of the passing of the time in 1844, was duly celebrated in the tabernacle by appropriate services. On the platform were many old pioneers of the work, who had borne the burden and heat of the day, and our hearts were cheered by their words of courage and faith. Surely the end is nearer than when we first believed.

The medical college has a fair enrolment, and all the students and teachers seem to be hard at work. The West and South Hall are full of students, and the old college is a busy place all day, and part of the night.

Mrs. J. L. Derby, wife of Professor Derby, formerly of Healdsburg College, has been ill at the sanitarium for weeks. She is making a fine recovery, and is now about in her wheel chair, and expects soon to be able to leave for home.

Mrs. M. C. Wilcox, wife of the editor of the "Signs of the Times," is a late arrival at the sanitarium. She will spend a few days at the institution, then go on to her home in Mountain View, Cal. She has been visiting relatives and friends in Vermont.

E. A. Sutherland and P. T. Magan are both in Battle Creek; the former is here in the interests of the school they are establishing near Washville. The latter starts from here to-day (October 31) for Europe to visit relatives whom he has not seen for years.

Elder W. H. Anderson, from South Africa, is at the sanitarium. Last Sabbath, in the forenoon, he spoke in the sanitarium gymnasium to the patients and helpers of his work in that distant field, and in the tabernacle in the afternoon to the Battle Creek church.

Sabbath, October 29, the Battle Creek church held the first missionary convention of the great campaign, and is now organizing for active work through the fall and winter.

W. B. White.

UPPER COLUMBIA

Long Creek

From a letter received from Brother F. D. Wagner, we take the following:—

"I reached Long Creek, Ore., August 31, after a tedious trip embracing several lay-overs and a stage ride of seventy-five miles over an exceedingly rough road. After visiting the few Sabbath-keepers there, I made a personal visit to every house in Long Creek; then took a horse, and visited many people in the country near by. I commenced meetings September 3, with a small attendance at first, but as the meetings progressed, the interest and attendance increased, until, considering the number of people there, it was very satisfactory. As a result of the effort there, which continued throughout the month of September, a church of eleven members was organized and a Sabbath-school of over twenty.

"The Sabbath truth was not new to most of the members, only four being entirely new recruits. Only two had before united with the church, however, the remaining five not seeing the need of such a step. I feel that there is a spiritual revival in the hearts of all. The brethren there have a nice church building, which was built some ten years ago by Elder Kime, the church at that time having a membership of over fifteen.

"From Long Creek I went to John Day City, which is thirty miles south, where the First-day Adventists opened their church for me, and treated me very nicely throughout the short series of meetings. I was surprised that the First-day Adventists did not bring up a single objection to the statements in favor of the seventh day. They take pride in their strict adherence to the Bible, and when I advanced the Sabbath truth, especially the seal of God and the mark of the beast, and the law from the standpoint of heavenly citizenship, their faces seemed to gather paleness. I have hopes of some of them yet taking hold of the truth. They said they did not want to be lost by receiving the mark of the beast, and declared their intention to investi-

gate. One lady said she expected that she and her husband would keep the Sabbath. The meetings increased in attendance in spite of the fact that the Methodist minister there did all he could to keep his people away."

T. L. C.

College Place, Wash.,
Nov. 3, 1904.

North Yakima

Thinking a word from this quarter or the field might be of interest to others, I send the following report of our missionary society for the quarter ending September 30. Besides several packages of tracts, taken and paid for individually, the society has taken out 2,075 pages of tracts, and reports have been handed in that 109 tracts have been distributed.

Number of pages given away.	1,485
Persons reporting	9
Reports returned	29
Periodicals distributed	75
"Life and Health" sold	17
Subscriptions for periodicals	129
Missionary letters written	14
Missionary letters received	1
Missionary visits	8
Sick persons visited or cared for	6
Hours with the sick	4
Garments given away	8
Donations for foreign mission	\$14.68
From self-denial boxes for southern field	14.06
Pages of tracts furnished by the librarian	13,300

We pray that God's blessing may attend these small efforts.

E. A. Boyson,
Librarian.

Spokane

According to the action taken by the board of trustees, the Spokane Sanitarium is now closed.

The writer, with a few of the helpers, are occupying the former sanitarium building at a nominal rental. The old place, that for some five years past has teemed with life and activity, now bears the stamp of desolation and mourning, only intensified by the fall winds, shrilly whistling its re-

quiem for friends departed, hopes deferred, and calculations buried, through the mechanical imperfections and architectural incongruities abounding from basement to turret. We are glad to report that the helpers are about all provided for; some in our sister institutions of St. Helena, Boulder, and College View; some teaching church school; some following their chosen calling in Spokane and elsewhere. Brother D. A. Fisher and family are on the way to Atlanta, Ga., to take up their home, and work in that needy field.

It has not been without seasons and moments of deep solemnity, and some regret, that these changes have been brought about. But no words of criticism have embittered the hours of preparation and moment of parting, all realizing that the closing was not only the best, but the only thing to do. A sense of personal responsibility, and a desire to learn the lesson the Lord designed to teach us through this trial and to profit by it was felt by all. To this end we ask the intercessions of God's people at the throne of grace and mercy.

Some time has been devoted by the writer in finding a suitable location in the country, but as there is only very little fertile land adjacent to Spokane, and as there is now a somewhat unwarranted boom in lands around here, the prospects for a good site at a reasonable price are not flattering.

We know the Lord has opened the way in the past for some good bargains, like the Caterhorn, Glendale, and other places, and, while the country is too new here yet for a similar experience, the Lord can open a way as effectual with the means at hand. A piece of state land, on Silver Lake, some fourteen miles west of Spokane, offers the best site, as far as we have investigated. We do not know, however, that we can get an assignment of the lease on the land for any reasonable consideration. Any word of encouragement and suggestion from the brethren will be welcomed.

The work in general here in Spokane has many encouraging features. The Christian Help

Band and Young People's Society are carrying forward the work in their respective branches with good courage and vigor. Miss Mary Tallman, formerly with the sanitarium, is now conducting an orderly and successful church school. The summer tent-campaign, conducted by the pastor of the church, Elder C. E. Ford, with such assistance as the church could give, was productive of much good, and we are now entering the winter missionary campaign with good courage in the Lord, and pray this may be the means of awakening us fully to a realization of our privileges and responsibilities.

S. A. Anderson.

Notes

We have just received an order from Sister A. E. Masterson, of Elgin, Ore., for nine volumes of "Ladies' Guide." She says: "In seven afternoons I took orders for nine "Ladies' Guide" and one dozen small books." There are many of our people who can devote even a little time to selling our books and literature, and meet with success. Should not this encourage others to try?

Brethren H. W. Buell and G. S. Garner have returned from their canvassing field, after making a successful delivery. Brother Buell reports about a thousand dollars' worth of books sold during the summer, besides devoting six weeks to nursing.

Elder J. M. Willoughby stopped over a couple of days enroute to the Grande Ronde Valley from the North Yakima camp-meeting. He will spend some weeks visiting the church schools that have already commenced.

Brother G. W. Pettit, assistant missionary secretary of the Pacific Union Conference, spent one day at the North Yakima camp-meeting, in the interests of the missionary campaign just before us. Brother Pettit is full of enthusiasm in this work, and is doing all he possibly can to interest our people in this great movement. He stopped at

College Place over Sabbath on his way to Portland.

The missionary convention held at College Place, Sabbath, October 29, was an unusually interesting time. Elder Snyder had charge of the meetings, and after each reading some good thoughts were brought out in reference to the great need at the present time. In the afternoon the time was given to a testimony meeting, and nearly all of those present expressed a willingness to take a part in this movement, and to hasten the work so that this Gospel of the kingdom may be carried to every nation, kindred, tongue, and people. Later reports will show developments in the missionary work as it is taken up and carried to the homes of the people in Walla Walla and vicinity.

The printing plant of the Walla Walla College has been enlarged by the addition of about thirty fonts of type and other material purchased recently from the Upper Columbia Tract Society. The press has been busily engaged in turning out job work since the opening of school, and with the help of a number of students, who are taking printing as an industry, they expect to attend to all work entrusted to them promptly.

T. L. Copeland.

College Place, October 31.

WESTERN OREGON

Tillamook

I had the privilege of spending four days with the little church at Tillamook, Ore., and we had a good time seeking the Lord together.

There was a good attendance to the Sabbath meetings, both morning and evening. This interest continued to increase until Tuesday evening, when we were compelled to close meetings in order to take the boat to reach Portland in time for the missionary convention the 29th of October.

While at Tillamook, four persons decided to give themselves unreservedly to the Lord. Two of them will attend the canvassers' institute, which will be held in Portland during January of 1905.

Although the company at Tillamook is small, yet the brethren gave us orders for six subscriptions to the "good old 'Review,'" and sixty sets of special "Signs," besides other periodicals. May the good work go on till many more decide they must begin work for the Lord.

I shall be glad to correspond with any in this conference who wish any instruction as to how to begin work for the Lord.

I shall be glad to hear from all who think of attending the canvassers' institute.

F. E. Fairchild.

285 Salmon St.,
Portland, Ore.

Blachly

Elder J. M. Cole, of Salem, held a series of Gospel meetings for the benefit of the Blachly church last week. He dwelt on the importance of every Seventh-day Adventist paying an honest tithe, and other important truths. As he was preaching, I thought of the prophet's words: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. Hearts were touched and roots of bitterness removed, that stood as a barrier to the free course of love from heart to heart among the brethren. A new set of church officers was elected, and the incoming elder ordained, after which the ordinances of the Lord's house were celebrated.

We trust a new era in the development of Christian character in the membership of the Blachly church will result from Brother Cole's labors among us.

G. W. Copley.

October 30.

CALIFORNIA

The Nevada Field

The work in this field is moving steadily ahead, although we have been alone most of the time since the camp-meeting. Our work in Reno has resulted in one more addition to the church.

September 14, Dr. Richards came to Reno and gave some good in-

struction of healthful living, after which he accompanied me to Fal-low, where we held meetings in the tent for three weeks, he occupying the time during the first week, when he was obliged to leave for other fields. Mrs. Leland and I continued the meetings for about two weeks, during which time the weather was very cold and rainy. This interfered quite materially with the attendance, although two adults took their stand for the truth. It was thought best to close the effort there, owing to the unfavorable weather, and while we did not see the results we wished, we believe seed was sown in many honest hearts, which may yet bring forth fruit. Financially we were able to meet with our donations all the expenses of the meetings, also our traveling expenses.

On returning to Reno, we talked up the special "Signs" work, and the church decided to pay for about 200 sets. We are also glad to report that we are having the best church school ever held in Reno, and, so far, general satisfaction and a good spirit prevail. There are about twenty pupils in attendance, a number of whom are children from the outside.

October 24 we came to Susanville, where we are now holding meetings every night.

The company here is very weak, owing to so many moving away. We expect to baptize some who have accepted the truth, and to dedicate the church before we close our work here. We are of good courage in the Lord.

C. E. Leland.

The St. Helena Sanitarium

The work in and around our institutions is, of necessity, largely routine in character, and so is a difficult matter to report. But this is not saying that in connection with the work of the St. Helena Sanitarium there are not many things of deep interest, and which, could they be really told, would cheer the hearts of God's people.

It is the earnest purpose of the management to make the work here one which will be in line with the

message for this time. As a result, we find among those who come here for treatment many whose hearts respond to the good spirit found in the work. Recently we had a visit from one of the ministers of a neighboring town, and while here he took a deep interest in the work, and, after going home, wrote as follows: "I was quite anxious to have a personal conversation with you while I was at the sanitarium, to enquire somewhat more fully regarding the articles of your faith. . . . I have a very cordial feeling toward all your people." We are now corresponding, and, I trust, to profit.

We have never seen manifested since coming here, on the part of the patients, a deeper and more general interest in the principles for which the sanitarium stands.

We are all exceedingly busy. For a number of weeks Brother Bowen, the business manager, has been away from the work, thus adding to the burdens being carried by others. But there has been no backward trend. All have been willing to do to the utmost of their ability.

The church is at present engaged in the work of erecting an addition to our church-school building, the cost of which will be several hundred dollars. But there will be no debt, all the necessary means having been subscribed. The school now has an enrolment of about forty-five.

There is a good response to the appeal for a revival along missionary lines; this is especially true in the case of brethren and sisters at the food factory. Cottage meetings have been organized for Bible study, the work to be systematically conducted by the elders and pastor. The brethren have voted that the study be placed upon a class basis, thus making membership a real pledge to study and otherwise maintain the work. We hope for much from this, because God's Word is the all of Christian life and work.

The workers here are, as a rule, of good courage. In truth as well as in form we ask for the prayers of our people, that this part of the California vineyard may constantly enjoy the blessing of God.

C. L. Taylor.

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J. J. IRELAND W. B. WHITE EDITH O. KING

Entered as Second-class Matter June 1, 1904, at
the Post-office at Oakland, Cal., under the Act of
Congress of March 3, 1899.

The United States History, which has been compiled by Prof. F. S. Bunch, for use in our church schools, is being published by the Walla Walla College press. It will soon be ready for use.

Good reports are coming in from the missionary conventions that were held on October 29, in many of our churches. We trust that the month of November may mark the rekindling of the old-time missionary zeal that has existed in many hearts and from henceforth never to be extinguished.

On October 19, Healdsburg College opened its doors for another year's work. The enrolment has not been very large at this writing, but the interest which the students are taking in their work indicates that they thoroughly appreciate the advantages which they enjoy. We look for a profitable year's work to be performed at Healdsburg College.

We truly hope that the few reports we are receiving of the canvassing work do not represent all the work that is being done in this direction. We trust there are many more such workers in our field, and we cordially invite our missionary secretaries and state agents to see that reports of the canvassing work done are sent regularly to the "Recorder" office. It is an encouragement to all to know of the progress of this branch of the Lord's work.

Among the laborers that have answered the call to go to the regions beyond to proclaim the message are Brother and Sister John C. Little, of the Upper Columbia Conference. They sailed from New York for India October 15. May angels of light protect them on their way. Many laborers have gone forth from this vast field west of the Rocky Mountains to labor in other lands where the people are calling, "Come over and help us," and we trust others will go forth until the everlasting Gospel shall have been heard by every kindred, tongue, and people. Our brethren on the coast will ever feel a deep interest in the work that is being carried forward in India, because several laborers have been contributed by them. Let our interest in this field be manifested both by our prayers and our weekly contribution to the foreign mission fund.

A Grand Opportunity

This fall and winter has been especially set apart by the General Conference Committee as a time for a great missionary campaign among us as a people. Beginning with the missionary conventions held October 29, the work is to go forward unceasingly until this present truth is placed in every family in the land. The time for action has come; and many should respond for service. Honest hearts all around us are waiting for the light of this present truth, and we should quickly carry it to them.

We have received the first of the four special "Signs of the Times" on the Third Angel's Message. It is brim full of truth, and should be placed in every home in this country. Can not many in our churches go out and canvass their community for sets of these papers? Surely many will read these if their attention is called to the truth they contain. The conferences are entering actively in the work. Western Washington will undertake to handle 16,000 papers, and other conferences are falling in line. Will not the officers of each conference work this up in every church, that the missionary cam-

paign may be the greatest in the history of the denomination?

November is especially set apart to the circulation of our papers, viz., the "Review and Herald," "Signs of the Times," "Good Health," and "Life and Health." Can not thousands of subscriptions be taken by our people during this month? We are sure that a little effort by each one will mean magnificent results. Brethren, our time for labor is short. Now is the time to enter upon the work as never before. How good it will be to see souls in the kingdom of heaven saved as the results of our work! Will it not well repay all our efforts? May the Lord make this movement one of the greatest in the history of the denomination, and may it be fruitful in bringing many souls to God.

W. B. White.

Notice

There are places vacant for two persons who expect to make teaching their line of work for the Lord in the normal department of Fernando College. For particulars, address Prof. A. W. H. Millard.

Clarence Santee,
President Fernando School Board.

Church-school Manual Ready

The long-looked-for Church-school Manual, at this writing, October 31, is almost ready to send out. It will contain 345 pages, which is nearly twice the amount of matter first planned for. The price will be 50 cents. Orders may be sent to the Pacific Press Publishing Company, Mountain View, Cal.

A more extended description will appear later.

Wanted

Two young ladies to do dining-room work; a young man for store and dining-room; a young lady for laundry and chamber work; also a good bread baker. Adventists are desired, and permanent work will be assured the right persons. For particulars, address Vegetarian Cafe, W. J. Felt, Mgr., 13 South Main St., Salt Lake City, Utah.