

# PACIFIC UNION RECORDER



“Then They that Feared the Lord Spake Often One to Another.”

Vol. 8

Mountain View, Cal., May 20, 1909

No. 42

## The Church

“God would not have us think about to-morrow  
As of some cloud that lies  
Before our anxious eyes  
And fills our hearts with dread of coming sorrow.

“How can we tell? The sun may shine  
more brightly  
Than it has shone before:  
I know life holds in store  
More good than ill for those who view  
it rightly.

“And He whose hand is always wisely  
guiding  
Can only give His best  
Through all life's need in His great love  
To those who wait and rest —  
confiding.”

### Sketches of the Past — No. 67

There were other circumstances just previous to our hearing the third message and the Sabbath truth, which tended to break my connection with the First-day Adventists. The editor of the *Advent Harbinger*, Rochester, N. Y., accepted and taught the theory of “age to come,” as they called it, in which period the Gospel was to be preached to all those who had not had “a fair chance” to hear it in this world. This was to be carried out in the resurrection of such as had died without a knowledge of the Saviour and God's will. This editor published a pamphlet of nearly two hundred pages in which his theory was advocated. His continual theme, when speaking to the Rochester company, was

this “glorious restitution,” as he was pleased to call it.

The members of our company were not all inclined to this new theory. This was especially the case with Elder Phineas Smith, one of the earnest Advent ministers. He called for a debate on the subject with the editor of the *Harbinger*. The challenge was accepted, and for some three days there were lively times in that company. The editor claimed that Satan was to be bound for one thousand years, so that these persons, free from his temptations, might have a fair chance to serve the Lord. Brother Smith met this with the fact that God's plan was that we must “through much tribulation enter into the kingdom of God.” Acts 14:20. With this age-to-come plan there was a people to be developed as Christians without trials. He then demanded to know of the editor what was to become of those “age-to-come” converts in the end. “Well,” said he, “the devil goes out and deceives them.” “Yes,” said Brother Smith, “and he gathers the whole of them around the city of God, and fire comes down from heaven and consumes them all. There is not an intimation that a single one of these thousand-year converts escapes that fire. Satan deceives the very ones he was bound he should not deceive for the thousand years, and they all go into the fire at the end of that period of time. A thousand years of gospel work with a people free from Satan's temptations — no opportunity to gain an experience in that kind of battle — he is at last let loose upon them, and hurries them all to destruction. What a *glorious restitution* (?)”

Next Elder Smith inquired, “Who are

these people?” He was referred to Isa. 66:19, “To Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard My fame, neither have seen My glory.” By comparing an ancient and modern map, we saw that these countries named, as occupied by the descendants of Noah, who settled in those countries, were the very seat of the gospel labors of Paul and his associates. At the time when Isaiah wrote, these countries were in the depths of heathenism, but had now heard of God, and had the gospel presented to them.

Other texts presented by the editor were prophecies of the return of the Jews from their captivity, which spoke of animal sacrifices, and were fulfilled when they went back to their land. As the editor placed their fulfillment in the future age, the inquiry arose, why, in that age, the blood of beasts should still be offered, when the name of Jesus and His blood were the only means of salvation? One reply to this was, “I suppose they will be used as shadows pointing back to the offering of Christ.” Of course, in the past dispensation these blood offerings were shadows of the cross, but now that “the Sun of righteousness” has arisen, and we are on the sun side of the cross, in the clear sunlight, it is the wrong place for shadows.

This age-to-come agitation in Rochester had a deadening effect on that company. H. L. Hastings, who was an earnest opponent of the age-to-come theory, came to the city to try to revive the interest in that church. He openly said to the editor of the *Harbinger*, in one of his discourses, “You have preached this age to come, when sinners are to have so much better chance

than here, instead of preaching the present preparation for salvation, that your members are as dead as a dead door nail." No wonder that some of the Rochester company were prepared to learn, in connection with other truths, the clear Bible teaching respecting the one thousand years, as taught by the Seventh-day Adventists.

J. N. Loughborough.

## The Field

### UTAH Milford

Having been a reader of the RECORDER since its first issue, I have come to regard its weekly visits to my fireside as almost indispensable; and while I have loved to note the progress of the message as recorded by others, yet I feel I have been greatly amiss in the duty which I owe of sending along a few notes. It is not because of inactivity or indifference to my privilege in this closing message, but because of an inherent timidity in reporting individual activity.

It is now about eleven months since, with my family, I removed from Southern California to Ogden, Utah. Here, in company with Elder M. H. St. John, I pitched a large tent twice for public services. We first made an effort in the business center and afterward in the residence section of town. The warm season here being short, we were obliged to close our public work before much fruit appeared; but we continued by holding cottage meetings, and before 1908 expired, nine dear souls followed their Lord in the ordinance of baptism. At this juncture Elder St. John left Utah to connect with the Southern California Conference, thus leaving the work in Ogden for me to follow up.

During the first few months of 1909 our efforts bore still further fruits by five more precious souls being added to the church by the rite of baptism. There being only three ordained ministers in the Utah Conference we are obliged to spread ourselves over a large field, hence besides my charge at Ogden, I have spent considerable time with the Brigham City and Logan churches. There are many towns in Utah yet unentered where the truth for this time should be

established. Where, we ask, are the pioneers who will offer themselves for these needy fields?

We can not longer say, "There are yet four months and then cometh the harvest," for the bearded grain is already being trampled down by Satan's host in these inter-mountain valley fields. In response to this brief but urgent plea, may we hear voices all along the line exclaiming, "Here am I, O Lord, send me."

For the past few weeks I have been at Milford associated with Elder Chas. Nelson in a tent effort. Notwithstanding the cold and windy weather just now prevailing, our attendance is quite good.

Milford is a mining town of some eight or nine hundred inhabitants with two churches; namely, Methodist and Mor-

mon. I have been asked by the Methodist minister to occupy his pulpit next Sunday.

In view of the magnitude of this work and the scarcity of field workers shall we not join in asking the Lord of the harvest to send forth laborers into His vineyard.

S. T. Hare.

May 13.

Do you know that the General Conference session is now in progress? Do you realize that this is the most important General Conference ever held? Do you hear what is being done at this meeting? Are you not receiving the *General Conference Bulletin*? Do you know what you are missing by not having it? Then take it and see. The price is fifty cents. Order at once through your tract society, or it will be *too late*.

### Report of Sabbath-Schools in California Conference for Quarter Ending March 31, 1909

	Membership	Average Attendance	Total Contributions	Expense <sup>1</sup>	Donated to Missions	Av. per Week per Member
Alameda	49	47	\$26.95	\$ 9.63	\$17.32	\$.027
Arcata	36	27	18.45		18.45	.039
Armona	139	93	32.95		32.95	.018
Arroyo Grande	20	11	4.83		4.83	.018
Bakersfield	24	17	6.76		6.76	.021
Barstow Colony	36	20	4.98		4.98	.010
Berkeley	69	41	32.50		32.50	.036
Bishop	21	16	16.14		16.14	.059
Burrough	15	16	5.53		5.53	.028
Byron	7	6	1.50		1.50	.016
Calistoga	37	20	5.79		5.79	.012
Chico	88	60	27.99		27.99	.024
Clarksburg	14	11	10.65		10.65	.053
Corning	24	16	5.41		5.41	.017
Dinuba	36	25	23.55	8.25	15.30	.032
Dinuba (German)	40	37	10.00		10.00	.019
Dixon	3	3	1.30		1.30	.033
Dos Palos	22	14	7.73		7.73	.027
Eureka	77	70	33.29		33.29	.033
Fallon, Nev.	55	26	18.07	5.05	13.02	.018
Ferndale	18	11	4.25		4.25	.018
Fortuna	22	16	4.49		4.49	.015
Fresno	225	141	74.37		74.37	.025
Glennville	17	17	4.97	1.30	3.67	.016
Goldfield, Nev.	12	10	8.69		8.69	.055
Greenfield	5	4	.50		.50	.007
Guerneville	4	4	3.08		3.08	.057
Hanford	85	55	8.12		8.12	.007
Hayward	10					
Headsburg	134	103	40.99		40.99	.023
Hughson	35	28	9.85		9.85	.021
Island School	36	25	6.35		6.35	.013
Kelseyville	12	10	6.30		6.30	.040
Laguna School	35	24	11.64		11.64	.025
Lafor	18	7	11.69	8.85	2.84	.012
Le Grand	8	6	13.52		13.52	.130
Lemoore	51	40	10.65		10.65	.016
Lindsay	9	7	3.06		3.06	.026
Lockwood	11	10	3.05		3.05	.021
Lodi	236	182	38.37		38.37	.012
Lodi (German)	62	31	12.05		12.05	.014
Los Gatos	34	20	3.83		3.83	.008
McKinleyville	25	19	2.14		2.14	.006
Melrose	83	54	34.84		34.84	.032
Merced	18	12	5.66		5.66	.024
Miranda	9	9	4.50		4.50	.038
Modesto	53	31	14.14		14.14	.020
Monterey	14	10	5.48		5.48	.030
Morgan Hill	32	24	11.42		11.42	.027

Mountain View	176	141	85.51	85.51	.037
Mount Eden	3	3	3.85	3.85	.098
Napa	37	26	9.85	9.85	.020
Oak	11	9	4.40	4.40	.030
Oakdale	12	7	5.42	5.42	.034
Oakland	233	160	132.32	132.32	.043
Oakville	9	4	2.25	2.25	.019
Oroville	28	20	21.64	21.64	.059
Paradise	30	17	5.80	5.80	.014
Penn Grove	13	8	2.75	2.75	.016
Pepperwood	11	7	3.25	1.75	.010
Petaluma	30	20	11.73	1.00	.027
Peters	11	11	1.20	1.20	.008
Petrolia	11	9	4.15	4.15	.029
Placerville	27	13	8.74	8.74	.024
Point Sur	4	4	2.60	2.60	.050
Raymond	5	5	2.00	2.00	.030
Red Bluff	25	15	6.97	6.97	.021
Redding	12	8	8.34	8.34	.053
Reno (Failed to report.)					
Richmond	47	25	12.55	12.55	.020
Ripon	7	6	4.15	4.15	.045
Rocklin	6	4	.80	.80	.010
Sacramento	69	32	29.49	20.39	.010
San Francisco	98	67	30.97	30.97	.024
Sanitarium	158	137	62.63	62.63	.030
San Jose	96	49	18.67	18.67	.014
San Luis Obispo	12	8	4.66	4.66	.029
Santa Cruz	46	26	11.72	11.72	.019
Santa Rosa	45	29	5.27	5.27	.009
Sebastopol	101	61	17.40	17.40	.016
Selma	46	30	16.07	6.05	10.02
Soquel	14	12	1.82	1.82	.010
St. Helena	66	38	18.11	18.11	.021
Stockton	33	20	24.57	24.57	.057
Susanville	19	15	1.56	.25	1.31
Tuolumne	5	5	.50	.50	.007
Turlock	99	80	30.00	30.00	.023
Ukiah	33	25	7.65	7.65	.017
Vallejo	37	26	10.05	10.05	.021
Wallace District	26	20	5.46	5.46	.015
Watsonville	15	10	2.56	2.56	.013
Woodland	24	16	12.79	4.89	7.90
Yerington	14	14	6.65	6.65	.034
Yuba City	3	2	3.20	3.20	.082
2 Home Department	39	39	18.45	18.45	.036
Total	3,973	2,805	\$1,363.90	\$84.81	\$1,279.09
					\$ .024

<sup>1</sup>This means only the expenses that have been paid out of the regular contributions. It will be noticed that all except twelve schools are providing for their supplies in some other way, and giving all the regular contributions to missions.

<sup>2</sup>We have given here only the number of State Home Department members who reported last quarter. We have eighty-four members of that department.

MRS. CARRIE R. KING, Secretary.

### Summary of Home Missionary Work Reported by Churches of California Conference for Quarter Ending March 31, 1909

"That I may publish with the voice of thanksgiving, and tell of Thy wondrous works."

	Membership	Reports Returned	Letters Written	Letters Received	Bible-Readings Uttered	Periodical Subscriptions	Periodicals Distributed	Pages Books, Tracts, etc., Distributed	Missionary Visits
Arcata	35	20	8	1	86		993	10,291	
Hanford	90	60	20	4	23		850	19,715	
Santa Rosa	61	3	25	10	4	15	50	800	
Paradise	14	6	18	7	10	1	608	3,376	
Selma	42	9	9	8	2	51	878	6,922	15
Mountain View	252	2	200	15	7	1	2,600		
Burrough	11	2	27	9		6	400	750	
San Luis Obispo	15		6	4	14		783		
Petaluma	20	10	2	2	3		417	78	
Calistoga	46	1	9	8		11	435	875	
Barstow Colony	25		10	5	6	7	611	5,129	
Sanitarium	235	60	49	14	14		827	18,800	37
Monterey			4		5		132	109	12
Watsonville			17	3			152	78	
Island	38				1	15	146	8,552	
Santa Cruz	45	12	20		2		225	1,800	
Eureka	21				86	5	762	4,716	58
Lodi	168		12	6	7	39	4,311	1,106	24
Laguna	28	1					190	100	
Le Grand	10					9		5,000	
Total	1,167	191	436	96	270	160	15,375	88,197	146

"A good report maketh the bones fat."

"And Jesus answering said, Were there not ten cleansed? but where are the nine?"

### Chico Camp-Meeting

The Chico camp-meeting was a splendid success every way. While the attendance was not as large as it might have been, yet those who did come received a blessing.

It was, strictly speaking, a missionary camp-meeting. A large number of books, periodicals, and tracts were sold from the beginning to the close of the meeting.

Instruction given in practical work was very much appreciated, from the fact that the instructors led in the field of operation, demonstrating what could be done in those lines. Many of the young people got their first experience at this meeting. One young lady sold twenty-eight papers in about four hours.

All became fully persuaded that what they did during this meeting they could do after they got home, and left quite determined that it should be so.

Outfits for local tent meetings went from here to the following places: Red Bluff, Peters, and Fowler; and Elder Gardner remained at Chico to look after the interest developed during the camp-meeting by holding meetings every evening.

Andrew Brorsen.

## Missionary Work

T-i-m-e

"We dream of coming years that shall be fair

With fruitful harvests, though we sow no seed

Of toil and self-denial, prayer, and kindly deed;

And time goes unaware."

"I wish to take up a matter of much urgency, the canvasser's use of his time. If you knew a man who was in the habit of throwing away a dozen sixpences more or less daily, you would think him, no doubt, extremely wasteful. Yet men and women throw away moments and hours which could be exchanged for sixpences without the least trouble.

"The canvasser's time is his capital stock, which he should guard with extreme care. Laying aside nine hours for sleep and meals, we have about fifteen hours for the active use of which we shall some time give an account. How shall we make the most of this time?"

"First, we must work systematically. We must have a plan for each day. There should be a regular hour for rising, and after the making of one's toilet, a quiet time for prayer and reading a portion of Scripture; then follows breakfast, after which the definite work of the day should begin promptly, all the necessary preparations having been made the night before. It is well, however, to go further than this, and mark down quite definitely the different things that are to be done, as far as possible, in the order in which they are to be taken up; then every hour of the day will be occupied with fruitful activity. When one duty has been performed, another will stand ready to be taken up, and so on. Then in the evening the list may be gone over conscientiously, and if it has not been lived up to, a resolve made to do better on the morrow. Of course, there will be times when such plans have to be changed; but if the practise is adopted in earnest, it will be found a very great saver of time, and will enable one to rise above indolent feelings, and to form the habit of going steadily forward with his work, no matter what obstacles may arise.

"Many people are excellent at putting in time, however, but are nevertheless poor workers. I heard of one man recently who canvassed for a whole day, walking ten or fifteen miles, and sold five papers. He worked his legs, but not his mind. The successful canvasser must be alert, wide-awake, energetic, and whole-hearted, obeying the command, 'Whatsoever thy hand findeth to do, do it with thy might.' He must apply his whole spirit and soul and body to the task in hand. The philanthropist Howard, when asked how he was able to accomplish so much, replied, 'By being a whole man to one thing at a time.' Mere half-hearted effort is not worthy of the name of work, and does harm rather than good. Moreover, it is in some ways more trying than energetic, whole-hearted work. The lazy man really has the hardest time; and the man who is looking for an easy place often spends as much energy in trying to get it as would be necessary to accomplish a really hard one."

"O dreamer, wake and work! thy place is best

For thee; the passing hour alone is thine;

Do what thou canst do, and no more  
repine;

Work and so earn thy rest!"

By One Who Knows.

### Magazine Scholarship Plan

The following scholarship plan for periodical workers, outlined by the General Conference Publishing Department, has been adopted by *Life and Health*, *Liberty*, *The Protestant Magazine*, and the *Signs of the Times Monthly*. For further particulars address your state tract society.

1. Those desiring to earn a scholarship shall make full and satisfactory arrangements with the state tract society for doing so, and shall uniformly order all magazines through the tract society office.

2. Cash should accompany all orders from students who, for a valid reason, can not order through the state tract society. In extreme cases the publishers may ship the first consignment of magazines without pay. In such cases, however, the magazines, once sold, must be paid for in full before a second consignment is sent. Once formed, the cash habit is the easiest and best for buyer and publisher alike.

3. The state tract society shall control the assignment of territory to the students, thus protecting the regular periodical agents already in the field.

4. The ten-cent magazines shall be furnished to the student at the regular rates until he has sold enough copies for a year's or half-year's scholarship, as follows: 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

5. As soon as the publishing house is informed by any state tract society or school that the student has sold the required number of magazines for a year's or half-year's scholarship, and that said student has deposited the money required to apply on said scholarship, the publishing house will remit to the business manager of the school the student will attend, the difference between the amount paid for the magazines at the regular rates and three cents a copy. This will make the final cost of the magazines, to these students, only three cents a copy, regardless of the amount ordered at any one time during the effort.

6. In case any student who has earned a scholarship is unable for any good reason to attend school, his scholarship may be transferred to any one whom the state tract society officers may recommend, and whom the school authorities can accept as a student.

7. In view of the fact that our schools will be greatly advantaged by these cash-down scholarships, and also by the addition of such a desirable class of serious minded students, a number of our educational institutions propose to offer to these student canvassers a discount of ten per cent from their regular scholarship charges. Wherever carried out, this plan will, of course, materially reduce the number of magazines required to be sold. The Publishing Department of the General Conference will shortly announce a list of schools that will make this discount.

### Periodical News Notes

California has been to the front for a long time in the matter of periodical sales. Her record for the few months to come promises fair to surpass anything heretofore. Six enthusiastic workers for the *Signs Monthly* were secured at the Chico camp-meeting, and an equal number responded last week at Lodi, where Brother Ferren made a call and where he is now conducting an institute for their training.

Letters like the following are frequently received at the *Signs* office. They indicate the spirit that is moving on the hearts of God's people. "Mrs. \_\_\_\_\_ and myself are planning to take up the paper work as soon as we are at liberty to do so. We have no children, so will be free to put our whole time into the work. We intend to dispose of all our earthly belongings except what we can put into our trunks, so cut the bridge as we pass over. Thank you for the *Signs Worker*. It is indeed a welcome visitor."

There is room for many more workers. Why not send for even a few copies of the June *Signs Monthly* as a starter and use them in your neighborhood? Are you holding up the light of truth before your grocer and those other persons with whom you are constantly doing business? The *Signs* magazine is neatly printed and is published in such pre-

sentable form they will be sure to be pleased with a sample copy. Ask them to pay for it, of course. Send for a sample copy of the *Signs Worker*. It is free to you. So is a sample copy of the *Monthly* for that matter.

A year ago last March we received a subscription to the *Signs of the Times* from a homesteader up in Canada. After a few weeks' time he sent for some tracts and also asked some questions which bothered him. Among them was one as to the propriety of eating swine's flesh, and meat generally. Time passed on, and he renewed his subscription in March of this year, and stated that he was now prepared to take his stand with us, and he wished us to use our influence in having a minister stop off to visit with him for a few days, and administer the rite of baptism to himself and to his uncle and one or two others whom he had also interested in the truth. He said he was a poor man, and did not have very good accommodations to offer, but a minister could rest assured he would not have to partake of any of the unclean beasts, for he had put them aside forever.

This is another bit of evidence showing that the *Signs* does bring people into the truth.

### Energy

Fortunately, energy is a thing which can be cultivated; it is one of the graces of character which we may well pray for. A sense of responsibility helps one to put more energy into his work. When we realize that God has called us each to work for Him—to spend and be spent in His service, to burn our bridges behind us, and go forward and upward day by day, regardless of hindering circumstances—this in itself helps to fill us with energy and holy zeal. Jeremiah was a man of energy because he was a man with a message. And when he was tempted to hold back, he could not, for the message, we are told, was as burning fire shut up in his bones.—*Selected.*

“He who is to win the noblest successes in the world must continually educate himself for larger grasp of principles and broader grasp of conditions.”

## Teachers' Exchange

### Vallejo

Another school year for us is in the past. Through many trials our school with the Lord's help has come out victorious. The last month has been the most interesting of the year.

All yesterday afternoon, our last day of regular school work, one little fellow cried as though his heart would break. When asked the cause of his tears, he said, “I don't want school to close.”

Our graduating class of one has been studying hard and faithfully and will graduate with honors. She is already committing to memory the canvass for “Heralds of the Morning,” so that she will have earned her scholarship and be ready to enter the Western Normal Institute when it commences next fall.

We are planning a school picnic this coming Tuesday.

Surely the church-school work is a great work.

Olga R. Bingham.

May 15.

### Teachers

We all love our teachers. That's the reason we pay them so little. A labor of, by, and for love is a noble thing, and we should not debase those whom we love by offering too much filthy lucre.

We do not want our teachers to be stung by the money-bee. Nor are we entirely unselfish in this. If they were so stung, they might communicate the infection to our spotless children, whom we would not make purse-proud for anything in the world except to show that they are better off than those of our neighbors.

Teachers should struggle to make both ends meet. Only thus can they set the divine example. If there is to be any wage-cut due to the industrial depression, it should begin at the bulwark of our liberties, whether it be the little red schoolhouse on the hill or the big, ill-ventilated, unsanitary education emporium in our cities.—*Ellis O. Jones, in June Lippincott's.*

### A Complete Education

A girl's education is most incomplete unless she has learned—

- To sew.
- To cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a secret.
- To avoid idleness.
- To be self-reliant.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To be above gossiping.
- To make a home happy.
- To control her temper.
- To take care of the sick.
- To take care of the baby.
- To sweep down cobwebs.
- To read the very best books.
- To take plenty of active exercise.
- To be a helpmate to her husband.
- To keep clear of trashy literature.
- To be light-hearted and fleet-footed.
- To be a womanly woman under all circumstances.—*Selected.*

### Notice

#### “Dressing for Health”

According to the request made by the ladies in attendance at the Melrose camp-meeting last summer, and in harmony with the plan of the committee appointed by the Pacific Union Conference, to prepare health literature, Dr. Maria L. Edwards has prepared a twenty-four page pamphlet entitled, “Dressing for Health,” or The Practical Phase of the Dress Question.

It is well illustrated and put out in an attractive blue cover. The author has endeavored to make the subject as simple and as practical as possible.

It is issued as No. 200 of Bible Students' Library. Price five cents.

Unless the soul-temple is daily emptied of self, and prepared for the reception of the Holy Spirit, self will rule the entire being. The words and acts will be tarnished with selfishness. Christ will not appear in the life. There will be seen a self-confidence that is wholly unappropriate.—*E. G. W.*

# PACIFIC UNION RECORDER

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J. J. Ireland H. W. Cottrell Claude Conard

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THURSDAY, MAY 20, 1909

The car containing the camp equipment from the Chico meeting arrived at Mountain View the fore part of this week.

Miss Lela Bullock, the office assistant and stenographer for the Pacific Union Conference, is making a short visit at her home in Southern California.

After spending a few days at the Western Normal at Lodi the fore part of the week, Brother S. G. White, missionary secretary of the California Conference, made a short trip to Armona where a canvassers' institute is in progress at the Central California Intermediate School.

A recent postal from Brother C. N. Miller, who left the Coast a few months ago to connect with the *Christian Recorder* at College View, Neb., contains the following of interest: "We are enjoying our work, and getting acquainted with the ins and outs of the publishing work for the blind."

Brother H. H. Hall returned the early part of the week from Lodi, where he assisted in organizing a live canvassing class. This is the second class of this nature held at the Western Normal Institute this spring. Brother Hall states that the prospects are encouraging for a good corps of workers from that school this season. Brethren W. R. Beatty and J. R. Ferren remained to continue the instruction.

There are still a number of copies of the "Hearings on Sunday-Rest Bill" before the committees of the California Legislature last winter which can be had for ten cents per copy. These are just the things to circulate among your neighbors to get them to see the real situation in the question of religious legislation. Send orders to your tract society, or to the Pacific Union Conference office.

The manager of the Glendale Sanitarium, Glendale, Cal., would be glad to correspond with one or more of our people in the following cities with a view of coming to some arrangement with them in regard to distributing Sanitarium literature: Stockton, Fresno, San Jose, Sacramento, Phoenix (Ariz.), Tucson (Ariz.), Bisbee (Ariz.), Salt Lake City (Utah), and El Paso (Texas).

A letter dated March 28 from Elder J. N. Loughborough contains the following of interest: "Our steamer 'Medic,' on which I have started for Africa, left Melbourne Friday noon, March 26. It arrived here in Hobart, Tasmania, this Sunday morning at 5 A.M. It stops here until Tuesday, the 30th, at 5:30 P.M. to take on 47,000 cases of apples for London and other points in Europe. I am stopping with Brother W. L. H. Baker while the boat is here. I am to speak to our people here this evening. I am in good health and fine spirits. Thank the Lord."

## Does It Pay?

For some time, as most of our people doubtless know, we have been encouraging our people to send our magazine *Liberty* to members of state legislatures and prominent business and thinking men throughout the country. While it may be true that the magazine sent in this way may often be passed by with little or no attention, it is not so in all cases.

The other day we received a communication from a lawyer from one of the Central Western states, who is also a member of the state legislature, in which he says: "I desire to subscribe for your *Liberty* magazine of religious freedom. I have No. 1, of Vol. 4, First Quarter, 1909. Somebody sent me that number. I am so well pleased with it, I want more. I should like to know to whom and how much I must send to become a regular subscriber."

This man's name is on the regular subscription list to the legislature of which he is a member. He did not, of course, know how he came to be receiving the magazine; but it came about as a result of our brethren in the state in which he resides sending in a subscription for *Liberty* to the members of their state legislature.

We cite this case simply to show that seed sown in this way is not all wasted, and we hope our people all over the country will take a greater interest than ever before in seeing that this magazine, containing, as it does, matter of such vital importance, is supplied regularly to a large number of thinking, reading people in their respective states and neighborhoods. The journal is furnished at such a low rate for this purpose that there can be no good excuse for not doing so.

W. A. Coleord.

## Obituary

DAKIN.—Mrs. Ella E. Dakin, born in the state of New York, June 13, 1855, died at Loma Linda Sanitarium, Cal., of cancer of the stomach, May 3, 1909, aged 53 years, ten months, and twenty days.

At the age of fourteen Sister Dakin was converted and united with the Baptist Church. About seventeen years ago she began to read the truths of the third angel's message and soon embraced them. About six or seven years ago with her husband she united with the Riverside church. The highest testimony to her Christian character is borne by all who knew her.

Shortly before her death her nurse repeated the twenty-third psalm that Sister Dakin loved so dearly, and though too weak to speak aloud, the nurse heard the words from her lips, "Praise the Lord," and died with a countenance lighted up with holy consecration. She fell asleep in Jesus soon to awake in the glad morning of deliverance.

She leaves a husband, two daughters, mother, one sister, and three brothers. At the funeral the writer spoke to a large company of sympathizing friends, from Job 14:14.

E. E. Andross.

"Trust no future, how'er pleasant!  
Let the dead past bury its dead!  
Act,—act in the living present!  
Heart within and God o'erhead."