

Pacific Union Recorder Articles (1901-1904)

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"To the Pacific Union Conference" *Pacific Union Recorder* 1, 11 , pp. 3, 4.

[This article was written especially for the California Conference, but, since it was so timely, it has been adapted to the Pacific Union Conference, for use during the week of prayer.--ED.]

Dear Brethren and Sisters: The Lord is coming. This is certain. All things, in the world and in the church, show that His coming is near, even at the doors. Thus we know that the day of the Lord is near. It is near, and hasteth greatly. Even the voice of the day of the Lord itself can now be heard by all whose ears the Lord has opened. This is the truth. We profess to believe that all this is the truth. Our denominational name certifies that we believe all this to be the truth, and that we are waiting and watching for the Lord's soon coming.

Yet it is only to deal fairly and truly to say, and to say in all Christian tenderness and consideration, that the Seventh-day Adventists of the Pacific Union Conference are no more prepared to meet the Lord than they are prepared to fly this minute. And this for the simple reason that they are not diligently and carefully seeking to be prepared. Whosoever diligently, carefully, and conscientiously, and according to his light, seeks to be prepared to meet the Lord, is prepared to meet the Lord; that very sincerity and purpose of heart will always find in God and from God the preparation that is needed to meet Him in peace.

Now I am not judging in saying that our people in this conference are not prepared to meet the Lord; it is not said in any spirit of judging; it is said altogether in sorrow, and because our experience amongst the people has compelled recognition of the

sad truth that it is so. But it need not be so. God has made abundant provision by which every one of us shall be fully prepared to meet Him at His coming, whensoever that may be. And the only preparation that any person ever will need, or ever can have, to meet the Lord in perfect peace at His coming, or at any other time, is simply to receive and retain the provision that God has made that we may be prepared.

The truth of the third angel's message is the only thing that will prepare anybody to meet the Lord in peace when He comes in the clouds of heaven. Yet it is stating only the sober truth to say that by such a great number that it seems to be a majority of our people in this conference, that gracious message with its precious saving truths is slighted and is actually counted of less worth than are the things and the ways of this doomed and perishing world. My dear brethren and sisters, this will never do; these things ought not so to be. Come now, and let us see to it that this condition shall be entirely changed.

Provision is even now made that this change shall be accomplished. The week of prayer is at hand. Let it be indeed a week of prayer and genuine true-hearted consecration of body, soul, and spirit to God in seeking the right way—the way of the Lord. The week of prayer has been allowed to be too much of a mere formal and listless course of things for a week. That this is so is of itself evidence that the truth and reality of the third angel's message have been slighted and neglected, and that the people are not prepared for the coming of the Lord; for how could that unpreparedness be more plainly shown than in a slackness or formalism in prayer?

The message that is committed to us, the message which we have professedly received, and which we professedly believe, is a message that is to be preached to "every nation and kindred and tongue and people." As certainly as that is so, so certainly every person who receives and believes that message also accepts the obligation to do all that lies in his power always to

cause that message to reach every nation and kindred and tongue and people at the earliest possible day. The annual week of prayer is a double means of accomplishing this obligation that is accepted by every person who accepts that message; first, in the seeking, through earnest prayer and consecration, for a deeper knowledge of God and of Jesus Christ, whom He has sent, and a broader view of the truth and the work of God which are committed to us for the world; and, second, in the making of a special offering from the means which the Lord has given to us in the year. Thus by our gaining a deeper and broader knowledge of God and of His truth and work, which are committed to us, and by our making of a special offering of the means with which the Lord has blessed us in the year, the week of prayer, rightly used, is but a double means of our accomplishing the very thing for which alone we are in the world,—the giving to every nation and kindred and tongue and people, at the earliest possible day, the blessed message which is given to us for that purpose. Then how could there be a clearer contradiction than a formal, listless week of prayer by a people who believe a message of God that is due, yes, even overdue, to every nation and kindred and tongue and people? A formal, listless week of prayer by a people who profess to believe such a message as that, would be the clearest possible evidence that they did not believe that message at all. As certainly as a people believe that message, so certainly their week of prayer, and every other season of prayer, will never be either formal or listless, but instead will be effectual and fervent.

The time has come. This whole question is being decided by each soul. Do we believe our heaven-given message, or do we not? The week of prayer will surely tell. Oh, let it tell to both heaven and earth that we do believe that heaven-sent message which is due from us, by being due from God with us, to every nation and kindred and tongue and people.

Alonzo T. Jones.

March 13, 1902

"To the People of the California S. D. A. Conference" *Pacific Union Recorder* 1, 16 , pp. 1-8.

Dear Brethren: At the annual meeting of the California Conference, in June, 1901, you chose to place upon me the responsibility of the presidency of this conference. For this reason there is due to you from me a report of conditions and work in your conference. I herewith present it.

At the close of the annual camp-meeting ten days were spent with the conference workers in studying and carrying forward the work of reorganization that had been begun in the annual meeting. Because of its being necessary for me to meet appointments outside of the conference—in the east and north—I did not really get to work in California till August 27. Then I began with the college and church-teachers institute at Healdsburg, August 27 to September 12. In this time the college board met almost daily to consider the interests of this institution.

HEALDSBURG COLLEGE

Healdsburg College was established to be a Christian school; to be conducted upon Christian principles only. The present board decided positively, first of all, that the college should be conducted strictly upon the Christian principles which it was founded to represent, or else not be conducted at all—this for the reason that if this college is to be conducted as are the colleges of the world and to give a worldly education, then it is not needed at all; the time, means, and effort spent can be employed to far better advantage; and, besides, it is not fair to the youth who might attend, because a worldly institution can give a worldly education far better than can one that professes to be Christian and is worldly.

As Christianity means work (John 5:17; 2 Thess. 3:10), work is an essential of a Christian school; an essential of Christian education; and all honest employment is equally honorable and equally Christian (Titus 3:14, margin). Accordingly, next it was decided that every appropriate trade that could possibly be brought in, should be brought in as soon as possible. This action by the

board was particularly necessary because this college was then farther behind in the use of the trades than it was fourteen years ago.

Fourteen years ago, the last school year that I was here before leaving the state, the college had a blacksmith shop and a shoe shop with tent-making and printing, also farming. At this meeting of the board last September we found that there was no shoe shop, and the blacksmith shop had been annihilated several years before; the bellows was in an attic, the anvil was in the engine room, some of the tools were scattered everywhere, the rest of them were nowhere, and the shop itself was crammed full of cord-wood. In those years—four years ago—broom-making had been brought in. Since the opening of the present school year a blacksmith and wagon and buggy repairing shop has been set up, well equipped, and with a first-class Christian blacksmith in charge. Also painting, not only house painting but carriage painting as well, as a regular trade, has been established, with a thoroughly competent leader and instructor in charge. A good Christian shopmaker, able to teach his trade to others; also a good Christian carpenter, live, active, intelligent, and thorough in the trade and able to teach it—these two are especially wanted now. We have been trying to get them, but so far have found none. As the school stands to-day, the trades and occupations that are actually in operation, in which work and instruction are given daily to the students, are: Cooking, dress-making, blacksmithing, printing, painting, tent-making, farming, broom-making, nursing. The trades that are wanted just now are carpentry, shoemaking, baking, upholstery, of the strictly Christian sort.

Further: Since work is an essential of Christianity, and so of Christian education, the board decided that we would not countenance anything that would in any way suggest that there is a distinction between work and education; we would hold steadily and uncompromisingly that education is work, and work is education. We would not recognize any such view as that work is a means to an education in the sense that a person can work his way to an education, and then when he has got his education he is

above work. We would allow that work is a means to an education only in the single sense that the work itself is education; that true education is found in the very work itself.

Now, to employ teachers to instruct only in the recitation rooms, and occupy themselves with the students only in the recitation hours, while the students themselves must occupy themselves in recitation hours, and in work hours besides,—this would in itself be recognizing in the strongest way, by example, that there is a clear distinction between education and work, and that when a person has education sufficient to teach he may properly be exempt from work. This would be nothing less than the abandonment of the principle upon which the school is founded, and the putting of the mere theory in its place. And that would simply be an inconsistency that could be nothing less than destruction.

Accordingly, the board unanimously decided that we would not employ as a teacher in the college any one, man or woman, who would not spend the work hours with the students at their work, just as they would spend the recitation hours with the students in their recitations. We easily secured a full corps of teachers who cheerfully do just this thing every day. One teacher goes with the students to the wood-yard, another to the farm, another to the tent factory, another to the dressmaking, etc., etc. As a matter of course, the results are

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only excellent in every way. Honest work at honest trades is elevated to its proper and honorable place as an essential of true and Christian education; and discipline amongst the students is greatly improved, both in the school-room and out.

Yet all this is but a fair beginning. It is only the first two or three steps toward what is yet to be. The foundation is laid; and from this foundation of "work an essential of Christianity, honest work at honest trades an essential to true and Christian education," there is yet to spring the important result that these trades and occupations at Healdsburg College will be made in themselves so truly educational that they will be a valuable part of the return for the tuition paid; and this will be the principal element in the school's

becoming truly self-supporting. The work will be a true and valuable part of the education for which the student pays, instead of its being counted so unbecoming and insignificant a thing that the student must be paid for doing it; a thing considered so beneath the dignity of a student that to get him to do it he must be hired, or that he must be forced by need before he will do it. When the industrial department of a school is continually prostituted to that position, there is no wonder that it is a continually losing thing. How can God bless in a school His own blessing of labor when by the management of that school that blessing is accounted akin to a curse, if not the very original curse itself? The present board of Healdsburg College is not going to ask Him to. No; we are going to exalt to its own proper place in the Father and in the Son, the divine principle and divine blessing of work, honest work at honest callings; we are going to do our best to make the work in these callings worthy of the Father and of the Son and acceptable in their sight; then we are going to ask upon this labor the blessing of the Father and the Son, and we shall have it. And, while we are endeavoring in the fear of the Father and the Son to do this, we are asking their blessing, and we are having it.

Another thing that inevitably grows out of this, or, rather, simply comes along with it, is that the school year goes on forever. And so the board also decided that when the school should open, last fall, so far as lies in us it should open never to close for any such thing as a vacation of three, four, or five months. It is an utterly incongruous thing to propose to conduct a school in which agriculture, horticulture, etc., shall be essential studies and occupations, and then in the very months when these things are in their very life and prime, have no school at all. Also to have the school to close and all scatter just when it is most thoroughly organized and in the best working order and discipline, after months of nerve-racking toil to get it so, and then in three or four months to have it all to go through again and do the same thing over again, is positively detrimental to the true interest and object of any school that has any true interest or object to attain. Under such a system the wonder is that the school has done as well as it

has, educationally. Yet, further, in going to their homes and returning to school many of the students spend enough money to pay no small share—some even the whole—of what would be required to keep them in the school the length of time that they are out. But worst of all is the implication that lies in the idea of such vacations—the implication that school is a sort of prison-pen that robs people of their freedom and wears them out, and they must be allowed a vacation and an opportunity to throw it all off and be "free." But to a Christian school such an implication is a direct reproach. It is further assent to the pernicious view that busy occupation is a curse, and idleness a blessing. A Christian school is not so. In a Christian school there prevails the very spirit of freedom. And, combined with God's great blessing of honest work at honest trades and occupations to invigorate the body, the studies, instead of being slavish tasks, are continually-reviving inspirations.

It is true that some will have to go out to work for the means to carry them further in their education. But with the school in continuous operation, they will not have to go before it becomes necessary; and if it is not necessary they will not have to go at all, but can continue their work in school until they reach the point at which they are aiming, and so can reach it in a shorter time. Also there are many who, when other schools have vacation, will be glad of the chance to pursue studies here. And students can enter at any time.

It is certain that everything is in favor of continuous school forever, in Healdsburg College; and that is what we have purposed to have. The school is prosperous in every way so far; it is clearly paying its way; and we expect to have it continue so.

My work and that of the college board in connection with the institute closed September 12. After spending a week with the church in Oakland, a week in the southern California teachers' institute and sanitarium interests, a week at Red Bluff camp-meeting, and attending the opening of the college, I went to the St. Helena Sanitarium October 13, where I remained and worked until November 24.

ST. HELENA SANITARIU

The St. Helena Sanitarium, or Rural Health Retreat, was established as a means of presenting to the world, and to represent in the world, the Christian principles of health and of the treatment of disease. Yet it is the confirmed truth that the principles which it was established to represent had never been given any fair chance in the institution. And it is the sober truth to state that in October, when I went there, not a single principle for which the institution stands was recognized in its integrity in the institution. There was an empty form of things, held and presented in a vapid theory, and even that sadly mixed up with the forbidden fruit of the tree of the knowledge of good and evil. It took six weeks of steady work day and night, in prayer and presentation of the truth of the Scriptures, to get the atmosphere cleared of the spiritual malaria, and the institution renovated and

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turned toward the light, and firmly set in the right direction. But, thank the Lord, it was accomplished. All the time I had the hearty cooperation of Elder C. L. Taylor, which was invaluable. The only reason that I can not mention the board present in this as in the college matters, is that the board was so scattered—some as far east as New York City—that there was no possibility of getting it together. But, scattered as it was, there was cooperation in the work. And not only was there cooperation of the members of the board, but also of the president of Pacific Union Conference, members of the general Conference Committee, and of the International Medical Missionary Board. Thus there was secured to take up and carry to completion to take up and carry to completion the work already begun, Dr. A. N. Loper, who for ten years had been superintendent of the Nebraska Sanitarium; and Dr. Abbie M. Winegar, who has for years been one of the faithful and leading lady physicians at the Battle Creek Sanitarium. With Dr. Winegar there came also two standard lady nurses from the Battle Creek Sanitarium. And now all who have been there from the beginning of this work of reorganization, will certify that the

revolution has been complete, and that the work of reorganization, though not by any means finished, has already made the institution fairly a new place. For all this we sincerely thank the Lord, and earnestly pray that He will continue to bless the workers there and make the institution to prosper in blessing mankind with the knowledge of His "saving health."

CENTRAL STATE MEETINGS

November 29 to December 15 Elder Corliss and I held general meetings for the people in the central part of the state. For one week, day and evening, meetings were held at Fresno; and the other week meetings were held twice a day and evening at Hanford. The people were built up and greatly strengthened in the faith and in the work of faith and labor of love, as they themselves will certify.

WEEK OF PRAYER AND PACIFIC PRESS

The week of prayer I spent in the Pacific Press and the Oakland church. In the Pacific Press I conducted with the employees a daily study of the Christian principles of business and work in such an institution. This was continued not only daily through the week of prayer, but for a week afterward, and then three times a week until February 2. A good deal was accomplished, but not near as much as must be before that shall be the Christian institution that it is called to be, and that even the world knows that it ought to be. There is, I believe, in the management of the Press a disposition to have the institution thoroughly Christian in all its business and work; and when this is so, that thing can be brought about by persistently pursuing it.

WORKERS' CONVENTION

Beginning December 30 and continuing to February 2 there was held in San Francisco a general convention of the canvassers and public workers of the California Conference. The object of the convention was to carry forward the work of reorganization in the affairs of the conference proper. The first two days were spent in

getting the attendants settled in the city, and the convention organized for the work that was to come. The next five days being exactly the time between the close of the first term and the opening of the second in the college, the most of the teachers in the college came down to the convention, and the five days were spent in a study and general view of the principles and work of Christian education. The next two weeks were spent in a study of the principles of conference work and organization. Following that for three days (January 20, 21, 22) the business managers, superintendents, etc., of our institutions in the conference were present, and the time was spent in the study of the work and relationship of the institutions, and of the principles to one another, to the employees, to the conference, and to the world. The rest of the time, January 23 to 31, was spent in a medical convention. About twenty of the forty doctors in the conference who are Seventh-day Adventists were in attendance. Dr. Kellogg and Dr. Paulson came from the east and spent almost the whole time with us. Although the convention had been good from the beginning and had grown better and better each successive turn, this last made this part of it the best of all.

What were the results?—The convention was a grand success. The object of the convention was attained. Some expressions of those who were present have been published in the "Recorder." I do not believe that there is a soul who was there who will not freely say that he has in every way a larger, fuller, and better view of the work of the third angel's message, as relates to himself, as relates to California, and as relates to the whole world. I do not believe that there is one who was present who will not say that he has a better and more certain view of the grand unity of the work in all its phases.

With these came other results: It was found that in the California Conference there are about 1,230,000 people altogether; while in the British Isles, speaking our same language, there are about 40,000,000 people,—about 40 there to 1 here. Among this 1,230,000 in the California Conference there are about 3,800 Seventh-day Adventists, while among the 40,000,000

in the British Isles there are only about 1,000 Seventh-day Adventists. In the California Conference there were about 60 workers on the pay-roll, to this 1,230,000 people, among whom are 3,800 Seventh-day Adventists; while in the British Isles there are about a dozen workers, to the 40,000,000 people, among whom there are about 1,000 Seventh-day Adventists. These 60 workers were consuming \$21,000 in 8 months in their field of 1,230,000 people, while in that field of 40,000,000 people there could be had hardly more than half of \$21,000 to spend in a whole year.

Again: In the area bounded by

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the Mississippi, the Ohio, and the Potomac Rivers, and the sea, in the United States, leaving out West Virginia and Florida, there are nearly 15,000,000 people, in territory only about one-third larger than the territory of the California Conference, with its 1,230,000 people. I have not the statement of the number of Seventh-day Adventists and workers in that area of the south; but I am not prepared to believe that they are more than are in the California Conference.

Yet again: I took a pocket folding map of California, and, beginning at the northern line, I read the names of all the towns on it in each country to the southern line, asking what towns had not been worked. It was found that there were few. I then asked Brother Ireland, who has been in the conference office all these years, to make out a list of the towns in the state that have not been worked. He did so, county by county, towns with a population as low as 100. This list confirmed what we had found by the reading from the map. Some counties have nothing but the outlying, sparsely-settled country districts remaining. Some have but two or four towns remaining. Some have from four to seven towns remaining. The one county that has the largest number of towns unworked is Contra Costa, and the number is 9. There is one county in the state that has not been worked at all; it is Alpine, with a population in the whole county of only 500.

By these bristling truths it was demonstrated to every one present that, as between the California Conference and the British

Isles, and as between the California Conference and the south between the Mississippi and the Potomac, there is no sort of equality, nor any sort of fair proportion, of Seventh-day Adventist people, workers, or funds. Then it was unanimously agreed that, since the whole world field is but one; since the tithes are but one, for they all belong to God; and since we brethren are all one, we should immediately break up this too easy-going system of things in California, and go or send the means to the help of the new and needy fields outside of the California Conference. And those in the convention, by a unanimous rising vote, passed a motion commissioning the conference committee to strip from the pay-roll the name of every one of them whose work had not brought into the conference fruit in fair return for the amount of means he had taken out of the treasury. This, for one reason, so that the funds of the conference treasury could be sent to fields where it could be spent to better advantage than it was being spent here. The conference committee, in council with the auditing committee, did so. About twenty were taken off the pay-roll. And, though some were surprised at first, yet I know of not one who was offended or made weak; on the contrary, we personally know from themselves that at least the great majority of them are of better courage and stronger than they were before, because of the courageous and honorable stand that they took. And I believe that all are so. In addition to this, those who remain on the pay-roll are looking for new fields only, and are finding them already outside of the California Conference. Brother Leland and his wife have already gone to the island of Hilo, of the Hawaiian group; that is altogether a new and ripe field. Brother Courter has gone to the south, to report to Brother Butler there for work wherever he can do the most. Others are preparing to go to the south, to Porto Rico, to France, to Chile, and to Mexico. We sincerely hope that soon many more will go.

And what then?—This: There will still be 3,760 Seventh-day Adventists, lovers of the truth of the third angel's message, every one of whom must become an active and diligent worker, to do the work that remains to be done in the California Conference, when

the ordained and licensed workers are gone. Some of these are gone, and others are getting ready to go. This leaves room and work and only you to do it. "Get ready, get ready, get ready." Begin now to get ready. Scores can go out as evangelistic canvassers, to spread the printed truth, and to talk the truth to the lonely and hungry ones in the sparsely-settled districts. This is what the convention said is the thing to do to reach the people with the truth in these few and small, unworked towns and thinly-settled districts: while the ordained and licensed workers who have the power to reach and hold large assemblies go to the fields where the multitudes are. This is wise and true. Other scores and hundreds can spread the literature and speak neighborly. Christian words, and do kindly, Christian acts in the communities where they live. And if the community where you now live is so filled that there is not room for work, then please move to some new field where the truth is not known, and you can be a light and a blessing by ministry of Christian words and actions.

And has not God, for months now, been preparing you all for this very work and ministry? Why has the Lord brought it about that all of you, old and young, have been reading, studying, and understanding that most previous book "Christ's Object Lessons"? Has this been, and is

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it to be, all for nothing?—Not by any means. No; God has a purpose in all this. He is making you ready. Will you be made ready? or will you dodge, shrink, fail, and—be left forever? He is making you ready; He is giving you a knowledge clear through of the book of all books best adapted to disarm prejudice and win souls to the truth as it is in Jesus; and the book, by the blessed connection which it bears, the easiest of all to introduce and sell. Every person who is studying that book in the Sabbath-school lessons is therein receiving the call from God now to His work in this conference, to fill the field and do the work that remains, as the ordained ones go on to the new fields where the multitudes are.

Get ready, get ready; to the work, to the work; we are going to keep up this call till each individual member of the California Conference becomes a real, active workers or else positively refuses

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to do so. Read the following splendid words of encouragement and rich promise to every soul from the pen of Sister White in a late number of the "Review and Herald":—

"In every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. 'Peace and safety' is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion! The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the 'regions beyond.' Can you, dear brethren and sisters, be doers of the word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others?"

"The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years he has been bidding his people, 'Go work today in my vineyard.' He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

"The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to him. He can work through them to reach souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go

out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God.

"God desires that His children shall make use of all their powers, that in working to bless others, they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah, Christ has said: 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.'

"Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your

dependence, He will give you wisdom and strength according to your need.

"I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, 'And of His fulness have all we received, and grace for grace.' We shall receive fresh supplies of grace, as we impart to others that which we already have.

"The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practise. Let every ray of light which shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

"Many have a superficial experience because they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to

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pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones.

"The Lord would awaken His church to her calling. This is to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. 'Inasmuch as ye have done it

unto one of the least of these my brethren,' said Christ, 'ye have done it unto Me.' Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing we shall share largely of the Holy Spirit's teaching and leading.

"There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His Word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the Living Vine, daily drawing nourishment from Him, and bearing rich clusters of precious fruit. 'Herein is My Father glorified,' He says, 'that ye bear much fruit; so shall ye be my disciples.'"

There are 54 churches in this conference. It is evident that it would take more than a year to visit each of these churches only once, spending one Sabbath with each, and spending no time at anything else. It is plain then that it would not be economical management to undertake to do that. All must be equally considered. And that this may be done to the best advantage, and at the same time visit all the members of the churches, we shall hold several tent-meetings in the California Conference the coming summer. We want all the members in the district where each meeting shall be held to be sure to attend. By that time, we shall have many other interesting things to tell you. We shall also have counsel and means to help you to do the work that may fall to you. But do not wait till then to begin to work. Begin just now, so that you shall have an experience to tell when you come to the meeting.

ANNUAL CONFERENCE

The resolution that was adopted at the annual conference last June, that the conference should be held early in this year, apart from the annual state camp-meeting, and composed of the delegates only, was immediately afterward, by the counsel of the Lord, declared to be not the best. It is said to be not the best to so have two gatherings. Instead of this, we are directed to hold the annual state camp-meeting with delegates and all present. Let the meeting continue the usual length of time; but let it be occupied wholly in evangelistic services, and the study of principles and the

work. Then let the camp-meeting be closed, and the people disperse if they choose; and let the delegates remain a sufficient number of days longer to hold the conference and do the conference business. Having had the benefit of the whole camp-meeting preceding, to seek the Lord in prayer and consecration, and to study all together principles and the work, they will be prepared to conduct the conference affairs better than any other way.

In counseling together and with the brethren in different parts of the state, it has been decided to be best to hold the annual state camp-meeting and conference in the fall instead of in the spring, and to hold it somewhere in the central part of the state, instead of at Oakland or about San Francisco Bay, where it has been held so often, and so frequently in the same place. Crops and industries are now so variant in the state that it is thought that local camp-meetings are better adapted to accommodate our people in the different sections in the spring and summer, and that to hold the state camp-meeting and conference in the fall, when all crops are mostly harvested, will best accommodate all at once. Accordingly it has been so arranged for the present year. It was also thought to be of decided advantage to have the workers who do find new fields in the conference work the full season straight through unbroken, rather than to take so much time from the field in the very best part of the season for their work.

THE STOCKHOLDERS OF THE INSTITUTIONS

There is one more thing to mention, and this is very, very important. I address especially the stockholders of our institutions,—the college, the sanitarium, and the Pacific Press. For years it has been the practise for the stockholders so largely to neglect personal attendance at the annual meetings of these institutions that all the immense interests of these institutions are inevitably thrown into the hands of a very few men: and this year after year. This compels these men really to elect themselves, and this year after year. In some cases these few men are employees of

the institution of which by this neglect of the stockholders they are obliged to elect themselves the directors. Then these men, who are both employees and directors, conduct the business of the institution as managers, superintendents, etc.: then the same individual men meet as directors in board meeting, and pass approvingly upon every item and every act of their own procedure. How could it possibly be expected that they would ever disapprove any act or any item of their own procedure? In this there is no shadow of any intimation that any of these brethren are dishonest. But I not only intimate, but say plainly, that for the stockholders—the owners—of an institution so to neglect their own money, and property, and business as to throw it bodily into such a condition year after year that there can not possibly be any true business inspection or examination of the affairs of the institution, is certainly one of the

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most unbusinesslike things that could ever occur.

And, in addition to its being utterly unbusinesslike, it is unfaithful stewardship in the things which God has committed to you. God gave to you ability, and bestowed upon you talents. With this you gained income. Then you placed tens, twenties, fifties, hundreds, or thousands of this income in the founding and support of these institutions. For this you took stock in return, which made you the responsible stewards of God in the work and affairs of that institution. And then you pass over to others all responsibility for the conduct of the work and affairs of that institution! Before God you can not do that. You could not in truth and faithfulness do it, even if you had given the money and had taken no token in return; how much less when you took tokens equivalent in return!

Come, now, brethren, stockholders in these institutions, please wake up and act like men, like men who have responsibility to God, like men who have an interest in the business and property which you yourselves own, and for the Christian conduct of which you have an abiding responsibility. When God gave to you ability to get that means (Deut. 8:18), the frugality to save it, and grace to give it to His cause in the earth, in your bestowal of it in the

institution where you get it, He never intended that you should absolutely abandon it to the management and control of men who had no part whatever in the work of getting it, in the saving of it, nor in the grace of giving it. Neither did you, nor yet the others, intend any such thing; this is demonstrated by the fact that the certificate of stock was issued to you, and you received it. This is only to say that the universal intention was, and the principle is, that your own individuality and your individual responsibility should abide with that money bestowed as long as you live. Then please do not abandon it to a few others, to be used as they choose year after year. It is impossible for me to believe that these institutions could ever have reached the disorganized state that they did reach if the stockholders had to any true extent carried and discharged the individual responsibility that attaches to them as stockholders. Please, now, awake to your true responsibility, and discharge it in the fear of God.

The time will soon be here when the annual election of the boards of the institutions must be held. You who are stockholders please come to the meeting, and look into the business and management generally of these institutions of which you are the owners. Please do not pass this over to others if you can possibly be present; and please make an honest effort to be present. Some of the stockholders are far beyond the limits of the state; some may be sick; some may be too old. Of course, it can not be expected that such as these can be present. But all who are in the state and able to come, please come. You are needed, and you are wanted. The meetings of the three institutions will be held the latter part of April next. The stockholders will receive due and regular notice of the place, the day, and the hour of the meetings.

THE YOUNG PEOPLE

As soon as you had elected me to the presidency of your conference, I decided that the first thing that I should do should be to get the names of all the young people in the conference between the ages of sixteen and twenty-two, that could be had, and write to

each one a personal letter, and do all that could be done to get them into connection with the work and opportunities offered in the third angel's message. Brother W. S. Sadler had been chosen as superintendent of the young people's work in the conference. The latest report that I have had from Brother Sadler is that he has the names of more than 500 young people, with whom he is in constant correspondence. These are enough to move this whole world; and we are going to do all that we can to get them into the true way of doing it.

Now to all the Seventh-day Adventists in the territory of the California Conference: Never forget that you individually, as well as collectively, are the California Conference. It takes every one of you to compose the conference while you are within the territory of the conference. The interests of the conference are your interests; the work of the conference is your work; the business of the conference is your business—under God. The conference committee are your servants, appointed by you to conduct for you this business and work of yours—under God. You not only have the right, but it is your duty, to obtain an understanding of all the business and work done by these your servants. And wherein any one of you sees where what is being done can be better done, or even if you only think that you see it, please let us have the benefit of your views concerning this your own business. We sincerely desire that all the people shall be actively interested and engaged in all the work of the conference.

In order to bring entirely up to date this report, I will state that February 11-23 I spent at Healdsburg College. I gave an address each morning in the chapel on Christian education, and met the teachers each evening at 5 in studies on the same subject. In addition to this, I gave reading lessons to the school each day, in the reading of the Bible and hymns. Friday, February 21, Dr. Paulson came. He spoke to the students in the Home Friday evening and Sabbath morning, and to the young people generally in the church Sabbath afternoon. At the close of his sermon Sabbath afternoon, a call was made for all who would give themselves to real service to God and humanity, to pass into the vestry

of the church. It would have done your soul good to see the stream of noble young people pour through the open door to that vestry. I do not believe there was a dry eye in the house, under this evidence of the moving power of the Spirit of God. Then the question was asked the grown people, "The young people are thus giving themselves for service, what will you do?" And thy promptly rose to their feet in token of the same consecration. It was a blessed occasion.

Further, arrangements have been made by which the Health Food Company of St. Helena will cooperate with the college in the establishment of a bread bakery, the sale of health foods, and the fruit-canning industry. This arrangement will enable the college to give real and valuable work to the students, and so make room for more of them.

I now leave for the Pacific Union Conference, at Portland, Oregon.

Truly, Alonzo T. Jones.

February 25, 1902.

March 27, 1902

"The California Conference" *Pacific Union Recorder* 1, 17 , pp. 9-12.

[Report submitted to the Union Conference.]

At the close of the annual camp-meeting in June, ten days were spent with the conference workers in studying and carrying forward the work of reorganization that had been begun in the annual meeting. Because of its being necessary for me to meet appointments outside of the conference—in the east and north—I did not really get to work in California till August 27. Then I began with the college and church-teachers institute at Healdsburg, August 27 to September 12. In this time the college board met almost daily to consider the interests of the institution.

HEALDSBURG COLLEGE

Healdsburg College was established to be a Christian school; to be conducted upon Christian principles only; to give a Christian education only. The present board decided positively, first of all, that the college should be conducted strictly upon the Christian principles which it was founded to represent, or else not be conducted at all—this for the reason that if this college is to be conducted as are the colleges of the world and to give a worldly education, then it is not needed at all; the time, means, and effort spent can be employed to far better advantage; and, besides, it is not fair to the youth who might attend, because a worldly institution can give a worldly education far better than can one that professes to be Christian and is worldly.

As Christianity means work (John 5:17; 2 Thess. 3:10), work is an essential of a Christian school: an essential of Christian education; and all honest employment is equally honorable and equally Christian (Titus 3:14, margin). Accordingly, next it was decided that every appropriate trade that could possibly be brought in, should be brought in as soon as possible. This action by the board was particularly necessary because this college was then farther behind in the use of the trades than it was fourteen years ago.

Fourteen years ago, the last school year that I was here before leaving the state, the college had a blacksmith shop and a shoe shop with tent-making and printing, also farming. At this meeting of the board last September we found that there was no shoe shop, and the blacksmith shop had been annihilated several years before; the bellows was in an attic, the anvil was in the engine room, some of the tools were scattered everywhere, the rest of them were nowhere, and the shop itself was crammed full of cord-wood. In those years—four years ago—broom-making had been brought in. Since the opening of the present school year a blacksmith and wagon and buggy repairing shop has been set up, well equipped, and with a first-class Christian blacksmith in charge. Also painting, not only house painting but carriage painting as well, as a regular trade, has been established, with a thoroughly competent leader and instructor in charge. A good Christian shopmaker, able to

teach his trade to others; also a good Christian carpenter, live, active, intelligent, and thorough in the trade and able to teach it—these two are especially wanted now. We have been trying to get them, but so far have found none. As the school stands to-day, the trades and occupations that are actually in operation, in which work and instruction are given daily to the students, are: Cooking, dress-making, blacksmithing, printing, painting, tent-making, farming, broom-making, nursing. The trades that are wanted just now are carpentry, shoemaking, baking, upholstery, of the strictly Christian sort.

Further: Since work is an essential of Christianity, and so of Christian education, the board decided that we would not countenance anything that would in any way suggest that there is a distinction between work and education; we would hold steadily and uncompromisingly that education is work, and work is education. We would not recognize any such view as that work is a means to an education in the sense that a person can work his way to an education, and then when he has got his education he is above work. We would allow that work is a means to an education only in the single sense that the work itself is education; that true education is found in the very work itself.

Now, to employ teachers to instruct only in the recitation rooms, and occupy themselves with the students only in the recitation hours, while the students themselves must occupy themselves in recitation hours, and in work hours besides,—this would in itself be recognizing in the strongest way, by example, that there is a clear distinction between education and

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work, and that when a person has education sufficient to teach he may properly be exempt from work. This would be nothing less than the abandonment of the principle upon which the school is founded, and the putting of the mere theory in its place. And that would simply be an inconsistency that could be nothing less than destruction.

Accordingly, the board unanimously decided that we would not employ as a teacher in the college any one, man or woman, who

would not spend the work hours with the students at their work, just as they would spend the recitation hours with the students in their recitations. We easily secured a full corps of teachers who cheerfully do just this thing every day. One teacher goes with the students to the wood-yard, another to the farm, another to the tent factory, another to the dressmaking, etc., etc. As a matter of course, the results are only excellent in every way. Honest work at honest trades is elevated to its proper and honorable place as an essential of true and Christian education; and discipline amongst the students is greatly improved, both in the school-room and out.

Yet all this is but a fair beginning. It is only the first two or three steps toward what is yet to be. The foundation is laid; and from this foundation of "work an essential of Christianity, honest work at honest trades an essential to true and Christian education," there is yet to spring the important result that these trades and occupations at Healdsburg College will be made in themselves so truly educational that they will be a valuable part of the return for the tuition paid; and this will be the principal element in the school's becoming truly self-supporting. The work will be a true and valuable part of the education for which the student pays, instead of its being counted so unbecoming and insignificant a thing that the student must be paid for doing it; a thing considered so beneath the dignity of a student that to get him to do it he must be hired, or that he must be forced by need before he will do it. When the industrial department of a school is continually prostituted to that position, there is no wonder that it is a continually losing thing. How can God bless in a school His own blessing of labor when by the management of that school that blessing is accounted akin to a curse, if not the very original curse itself? The present board of Healdsburg College is not going to ask Him to. No; we are going to exalt to its own proper place in the Father and in the Son, the divine principle and divine blessing of work, honest work at honest callings; we are going to do our best to make the work in these callings worthy of the Father and of the Son and acceptable in their sight; then we are going to ask upon this labor the blessing of the Father and the Son, and we shall have it. And, while we are

endeavoring in the fear of the Father and the Son to do this, we are asking their blessing, and we are having it.

Another thing that inevitably grows out of this, or, rather, simply comes along with it, is that the school year goes on forever. And so the board also decided that when the school should open, last fall, so far as lies in us it should open never to close for any such thing as a vacation of three, four, or five months. It is an utterly incongruous thing to propose to conduct a school in which agriculture, horticulture, etc., shall be essential studies and occupations, and then in the very months when these things are in their very life and prime, have no school at all. Also to have the school to close and all scatter just when it is most thoroughly organized and in the best working order and discipline, after months of nerve-racking toil to get it so, and then in three or four months to have it all to go through again and do the same thing over again, is positively detrimental to the true interest and object of any school that has any true interest or object to attain. Under such a system the wonder is that the school has done as well as it has, educationally. Yet, further, in going to their homes and returning to school many of the students spend enough money to pay no small share—some even the whole—of what would be required to keep them in the school the length of time that they are out. But worst of all is the implication that lies in the idea of such vacations—the implication that school is a sort of prison-pen that robs people of their freedom and wears them out, and they must be allowed a vacation and an opportunity to throw it all off and be "free." But to a Christian school such an implication is a direct reproach. It is further assent to the pernicious view that busy occupation is a curse, and idleness a blessing. A Christian school is not so. In a Christian school there prevails the very spirit of freedom. And, combined with God's great blessing of honest work at honest trades and occupations to invigorate the body, the studies, instead of being slavish tasks, are continually-reviving inspirations.

It is true that some will have to go out to work for the means to carry them further in their education. But with the school in continuous operation, they will not have to go before it becomes

necessary; and if it is not necessary they will not have to go at all, but can continue their work in school until they reach the point at which they are aiming, and so can reach it in a shorter time. Also there are many who, when other schools have vacation, will be glad of the chance to pursue studies here. And students can enter at any time.

It is certain that everything is in favor of continuous school forever, in Healdsburg College; and that is what we have purposed to have. The school is prosperous in every way so far; it is clearly paying its way; and we expect to have it continue so.

My work and that of the college board in connection with the institute closed September 12. After spending a week with the church in Oakland, a week in the southern California teachers' institute and sanitarium interests, a week at Red Bluff camp-meeting, and attending the opening of the college, I went to the St. Helena Sanitarium October 13, where I remained and worked until November 24.

ST. HELENA SANITARIUM

The St. Helena Sanitarium, or Rural Health Retreat, was established as a means of presenting to the world, and to represent in the world, the Christian principles of health and of the treatment of disease. Yet it is the confirmed truth that the principles which it was established to represent had never been given any fair chance in the institution. And it is the sober truth to state that in October, when I went there, not a single principle for which the institution stands was recognized in its integrity in the institution. There was an empty form of things, held and presented in a vapid theory, and even that sadly mixed up with the forbidden fruit of the tree of the knowledge of good and evil. It took six weeks of steady work day and night, in prayer and presentation of the truth of the Scriptures, to get the atmosphere cleared of the spiritual malaria, and the institution renovated and turned toward the light, and firmly set in the right direction. But, thank the Lord, it was accomplished. All the time I had the hearty cooperation of

Elder C. L. Taylor, which was invaluable. The only reason that I can not mention the board present in this as in the college matters, is that the board was so scattered—some as far east as New York City—that there was no possibility of getting it together. But, scattered as it was, there was cooperation in the work. And not only was there cooperation of the members of the board, but also of the president of Pacific Union Conference, members of the general Conference Committee, and of the International Medical Missionary Board. Thus there was secured to take up and carry to completion to take up and carry to completion the work already begun, Dr. A. N. Loper, who for ten years had been superintendent of the Nebraska Sanitarium; and Dr. Abbie M. Winegar, who has for years been one of the faithful and leading lady physicians at the Battle Creek Sanitarium. With Dr. Winegar there came also two standard lady nurses from the Battle Creek Sanitarium. And now all who have been there from the beginning of this work of reorganization, will certify that the revolution has been complete, and that the work of reorganization, though not by any means finished, has already made the institution fairly a new place. For all this we sincerely thank the Lord, and earnestly pray that He will continue to bless the workers there and make the institution to prosper in blessing mankind with the knowledge of His "saving health."

CENTRAL STATE MEETING

November 29 to December 15 Elder Corliss and I held general meetings for the people in the central part of the state. For one week, day and evening, meetings were held at Fresno; and the other week meetings were held twice a day and evening at Hanford. The people were built up and greatly strengthened in the faith and in the work of faith and labor of love, as they themselves will certify.

WEEK OF PRAYER AND PACIFIC PRES

The week of prayer I spent in the Pacific Press and the Oakland church. In the Pacific Press I conducted with the employees a daily

study of the Christian principles of business and work in such an institution. This was continued not only daily through the week of prayer, but for a week afterward, and then three times a week until February 2. A good deal was accomplished, but not near as much as must be before that shall be the Christian institution that it is called to be, and that even the world knows that it ought to be. There is, I believe, in the management of the Press a disposition to have the institution thoroughly Christian in all its business and work; and when this is so, that thing can be brought about by persistently pursuing it.

WORKERS' CONVENTIO

Beginning December 30 and continuing to February 2 there was held in San Francisco a general convention of the canvassers and public workers of the California Conference. The object of the convention was to carry forward the work of reorganization in the affairs of the conference proper. The first two days were spent in getting the attendants settled in the city, and the convention organized for the work that was to come. The next five days being exactly the time between the close of the first term and the opening of the second in the college, the most of the teachers in the college came down to the convention, and the five days were spent in a study and general view of the principles and work of Christian education. The next two weeks were spent in a study of the principles of conference work and organization. Following that for three days (January 20, 21, 22) the business managers, superintendents, etc., of our institutions in the conference were present, and the time was spent in the study of the work and relationship of the institutions, and of the principles to one another, to the employees, to the conference, and to the world. The rest of the time, January 23 to 31, was spent in a medical convention. About twenty of the forty doctors in the conference who are Seventh-day Adventists were in attendance. Dr. Kellogg and Dr. Paulson came from the east and spent almost the whole time with us. Although the convention had been good from the

beginning and had grown better and better each successive turn, this last made this part of it the best of all.

What were the results?—The convention was a grand success. The object of the convention was attained. Some expressions of those who were present have been published in the "Recorder." I do not believe that there is a soul who was there who will not freely say that he has in every way a larger, fuller, and better view of the work of the third angel's message, as relates to himself, as relates to California, and as relates to the whole world. I do not believe that there is one who was present who will not say that he has a better and more certain view of the grand unity of the work in all its phases.

With these came other results:

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It was found that in the California Conference there are about 1,230,000 people altogether; while in the British Isles, speaking our same language, there are about 40,000,000 people,—about 40 there to 1 here. Among this 1,230,000 in the California Conference there are about 3,800 Seventh-day Adventists, while among the 40,000,000 in the British Isles there are only about 1,000 Seventh-day Adventists. In the California Conference there were about 60 workers on the pay-roll, to this 1,230,000 people, among whom are 3,800 Seventh-day Adventists; while in the British Isles there are about a dozen workers, to the 40,000,000 people, among whom there are about 1,000 Seventh-day Adventists. These 60 workers were consuming \$21,000 in 8 months in their field of 1,230,000 people, while in that field of 40,000,000 people there could be had hardly more than half of \$21,000 to spend in a whole year.

Again: In the area bounded by the Mississippi, the Ohio, and the Potomac Rivers, and the sea, in the United States, leaving out West Virginia and Florida, there are nearly 15,000,000 people, in territory only about one-third larger than the territory of the California Conference, with its 1,230,000 people. I have not the statement of the number of Seventh-day Adventists and workers in that area of the south; but I am not prepared to believe that they are more than are in the California Conference.

Yet again: I took a pocket folding map of California, and, beginning at the northern line, I read the names of all the towns on it in each country to the southern line, asking what towns had not been worked. It was found that there were few. I then asked Brother Ireland, who has been in the conference office all these years, to make out a list of the towns in the state that have not been worked. He did so, county by county, towns with a population as low as 100. This list confirmed what we had found by the reading from the map. Some counties have nothing but the outlying, sparsely-settled country districts remaining. Some have but two or four towns remaining. Some have from four to seven towns remaining. The one county that has the largest number of towns unworked is Contra Costa, and the number is 9. There is one county in the state that has not been worked at all; it is Alpine, with a population in the whole county of only 500.

By these bristling truths it was demonstrated to every one present that, as between the California Conference and the British Isles, and as between the California Conference and the south between the Mississippi and the Potomac, there is no sort of equality, nor any sort of fair proportion, of Seventh-day Adventist people, workers, or funds. Then it was unanimously agreed that, since the whole world field is but one; since the tithes are but one, for they all belong to God; and since we brethren are all one, we should immediately break up this too easy-going system of things in California, and go or send the means to the help of the new and needy fields outside of the California Conference. And those in the convention, by a unanimous rising vote, passed a motion commissioning the conference committee to strip from the pay-roll the name of every one of them whose work had not brought into the conference fruit in fair return for the amount of means he had taken out of the treasury. This, for one reason, so that the funds of the conference treasury could be sent to fields where it could be spent to better advantage than it was being spent here. The conference committee, in council with the auditing committee, did so. About twenty were taken off the pay-roll. And, though some were surprised at first, yet I know of not one who was offended or

made weak; on the contrary, we personally know from themselves that at least the great majority of them are of better courage and stronger than they were before, because of the courageous and honorable stand that they took. And I believe that all are so. In addition to this, those who remain on the pay-roll are looking for new fields only, and are finding them already outside of the California Conference. Brother Leland and his wife have already gone to the island of Hilo, of the Hawaiian group; that is altogether a new and ripe field. Brother Courter has gone to the south, to report to Brother Butler there for work wherever he can do the most. Others are preparing to go to the south, to Porto Rico, to France, to Chile, and to Mexico. We sincerely hope that soon many more will go.

And what then?—This: There will still be 3,760 Seventh-day Adventists, lovers of the truth of the third angel's message, every one of whom must become an active and diligent worker, to do the work that remains to be done in the California Conference, when the ordained and licensed workers are gone. Some of these are gone, and others are getting ready to go. This leaves room and work and only you to do it. "Get ready, get ready, get ready." Begin now to get ready. Scores can go out as evangelistic canvassers, to spread the printed truth, and to talk the truth to the lonely and hungry ones in the sparsely-settled districts. This is what the convention said is the thing to do to reach the people with the truth in these few and small, unworked towns and thinly-settled districts: while the ordained and licensed workers who have the power to reach and hold large assemblies go to the fields where the multitudes are. This is wise and true. Other scores and hundreds can spread the literature and speak neighborly. Christian words, and do kindly, Christian acts in the communities where they live. And if the community where you now live is so filled that there is not room for work, then please move to some new field where the truth is not known, and you can be a light and a blessing by ministry of Christian words and actions.

And has not God, for months now, been preparing you all for this very work and ministry? Why has the Lord brought it about

that all of you, old and young, have been reading, studying, and understanding that most previous book "Christ's Object Lessons"? Has this been, and is

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it to be, all for nothing?—Not by any means. No; God has a purpose in all this. He is making you ready. Will you be made ready? or will you dodge, shrink, fail, and—be left forever? He is making you ready; He is giving you a knowledge clear through of the book of all books best adapted to disarm prejudice and win souls to the truth as it is in Jesus; and the book, by the blessed connection which it bears, the easiest of all to introduce and sell. Every person who is studying that book in the Sabbath-school lessons is therein receiving the call from God now to His work in this conference, to fill the field and do the work that remains, as the ordained ones go on to the new fields where the multitudes are.

Get ready, get ready; to the work, to the work; we are going to keep up this call till each individual member of the California Conference becomes a real, active workers or else positively refuses to do so.

There are 54 churches in this conference. It is evident that it would take more than a year to visit each of these churches only once, spending one Sabbath with each, and spending no time at anything else. It is plain then that it would not be economical management to undertake to do that. All must be equally considered. And that this may be done to the best advantage, and at the same time visit all the members of the churches, we shall hold several tent-meetings in the California Conference the coming summer. We want all the members in the district where each meeting shall be held to be sure to attend. By that time, we shall have many other interesting things to tell you. We shall also have counsel and means to help you to do the work that may fall to you. But do not wait till then to begin to work. Begin just now, so that you shall have an experience to tell when you come to the meeting.

ANNUAL CONFERENCE

The resolution that was adopted at the annual conference last June, that the conference should be held early in this year, apart from the annual state camp-meeting, and composed of the delegates only, was immediately afterward, by the counsel of the Lord, declared to be not the best. It is said to be not the best to so have two gatherings. Instead of this, we are directed to hold the annual state camp-meeting with delegates and all present. Let the meeting continue the usual length of time; but let it be occupied wholly in evangelistic services, and the study of principles and the work. Then let the camp-meeting be closed, and the people disperse if they choose; and let the delegates remain a sufficient number of days longer to hold the conference and do the conference business. Having had the benefit of the whole camp-meeting preceding, to seek the Lord in prayer and consecration, and to study all together principles and the work, they will be prepared to conduct the conference affairs better than any other way.

In counseling together and with the brethren in different parts of the state, it has been decided to be best to hold the annual state camp-meeting and conference in the fall instead of in the spring, and to hold it somewhere in the central part of the state, instead of at Oakland or about San Francisco Bay, where it has been held so often, and so frequently in the same place. Crops and industries are now so variant in the state that it is thought that local camp-meetings are better adapted to accommodate our people in the different sections in the spring and summer, and that to hold the state camp-meeting and conference in the fall, when all crops are mostly harvested, will best accommodate all at once. Accordingly it has been so arranged for the present year. It was also thought to be of decided advantage to have the workers who do find new fields in the conference work the full season straight through unbroken, rather than to take so much time from the field in the very best part of the season for their work.

THE YOUNG PEOPPL

As soon as you had elected me to the presidency of your conference, I decided that the first thing that I should do should be to get the names of all the young people in the conference between the ages of sixteen and twenty-two, that could be had, and write to each one a personal letter, and do all that could be done to get them into connection with the work and opportunities offered in the third angel's message. Brother W. S. Sadler had been chosen as superintendent of the young people's work in the conference.

The latest report that I have had from Brother Sadler is that he has the names of more than 500 young people, with whom he is in constant correspondence. These are enough to move this whole world; and we are going to do all that we can to get them into the true way of doing it.

In order to bring entirely up to date this report, I will state that February 11-23 I spent at Healdsburg College. I gave an address each morning in the chapel on Christian education, and met the teachers each evening at 5 in studies on the same subject. In addition to this, I gave reading lessons to the school each day, in the reading of the Bible and hymns. Friday, February 21, Dr. Paulson came. He spoke to the students in the Home Friday evening and Sabbath morning, and to the young people generally in the church Sabbath afternoon. At the close of his sermon Sabbath afternoon, a call was made for all who would give themselves to real service to God and humanity, to pass into the vestry of the church. It would have done your soul good to see the stream of noble young people pour through the open door to that vestry. I do not believe there was a dry eye in the house, under this evidence of the moving power of the Spirit of God. Then the question was asked the grown people, "The young people are thus giving themselves for service, what will you do?" And thy promptly rose to their feet in token of the same consecration. It was a blessed occasion.

Further, arrangements have

been made by which the Health Food Company of St. Helena will cooperate with the college in the establishment of a bread bakery, the sale of health foods, and the fruit-canning industry. This

arrangement will enable the college to give real and valuable work to the students, and so make room for more of them.

Alonzo T. Jones, President.

May 22, 1902

"California Conference. The Petaluma Camp-meeting" *Pacific Union Recorder* 1, 21 , p. 16.

We wish to call attention especially to the camp-meeting to be held in Petaluma June 5 to 15. We are doing, and shall do, all that we possibly can to make this camp-meeting the very best. It shall be the best that we can possibly make it, whether it be attended by many or few, but as certainly as it shall be such a meeting you do not want to miss it, and we do not want you to miss it.

In my report sent to you two months ago, I called attention to the impossibility of my visiting every church in the conference, and therefore must depend on local camp-meetings and general meetings to meet all the people. This coming meeting at Petaluma is intended to be the general meeting for our people in Sonoma Valley, Napa Valley, San Francisco, and Oakland, and the whole bay district.

I very much desire that all our people in these regions shall come to the Petaluma meeting. I want to meet you all. There is much to tell you concerning our work in this conference and in others parts of the world. I want you to know all about the condition, the workings, and the prosperity of the Healdsburg College and the church-schools,—Christian education in the conference,—and I want you to know all about the condition, workings, and prosperity of the St. Helena Sanitarium, of the branch sanitariums, and the health-food enterprise,—medical missionary work.

These great subjects of Christian education and medical missionary work will be studied in the course of the meeting, in addition to the all-important matters of practical Christian experience in the daily life.

Please come. This work in California is your work. This cause in California is your cause. Please come and let us consider it together before God, that we may know how best to do it. The Lord is putting into His cause new life and power. You want this new life and power in you. Come to this camp-meeting, where we can seek God together, and all together can know what are the leadings of God in His great work just now. Do not let anything keep you away all the time. If you can not possibly be present all the time, let nothing prevent you from being there over one of the two Sabbaths of this meeting.

I hope to see you all at the camp-meeting in Petaluma.
Alonzo T. Jones.

Pacific Union Recorder, Vol. 2 (1902-1903)

August 28, 1902

"Notice" *Pacific Union Recorder* 2, 2 , p. 16.

The thirty-first annual session of the California Conference of Seventh-day Adventists will be held in Fresno, Cal. September 30 to October 12, 1902, to elect officers and a board of directors for the California Conference Association of the Seventh-day Adventists for the ensuing year, and to transact such other business as may come before the meeting.

Each church is entitled to one delegate, and one additional delegate for every twenty members. These should be chosen without delay.

A. T. Jones,
President.
M. H. Brown,
Secretary.

September 25, 1902

"Notice" *Pacific Union Recorder* 2, 4 , p. 16.

The thirty-first annual session of the California Conference of Seventh-day Adventists will be held in Fresno, Cal. September 30 to October 12, 1902, to elect officers and a board of directors for the California Conference Association of the Seventh-day Adventists for the ensuing year, and to transact such other business as may come before the meeting.

Each church is entitled to one delegate, and one additional delegate for every twenty members. These should be chosen without delay.

A. T. Jones,

President.

M. H. Brown,

Secretary.

October 23, 1902

"The California Camp-Meeting" *Pacific Union Recorder* 2, 6 , pp. 4, 5.

The camp-meeting and conference at Fresno, September 30 to October 12, proved to be a missionary meeting throughout. From the president's address at the beginning, until the second ordination service at the very close of the meeting, the keynote was "Foreign fields," "The gospel in all the world as a witness to all nations, that the end may come."

The detailed report of the proceedings will show this more fully. Space will be taken here only to state that eighteen of the workers of the California Conference accepted the call to other fields. Five thousand dollars, and at least thirteen and one-third per cent of the income of the conference in the coming year, and the support of every worker of the conference sent by the conference to foreign fields, was unanimously voted by the whole congregation. About a hundred and ninety dollars was freely donated by those present from their own pockets to send a 40x60 tent to Elder Andross in England. More than a hundred dollars was donated in a Sunday afternoon collection for the work in the South; and nearly seven hundred dollars was given to the material fund of "Object

Lessons." In other words, all calls and donations were for the general work, none for the local.

The workers who go abroad are: Brother and Sister J. S. Harmon, to Ontario, Canada East; Brother and Sister Schaeffer and

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Brother Douglass, to the South: Brother and Sister McCord, and Brother and Sister Castle, and Brother Walter Halliday, to England; Brother and Sister Albrecht, to Germany; Brethren Walter and Frank Bond, to England on the way to Spain; Brother A. S. Marchus, to England on the way to Natal, South Africa; Brother F. Dewitt Gauterau, to France; Brother D. A. Parsons, to Ireland, and Dr. Keem, to China.

Brethren McCord, Douglass, Gauterau, Parsons, and Schaeffer, were ordained to the gospel ministry, unto which they go forth.

With such a spirit prevailing throughout, it was only the sure consequence that the meeting should be unanimously pronounced by those present the best that they ever attended. There were present persons who had attended twenty-four annual camp-meetings in different parts of the country, and these with praise and thanksgiving declared this meeting to be the best that they ever saw.

It was remarked that this was the smallest state camp-meeting that there had been in California for a good many years. This is doubtless true as to actual numbers; but measured by its missionary results, it was certainly by far the largest camp-meeting ever held in California, if not the largest ever held in the world.

And for it all we all thank and praise the Lord.

Alonzo T. Jones.

November 20, 1902

"To the People of the California Seventh-day Adventist Conference"
***Pacific Union Recorder* 2, 8 , pp. 2-5.**

Dear Brethren and Sisters: You who were at the late camp-meeting and conference held at Fresno will remember, and you

who were not there doubtless have heard of, the missionary spirit that characterized the meeting and that sent into the fields outside of California a large number of those who have been active laborers in this conference.

Brethren Corliss, McCord, and Castle have gone to England to labor; Brother Parsons has gone to Ireland; Brother Everson has gone to Rome; Brother and Sister Shaeffer and Brother Douglass have gone to Georgia. By the time this letter reaches you, Brother Gauterau, Brother Assos Marchus, Brother Halliday, and Brethren Walter and Frank Bond will have gone—Brother Gauterau to France, Brother Halliday to England, and the Brethren Bond to England for a while, on their way to Spain, Brother Marchus to England for a while, on his way to Natal, South Africa. Others who are to go, but can not go for a few months are Brother Albrecht, to Germany; Brother Harmon, to Ontario, Canada, and Dr. Kern, to China. Nearly all of those are still California workers, to be paid from the California treasury after they reach their foreign fields.

This gives to the people of the California Conference a personal hold in missionary effort upon a goodly part of the world. The California Conference is thus sending its workers to the East in both directions. But surely this is the only thing to do. there are in the California Conference only about one and a quarter millions of people altogether. In the . . . , alone, there are forty-five millions; and in the other countries many more, as they are larger. In those countries there are very few Sabbath-keepers, and far fewer active preachers of the message. Should we keep here, where there are so few people, the many workers, when we have also nearly four thousand Sabbath-keepers besides?

Read again what was presented on this subject at the opening of the conference at Fresno. Read it carefully; and if you were not there, see if you do not say with all those who were there, "Yes," and, "Amen."

But now, brethren and sisters, there is just as much work to do in the spreading of the third angel's message in California as there was before these of our active workers went abroad. There is just as much work to do in California in proclaiming the third angel's

message as though all who have gone abroad were here. But these have gone, and we remain. Then since these are all gone, and only we remain, and there is just as much work to do in California as if they were all here, who is there that shall do the work in California?—Plainly, only we who remain. Then this calls in a more urgent way than ever before that every Seventh-day Adventist man, woman, and child in the California Conference shall enter into the work of proclaiming the third angel's message whenever and wherever and by every means that can be employed.

Come, then, let us all wake up, and stand up, and enter heartily, prayerfully, and vigorously upon the work of filling California with the third angel's message as never before. Please do not wait to be licensed or otherwise "recognized" by formal action of the conference committee. Ask the Lord what there is that you can do. Consecrate yourself to Him, and ask earnestly what He will have you to do. Then begin just where you are, at whatever Christian work your hand shall find to do. And there is abundance of this that can be done everywhere by all.

Many of our people have lived where they now are long enough for all the people of the community to know that they are Seventh-day Adventists, and, through them, that the seventh day is the Sabbath. Many have distributed literature in the neighborhood where they are to such an extent that they think that the people do not want to read any more. But there is one phase of the work of the third angel's message that has not been so fully emphasized. That is the Christian help work, or medical missionary work—personally visiting, to help the sick, the sorrowing; taking a personal interest in the daily life and affairs of all who are round about you, to help them in every possible way that need may demand or opportunity offer. This is now the wide-open door through which all our people can enter into the very heart of the work of the third angel's message. And this work, taken up carefully, prayerfully, and considerately, will open the way for the distribution of literature, and also will cause all the people to take a deeper interest in what is the meaning of your being a Seventh-day Adventist, and the seventh day being the Sabbath.

And this is precisely what the Holy Spirit is given to you for; for thus it is written of our Leader, our Example, our Head. Read it:—

"The Spirit of the Lord God is upon Me; because The Lord hath anointed Me to preach Good tidings unto the meek; He hath sent Me to bind up the broken-hearted, To proclaim liberty to the captives, And the opening of the prison to them that are bound, To proclaim the acceptable year of the Lord, and the day of vengeance of our God; To comfort all that mourn."

That is the purpose for which the Holy Spirit is poured out upon you. Will you fulfil the purpose? When the Holy Spirit is poured upon you for that purpose, if you should not step in and fulfil the purpose, then of what benefit can the pouring out of the Holy Spirit be to you? Come, brethren and sister, step in.

Another thing: The delegates and people at the conference who voted to give \$5,000 from the California Conference treasury to the General Mission Board for the work in foreign fields, in addition to the tithes to the Pacific Union Conference. The amount that will thus go from California to foreign fields the coming year is nearly \$24,000. These faithful workers who have gone into strange lands, a number of them into lands of strange languages, must not be neglected in the matter of material support. Our careful attention in this respect, as well as our prayers and hearts' wishes, must follow these dear brethren and sisters who have gone far away to strange lands. Others must be called from among the people into the field, to take the place of those who have gone. This calls, therefore, for faithfulness on the part of every one in bringing into the treasury the Lord's tithe. You see how through your conference treasury there is now flowing so largely to the wide world that which you are giving. You see that your conference treasury is now only a channel through which you can pour into foreign fields that with which the Lord has blessed you, to be devoted to the work of His ministry and the spread of His gospel.

I know that many of our people in the California Conference were getting restless at seeing so much money spent in California alone. This was right. Because of this, some had really slackened in

their interest in faithfully paying the Lord's tithe. Others have been seriously thinking of themselves sending their tithes to foreign lands. But now, since the Lord's regularly-established channels of receiving and distributing His own funds are so open that such large sums are constantly flowing directly to foreign fields, surely now all our people can with confidence faithfully bring the Lord's tithe to His treasury.

We are sure that all who were at the Fresno camp-meeting at the last Sabbath meeting, as well as those who were not, will be glad to have in print the words that Sister White spoke that are on these subjects. We therefore present them; and her closing address can very appropriately be seen:—

SENDING MISSIONARIES ABROAD

"Before His ascension, Jesus told His disciples not to depart from Jerusalem till they had received the promise of the Father. 'Ye shall be baptized with the Holy Ghost not many days hence,' He declared. 'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'

"The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church-members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter His representatives abroad, where they could work for others, the Lord permitted persecution to come upon His church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power 'in all Judea, and in Samaria, and unto the uttermost part of the earth.'

"In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of

the earth as missionaries for God. We thank the Lord that during this camp-meeting several of our workers have given themselves as missionaries to go to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you wherever you go. How glad we are to send men and means to these countries!

"Years ago, I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to

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Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with missionary spirit, and, although nearly seventy-five years old, I feel such a desire to see souls saved that it seems to me I could go to the ends of the earth to bring men and women a knowledge of the truth for this time.

"To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people who you meet. Christ took a personal interest in men and women while He lived on this earth. Wherever He went He was a medical missionary. We are to go about doing good even as He did. We are instructed to feed the hungry, clothe the naked, heal the sick, and comfort the sorrowing.

"The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment. Help the care-worn, anxious mother to relieve her suffering child.

"Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two together will have a power that words alone could never have.

"When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water-bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you.

"My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compassion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with Him to open doors for you. He will hear our prayers, He has promised to hear us. And He is just as ready to answer your prayers for strength and wisdom to do your work. He has said that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. Wherever you go, pray to Him in the morning, at noon, and at night. Pray in faith, without wavering.

"Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field can not be done by the few who remain. But this is not the proper view to take of the matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church-members go to work. Let them communicate to others the knowledge they have received. In many churches in California, the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in Australia, many of them sent letters to me across the broad Pacific inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, 'Lo, I am with you always, even unto the end of the world.' They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow-beings, enslaved by appetite, of the divine power which will enable them to overcome the desire for every harmful indulgence.

"Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness.

Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christ-like sympathy and tenderness, that we may win souls to the truth we teach.

"None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually, even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of His stewards to use the talent entrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence in order that we may reveal Christ to our fellowmen. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should labor as those who must give an account.

"Brethren and sisters, when these workers go to their fields of labor across the seas, will you close up the ranks in the home conference? Will you put on the Christian armor? 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.' Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on the whole armor of God; and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour.

"Your feet shod with the preparation of the gospel of peace,' you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in faith, the Lord will go before you

and His light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be

accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say Christ never smiled. How mistaken their ideas in regard to the Saviour! There was joy in His heart. We learn from the Word that there is joy among the heavenly angels over the repentant sinner, and that the Lord Himself rejoices over His church with singing.

"What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but by faith we may know that they are with us. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become His helping hand. To fit us to do this work, He will strengthen our minds as verily as He strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God.

"May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us.

"May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept the truth shall enter in, there to hear Christ saying: 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' 'Enter into the joy of thy Lord.' Then, with all the

redeemed, we shall cast our crowns at His feet, crying, 'Worthy, worthy is the Lamb that was slain.'

"As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. Oh, what songs of praise for redeeming love will resound through the heavenly courts!

"While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practise self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us, in our homes, a contribution box in which to place offerings for missions?

"Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving His Son, gave all heaven to save not only us, but those who as yet have not so much as heard of Him. Let us tell them how, in order to redeem mankind, Christ laid aside His kingly crown and royal robe, left His high Command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall He have died in vain for us? Shall He have died in vain for those whom by self-sacrifice we could save?

"Brethren and sisters, will you today pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them by your tithes and offerings? Will you pledge yourselves to practise strict self-denial in order that you may have more to give for the advancement of the work in the 'regions beyond'? We feel moved by the Spirit of God to ask you to pledge yourselves before Him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God today, signify it by rising to their feet. [Nearly the whole congregation—about a thousand—arose.]

"Thank the Lord. As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents can not bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice."

Dear brethren and sisters, all you who were not at the meeting to make your pledge by rising to your feet with the others, please just where you are make that pledge now, and let us all stand together in pushing to success as never before the work of the third angel's message in the California Conference, and in all the world.

CAL. CONFERENCE COMMITTEE,

Per A. T. Jones.

December 4, 1902

"To the People of the California Seventh-day Adventist Conference"
Pacific Union Recorder 2, 8 , pp. 2-6.

Dear Brethren and Sisters: In California there has been harvested this year doubtless the most universally abundant crop that has ever been known in the state. The season of busy, heavy work is past. The winter is now at hand. All this presents to us the best imaginable opportunity for the finishing of the blessed work of putting into the hands of the people that blessed book "Christ's Object Lessons;" and, by this absolutely sweeping away forever the debt on Healdsburg College. And, as I said to the people at the Fresno camp-meeting, if our people in this conference will faithfully follow up the selling of that book from now until the annual meeting of the stockholders of Healdsburg College, the last of April, that meeting of the stockholders at that time will witness the entire clearing away of the Healdsburg College debt.

This is certain; there is no room for any doubt about it. And that you may see this for yourselves, I present to you here the actual standing of that debt on October 31, 1901:—

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, 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.

Now what is there that could possibly hinder the accomplishment of this thing? The abundant crops have brought plenty of money to the people all over the state, and the season of busy work is past, so that there is nothing to hinder our people from freely engaging in this good work in these winter months. And since the original number to be distributed was only six books for each recorded member in the conference, a goodly number of which have been sold and the money paid on the debt; and since there are six months until the last week of April, who is there who will deliberately sit down, and listlessly fold his hands, and say that he can not sell one book or less a month?

Please do not think that I am saying or expecting that it should take six months to do this. It can be done in a much shorter time. Indeed, who is there that is willing to take his stand and say that by simple, plain endeavor he can not sell a book a week? And only one book a week sold for six weeks by each recorded member of the conference would sweep away this whole thing in six weeks.

Another thing: Please do not make the mistake that a good many have made, of thinking that in order to sell "Object Lessons"

it is essential that every one must literally go out and canvass. You are not asked necessarily to go out and canvass. You are not asked necessarily to go *out* at all. All that is asked is that you sell "Object Lessons." And many people are selling the book, and thousands of them have been sold, without the sellers going out of the house, or out of the shop, or wherever their daily occupation may call them.

This, because people come to your home, on some errand, or for a friendly call; there is your opportunity to tell them the story of the book. Persons come to the shop to see you about a piece of work, there is your opportunity to call attention to the good enterprise of which the book is the key. People will come to you, perhaps, to buy something; you will go to people, perhaps, to sell, or to pay for something; there is your opportunity to call attention to "Object Lessons," and the great work that is being done by it in Christian education.

Some, by watching and using just such opportunities as these have readily and easily sold from twelve to forty. Some who are actually unable to go out of the house, or to be out of bed at all, have sold more than their quota by simply using opportunity that was offered in the coming of persons to visit them in their affliction. So it is not distinct canvassing ability or experience that is required in this. It is simply the willingness and thoughtfulness that will watch for opportunities and use an opportunity when it comes. This is not to say that you must not go out and canvass for the book. Do that if you choose. Do it if you can. But do not think that that is the only way in which it can be done.

Please, also, do not think that we who are in charge of affairs at Healdsburg College are sitting down there only with open hands to receive what you send in, and have that to pay the debt. We are steadily working on that debt from our side of the matter. We have, first of all, settled that when the college is by this campaign cleared of debt, it shall remain so: and that while the college is being cleared of it, we will not continue to make more debt.

This required that we should bend every endeavor possible to make the college, in its regular work, self-supporting. This in turn

required that we should bring in trades and occupations which, kept in steady operation, would be both self-supporting, and an aid to students in gaining an education. And this endeavor the Lord has so blessed and prospered that, within the single year from the beginning of October, 1901, the trades and industries put in operation at Healdsburg College have already enabled us to clear away \$10,500 of the debt.

It is a fact that the clearing of this \$10,5000 of the debt is due directly to the successful establishment of the trades and industries in the work of the college; for that \$10,000 was a fund that had been deposited by the donations of liberal-hearted brethren, the interest of which—\$500 a year—should be given to worthy students to assist them through college in their education. Now the establishment of the trades in the college enables the worthy student to pay his own way through college, to obtain the same or even a better degree of education, and enables him to leave the college at the end of his course in possession of an honest trade by which he can make his way anywhere. Having organized this plan, we presented to the brethren who had donated that fund of \$10,000, the case as here stated. We asked them whether they would transfer that \$10,000 to the general account of the college, so it could be used in maintaining the trades and causing the trades to maintain the students in their course of education, thus enabling the student to finish his course of education in possession of a good trade. They readily agreed that this was far better, and gladly gave to us written instruction to transfer that fund to the general account of the institution. This has been done, and so \$10,000, and \$500 annual interest, has by this one turn been cleared away from the college debt, and this as the direct consequence of the establishment of the trades and industries for the employment of students in the school.

Yet this is not all. It is only proper to say that the managers and teachers in Healdsburg College are making donations and real sacrifices to help in this work. For instance, the college had no respectable wagon to convey students and visitors to and from the depot and the students' home. The managers and teachers in the

summer school last summer donated money to buy the material for a good, three-seated, two-horse, covered spring wagon, and the college blacksmith built it and had it ready for use, though not entirely finished, at the opening of school, October 15.

The college trade in fire-wood has grown so that there is a steady demand for a considerable supply. There was therefore great need of a shed in which the wood could be sawed, split, and stored in rainy weather. It would cost about \$350, and we could not go in debt for it. The managers and teachers began the enterprise by giving liberally of their own means toward buying the material. And now we are asking every person who owes the college (we do not mean pledges toward paying the debt, but those who have been students and who may yet owe something on their account) to pay something, however little of what he owes, and thus enable us to put up that shed without debt.

I do not mention these things as of special merit on the part of the ones in responsibility at the college, but only to give you substantial assurance that on our side we are really putting our interests and energies into the clearing away of this debt, while asking you on your side to take hold now in this best of all times to finish up that thing. In addition to this, the teachers and students last spring sold six hundred copies of "Object Lessons," and now they are arranging to go out and do again the same thing, or even more.

Brethren, this work is going on; the debt is being paid; and, while the debt is being paid, the institution is being put upon such a basis that, when the college is once cleared of debt, it shall forever remain so. Come, brethren and sisters all, please join us in this grand gospel work, that, in every sense and in every phase, is true Christian education.

THE SECOND TITHE

At the late camp-meeting and conference at Fresno there was unanimously passed by delegates and people the following recommendation:—

"9. We recommend to the prayerful consideration of our people in this conference the advisability of paying a second tithe, for the support of the church-schools and other financial needs in our churches."

This was done after the study of the Bible and careful thinking on the subject. There was a serious consideration of the manner of our raising means for the support of the different phases of the cause, apart from the direct work of the gospel ministry. The work of the gospel ministry is supported according to the Lord's directions, by the Lord's tithe. But there are other phases of the cause of God that are important and worthy of liberal, systematic support, such as the poor, the church-schools, the furnishing of light, fuel, and general expenses involved in keeping up the regular worship.

Our church-schools have come to stay; they are in the order of God, and will remain as long as the work of the third angel's message continues in the earth. It is therefore easy for all to see that it is proper that there should be some systematic means by which the church-schools shall be properly supported.

It has been found that these necessities, which are perfectly proper, have, without any established system, caused such an encroachment upon the Sabbath and the Sabbath worship as to give to the Sabbath and our Sabbath meetings too much of a cast of an opportunity for raising funds. This is true, not only concerning the Sabbath, but, in the absence of any systematic plan, the necessities of the cause have required that in general meetings precious time has had to be spent in urging, and at times excessive urging, the people to give. Indeed, the spirit of prophecy has spoken, long ago, to this effect, thus: "The raising of

money has been carried to extremes. It has left a bad impression upon many minds. Making urgent calls is not the best plan of raising means. The calls for means at our large camp-meetings have been hitherto attended with comparatively good results, so far as the wealthy are concerned, but we fear the result of a continued effort to thus replenish the treasury; we fear there will be a

reaction. Greater efforts should be put forth by responsible men in the different churches to have all follow the plan of God's arrangement. If systematic benevolence is carried out, urgent calls for means at the camp-meetings for various enterprises will not be necessary. God has devised a plan by which all may give as He has prospered them, and which would make giving a habit."

These things have caused the brethren all over the land to consider and inquire whether there is not a better way than we have found for raising means for the different phases of our work. This led to the searching of the Scriptures, to see whether we have been following fully "the plan of God's arrangement." This searching of the Scriptures brought brethren in different parts of the country, at the same time, and without any communication with one another, to the plan of God's arrangement, as in the second tithe; for it is the truth that in the Bible, in the plan of God's arrangement for the support of His cause, a second tithe is as clearly arranged as a first. This is so plain that after two sessions of Bible study on the subject at the camp-meeting, the delegates and the people unanimously passed the recommendation quoted at the beginning of this communication, and a large number of them there took their stand upon it, and publicly declared their intention of immediately putting it into operation in their affairs.

We take it that all our people stand in about the attitude of one of our sisters, who said: "I have not studied up the subject myself, but if the second tithe is revealed in the Bible, that is enough for me. I will recognize it." Accordingly, the object of this communication is not to make an argument upon the subject, but merely to state to you the circumstances under which the recommendation was made, and to set down for your consideration the Scriptures and the truth, and make plain the fact that a second tithe is as really a part of "the plan of God's arrangement" as is the first tithe.

The first tithe, we all know, was devoted to the ministry in the Lord's service in the sanctuary, and so was wholly the Lord's, as it is written: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service." Num. 18:21. And, "The

priest the son of Aaron shall be with the Levites, when the Levites take tithes." Neh. 10:38. And of this the Levites gave a tithe, even a tithe of the tithe, to the support of the priests.

Thus what we recognize as the usual tithe, or the first tithe, was wholly devoted to the Levites with the priests. "The tithes of the children of Israel, when they offered as an heave-offering unto the Lord, I have given to the Levites to inherit." Num. 18:24.

But the second tithe was retained by the person who tithed it, and was spent by him in whatever way he might choose, only in the service of the Lord.

Thus the first tithe was given away by those who tithed to the Levites. It was called directly "the Lord's" (Lev. 27:30), and was wholly devoted to the service of the Lord, in the Lord's way, as He should direct, in the ministrations and service of the priests and Levites in the sanctuary and among the people, while the second tithe, though also devoted to the Lord's service, was left altogether to the choice of the one who tithed it as to how he would spend it or devote it to the cause of God.

Accordingly of this tithe it is written: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." Deut. 14:22-27.

This is also commanded in Deut. 12:17, 18: "Thou mayest not eat within thy gates the tithes of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand; but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." Also in verses 5 to 12: "But unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatso-

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ever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord; and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you."

Every third year there was a special use of the second tithe, as it is written: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy

gates; and the Levite, (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:28, 29.

Thus for the two years they were not to eat or consume any of this tithe within their gates; but must take it, as it was or in money, up to the place that the Lord had chosen, and there they were to use it. Then the third year this tithe was to be laid up within their gates, and there consumed in hospitality to the stranger, fatherless, widow, and Levite, who should come and eat and be filled and rejoice. It was only the carrying out of the principle taught in the giving and distribution of the manna in the wilderness: "He that gathered much, had nothing over; and he that gathered little, had no lack." Through the second tithe the Levite, the fatherless, the widow, and the poor, who had little or nothing, shared in the abundance of those to whom God had given abundance.

Then, when this had been performed according to the word of the Lord, the following direction was to be followed, and the following blessing asked: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of Mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandments which Thou hast commanded me; I have not transgressed Thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey." Deut. 28:12-15.

Also on this subject of the second tithe, indeed, of the two tithes, the spirit of prophecy has spoken, and made it very plain, as follows: "To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' But in regard to the second He commanded, 'Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality."—Patriarchs and Prophets, chapter 51, first two paragraphs.

In the Hebrew literature outside of the Bible there is also direct reference to the second tithe in such a way that it is perfectly plain that it was a recognized and an established thing among them. In the book of Tobit it is written: "The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold away, and went and spent it every year at Jerusalem." Chapter 1:7, 8.

And Josephus says: "Let there be taken of your fruits a tenth, besides that which you have allotted to give to the priests and to the Levites. This you may indeed sell in the country, but it is to be used

in those feasts and sacrifices that are to be celebrated in the holy city."—Book 4, chapter 8, section 3.

It is perfectly plain that a second tithe would put into the hands of our people an abundance from which they can easily sustain all the funds and demands that arise in the work of the Lord—for the poor, for the church-school, for church expenses, for calls at general meetings and camp-meetings, etc. It will make a supply, always ready, from which each one can give liberally, as the Lord has prospered him, and without any urging at all, much less any extreme or undue urging.

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From this it need not be concluded that this will exclude all offerings on the Sabbath. Offerings on the Sabbath are right, for the Scripture says, "Give unto the Lord the glory due unto His name; bring an offering, and come into His courts. O worship the Lord in the beauty of holiness; fear before Him, all the earth." Ps. 96:8, 9. Thus the regular Sabbath offering in the Sabbath-schools can continue, and any other offerings that the people may choose to make.

The great thing, not the only one, however, that the second tithe will do is that it will put into the hands of our people a ready fund, from which, at their choice and as the needs of the cause may be, they can give easily and liberally, without urging or pressure, and without pledging and being constantly in debt. It will make our people forehanded instead of behindhand,—"the head and not the tail,"—financially ready; and with such a training they will inevitably be a people generally financially successful, lending to many nations,—yes, through liberal gifts to missionary work, etc., lending to every nation and kindred and tongue and people, and not borrowing.

There is blessing in it; who can refuse to receive the blessing?

Respectfully submitted,

CAL. CONFERENCE COMMITTEE,

Per A. T. Jones.

December 18, 1902

"To the People of the California Seventh-day Adventist Conference"
Pacific Union Recorder 2, 8 , p. 6.

Dear Brethren and Sisters: Again the blessing of the week of prayer is at hand. Let us meet it as the blessing that it is. Let us enter upon it to receive and enjoy all the blessing that it can bring to us. Let us make it a week of sincere prayer and consecration.

The readings that have been prepared, and that will be read from day to day, are upon consecration to service; this for the reason that we are now in the time when, as never before, with every soul that knows the Lord there must be a consecration to service, a time when each one is to offer himself a sacrifice to be consumed in grateful service.

Only loving service to mankind is Christian liberty; for it is written: "Brethren, ye have been called unto liberty; only use not liberty as an occasion to the flesh, but by love serve one another." This Christian liberty is also the fulfilment of the law of liberty; 'for all the law [the law of love, the law of liberty] is fulfilled in this one word, Thou shalt love thy neighbor as thyself."

"The Son of man came not to be ministered unto, but to minister; and to give His life a ransom for many." And "as He is, so are we in this world." He has left us "an example, that we should follow in His steps." So, then, we also are here, "not to be ministered unto, but to minister," and to give our lives in service to His great purpose of ransoming many. He was so earnest in the service of God in ministering to the people that some said that He was beside Himself. And of Him it was written, and in Him it was fulfilled: "The zeal of Thine house ["whose house are we"] hath eaten Me up"—hath consumed Me. Oh, there is room for more devotion before we shall be enough like Jesus to be ready to meet Him in peace and with joy! "And we know that when He shall appear, we shall be like Him, for we shall see Him as He is." But we must be like Him as He was, in order to be like Him as He is,—like Him as He was on earth, in order to be like Him as He is in

heaven; like Him as He was in the flesh, in order to be like Him as He is in the Spirit.

Then let the week of prayer be unto us indeed a week of prayer, of consecration, and of devotion, in preparation for faithful, true-hearted service,—service of God to mankind, yes, service of God in mankind; for it must never be forgotten that the only revelation of God to man since the fall is in mankind—the Word made flesh, God manifest in the flesh. This is the gospel, the everlasting gospel, which is now committed to us, to be sounded loudly to every nation, and kindred, and tongue, and people,—the gospel of the kingdom, to be preached in all the world for a witness to all nations, that the end may come.

Alonzo T. Jones.

January 15, 1903

"Dedication at Burrough" *Pacific Union Recorder* 2, 8 , p. 5.

Sabbath and Sunday, December 20, 21, were held the dedication services of the meeting-house of the Burrough Valley church. It was a pleasant occasion. Friday evening, the 19th, Elder H. G. Thurston, Brother Rudy, and the writer arrived in the beautiful little valley, and were warmly greeted at the home of Brother Dunlap. Presently we went to the pretty little house of worship, and were there warmly greeted by the rest of the brethren and sisters of the little church in this little valley. The last finishing touches had been put upon the house in the afternoon of that same day. As the sun was setting, the holy Sabbath was welcomed with the tones of the church bell, the gift of Dr. H. Dunlap, of Battle Creek, and now rung for the first time. Soon it again was rung, for the first time to call the people to meeting; and now we were met in the first meeting held in the house. Willing minds had thought and planned and saved and economized, and willing hands had worked diligently, that the little church might have a house to the praise of the Lord and in which they might worship Him; and now it was finished, it and its grounds protected by a substantial board fence,

with not a cent of debt on it in any way, and we were in it in the first meeting. All were happy, and rejoiced together in gratitude to God.

All who have been in Burrough Valley will remember a rocky knoll, almost in the very center of the valley, and about the highest point in the valley. The top of this knoll was kindly presented to the church by Mrs. Spence, who owned it, as the appropriate place for the meeting-house to stand. It is truly the ideal place in all the valley for such a purpose. On this knoll the little company built a house, 24x44, ceiled throughout with matched lumber. By a partition, about fourteen feet are set apart for the schoolroom. In this partition are double folding-doors, which, opened, allow the two rooms to be thrown into one. The platform with the pulpit is on easy-rolling casters, so that it can readily be adapted to the enlarged room when necessary. Inside and out the house is painted a clear white, and, as it stands, can be easily seen from all parts of the valley. The bell when rung can be heard, not only all over this valley, but also in the valleys and among the mountains for miles around. The carpenters who built the house did the work in such a thoroughly workmanlike manner that to look at it anywhere is a pleasure.

Though three meetings were held, both Sabbath and Sunday, the particular service of dedication was held Sunday, at 11 A. M. All very much enjoyed the meetings and the occasion altogether. Monday morning early we were obliged to leave for other appointments, but we left the Burrough church a happy, grateful, faithfully worshiping and working company. May they ever remain so, and may that strong little church, with their good little school, enjoy their beautiful little meeting-house, in their quiet little valley, until the Lord shall call us all to the peaceful splendor of the mansions which He has gone to prepare in our Father's true house.

Alonzo T. Jones.

February 12, 1903

"Dear Brethren and Sisters of the Sabbath-Schools—" *Pacific Union Recorder* 2, 14 , pp. 8, 9.

The work of spreading the third angel's message outside of our conference is so important that it ought not to be allowed to languish. The conference organization is doing well in having so many of its regularly-paid laborers work in foreign fields. But this is not enough. This is only helping in one way; while this work needs to be helped in every way that is possible. Besides, California is the only conference that has done as it has done. True, the movement is spreading; but no other conference has yet set free all workers who will go to foreign fields, to be paid as such the same as if they worked in the home field. Therefore, even if this plan were enough when universally employed, it is plain that as yet it can not, in any fair degree, be counted a proper working of the foreign fields. Therefore all other means must likewise be employed.

The Sabbath-school donations have for a number of years been one of the greatest helps in supporting foreign missions. This must be so still. It will never do to slacken this stream of means, nor divert it from the channel through which has been carried such splendid help to foreign fields.

Yet we find that some of our Sabbath-schools are using all the regular Sabbath-school donations for the expenses of the school, or for the support of the church-school or other home work, thus diverting these donations wholly from the foreign work. This is not only crippling the foreign work, but it is shutting off the giving of much that would otherwise be given. For since, in such cases, the funds are all used for the home work, there are many who have ceased to make regular Sabbath donations. This way of using the Sabbath-school donations is therefore crippling in both directions; it cripples the foreign work, and it cripples the home work. Evidently this can not be the best way to do. Of course, each school has power to use its donations as it may choose. But why choose the way which

is not best, but is only crippling in both directions? Why not continue to use the regular Sabbath-school donations in the best way, and then take also the better way to support the church-schools, as well as all other home work?

And there is a better way,—the way to which the Lord is now calling us all,—the way of the second tithe. Everywhere that this is adopted the results are so entirely satisfactory that all are only pleased with it, and thankful for it. This way supplies abundance for all home needs.

Please, then, brethren and sisters, do not cripple the foreign work to help yourselves at home. Keep up the foreign help, and take the better way of helping your home work. In any event, please do not cut off any supply to foreign missions; do not turn the Sabbath-school donations from this much-needed work.

Alonzo T. Jones.

Jan. 29, 1903.

March 12, 1903

"Annual Meeting" *Pacific Union Recorder* 2, 16 , p. 15.

The thirty-second annual meeting of the California Conference of Seventh-day Adventists, a corporation, will convene at 2:30 P. M., April 13, 1903, at the Seventh-day Adventist Church, corner Twelfth and Brush Streets, Oakland, Cal., for the purpose of electing the officers of the conference, a board of seven directors of the California Conference Association of the Seventh-day Adventists, and the transacting of such business as may properly come before the meeting. Each organized church will be entitled to one delegate, and an additional delegate for every twenty members.

.A. T. Jones,

Pres. Cal. S. D. A. Conf.

C. H. Jones,

Secretary.

Pacific Union Recorder, Vol. 3 (1903-1904)

October 22, 1903

"To the People of the California S. D. A. Conference" *Pacific Union Recorder* 3, 6 , pp. 5, 6.

The season of busy work with the crops is now practically past, and the winter is at hand. Now why should not the winter be spent in just as busy work in the field of God's work of the third angel's message, as the summer has been spent in the fields of grain or fruit? The work in the fields of grain and fruit, the Lord hath blessed with an abundant harvest; and as busy work in the field of the great message committed to us, will just as surely be blessed with a more abundant harvest. And should not pure, Christian gratitude for the abundance of the harvest which God has given from the field, vineyard, and orchard, cause all to put forth earnest effort in the field of God's great message of truth now during the winter? This field of God's message in California is just as ripe unto harvest, as has been any field of fruit or grain in California this year. I earnestly pray that all who know this message will now enter upon the work in this field with as good heart and as diligent hand as you enter that other field during the season just closing.

This work that has been done this season in the field of God's message by the workers of this conference, has been greatly blessed. In Spain, as a result of the work of the Bond brothers, a whole family has embraced the truth, in which the father is a teacher of a number of years' experience. In the North England Conference, where several of our workers are, the results are such that we are informed by the president of that conference that the conference is expected to be self-supporting within a few months.

At the St. Helena Sanitarium, with not a crowded, but a fairly good patronage that six thousand dollars has been cleared and paid on the debt within this present year, and since Dr. Evans took charge.

In Healdsburg College there is good promise of the most prosperous year in the history of the institution. The school opened September 30 with sixty students present; and at the time this letter

goes to press, there are over eighty present; and it is confidently expected that the number will reach the two hundred mark before the students for this year are all in. From last year's school, and from the Young People's Conventions, thirty-two young men and young women, with some of the teachers, went into the field to place the truth, by means of our literature, in the hands of the people. They were successful in disposing of over \$5,600 worth of books. That is excellent. But even more excellent than that is the effect of it upon themselves. It would do you good to see them and hear them tell of it all. Many of them sold books enough to carry them through school for two years. Indeed it is found, and has been abundantly proved, that this is the easiest and the very best way for our young people to obtain the means to carry them through college. And we hope, and are endeavoring to have it so, that there shall be constantly in the field many of our young people thus

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preparing for college, and at the same time publishing the truth of the grand message committed to us. We hope that at the close of school next year there shall go forth from the college and the Young People' Convention, a much larger number than there was this year, to do only a so much grander work. In addition to all this, the Conference Committee, in conference with the College Board and the teachers, has ascribed that at the close of the school year, each college teacher who is a preacher shall take with him two students of those who have made the best progress toward the ministry, and go into the field to preach the message. And all through the school year this is to be held before the students as an incentive to their putting forth their very best endeavors in preparation for the ministry.

Thus Healdsburg College is proving itself entirely worthy for the full confidence and hearty support of all the people. And to finish the sale of "Object Lessons" and so wipe out the old debt, is the worthy way in which *all* can just now help the college in the best way. All that shall be done in this way only helps the College to do its true work.

To all who have copies of "Object Lessons," yet unsold, there has been sent, and to all who have not yet taken their copies of "Object Lessons," there will be sent, on application, a leaflet to be handed out *with the book*, that will itself practically do the selling of the book. Please ask your librarian for them, or send to the Tract Society for them.

The church-school work is growing in strength and in the character of the work done. At the end of this school year the work of the church school will be finished for a considerable number of children in all parts of the conference. These children are not old enough, nor far enough advanced to go to college. Therefore *intermediate schools* must be established for carrying these forward in their education. There will be needed *three* of these at the opening of the next school year: one in the Hanford, Armona, Fresno district; another somewhere in the Bay district; and the other in the Humboldt district. The people in each of these districts should begin to think *now* on this, to consult together where will be the best *place* for each school. Let each person in each district ask himself *not* where he wants the school, but where is the true place for it. With each of these three schools there must be a tract of land sufficient to give occupation to the students in gardening, fruit-growing, etc. Who will give this land in each place? There will be needed also, in each district, donations of money to buy the necessary material for the buildings and the planting. In the actual *work* of building and planting, let us have it that the students themselves, under competent leaders, shall do all the work that can possibly be done by them. For these must be schools of industry—schools in which industry and the industries shall be as truly taught as is book-study. Now, please, let each person in each of these districts begin to think on this, make it a constant study, until our annual camp-meeting next spring, begin now to save and to lay up money to be given to this enterprise in each district when it shall finally be decided to actually start it, so that when it shall be done it shall be done without debt. And then, at our next annual camp-meeting and conference, if by all this study and by thorough

counsel, all things shall indicate that the time has fully come to "rise and build," it can be promptly done.

The people of this conference have done a good work in giving liberally in donations to other fields. *Now* just as good work can be done in giving liberally to built up the work in our home conference, where it is just as much needed to save and bring into the work of the Lord our now splendid young people, and train *them* to go forth to other fields. *Bear in mind* that this is not a decision to do all this. It is only a statement of a need that is certain to come, and that is almost at the doors, so that when the time comes, *you*, to whom the deciding belongs, shall be ready to make the decision, and to make it wisely and effectually.

The abundance of crops all over the conference this year, and the good prices that have prevailed, make an abundance of means. This *ought* to largely increase the amount of the tithes to the conference treasury, if all are faithful in the payment of the tithe. So far, the tithe for the year hold equal to that of last year. In one average church of which we know, the regular tithe from the usual sources is considerably more than it was last year. This indicates that it ought to be so in at least *most* of the churches of the conference. I believe that it will be so as in the coming quarter the crops shall be finally disposed of and the money all received. Please, brethren and sisters, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith; saith the Lord." Do not slack in faithfulness in this. With the amount that you have bestowed in support of our workers in other fields, and the liberal support of the work in our home conference, I can not see how that it would be possible to devote your tithe more truly to its true purpose than is being done. This gives true encouragement to all to truly "bring all the tithes into the storehouse;" for you know that it is being truly devoted to its true purpose.

And now, dear brethren and sisters, be faithful. You know the good meetings that we have held over the greater part of the conference. You know the precious truth that was opened to us in our study of the Bible. Cherish that and all other truth. Let that

truth reign in your lives. And so "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Alonzo T. Jones.