

PACIFIC UNION RECORDER



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

Vol. 7

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No. 36

The Church

He is coming! Christ is coming!
Church of Christ, awake! arise!
Let your lamps be trimmed and burning,
O! delay not to be wise!
Those who long for His appearing,
Then will have no need to fear.
O! be ready for His coming,
For He may be very near."

Sketches of the Past—No. 21

There is an item of special interest, when we look back sixty years ago and contrast it with the present, in the question of food and medical treatment. As we think of the common diet of those times, it is no wonder that many diseases appeared. Were it not that the people of those days were more hardy, having, as a rule, more physical exercise in the open air than a great many or the people at this time, the result of their eating would have been much worse than it was.

In my grandfather's family, in addition to the killing of a beef creature each fall, they killed three fat hogs. From these came the meat supply for an ordinary-sized family for a year, or until "the next killing," as they called it. Of the swine they used to say, "We eat about all of the animal except the hoofs and bristles." Let us see if it was not about so. There were spare ribs, tenderloin, heart, liver, head cheese, sauce made from the snout, tripe, broad-side pork, sausage, smoked ham and shoulders, and later on pickled pigs' feet.

Of course fresh beef was the diet for a very few days, and after that the corned-beef dinner occasionally, and dried smoked beef for tea. The pork, however, was the standard diet, and all of the fat having been tried out, was freely used in our shortcake, pie-crust, etc. There was no mention made to us of the Lord's positive command, even with reference to the beasts called "clean," that we should "eat neither fat nor blood."

Flesh food was a staple article of our diet three times a day. Fried pork, with Java coffee for breakfast (as for myself, I wanted "lots of pork gravy," so I could sop my bread on both sides); boiled pork or corned beef for dinner, and if baked beans were a part of the fare, they were not considered ready for the table unless the baking had been done with a nice piece of pork on the top of the beans; for supper was either the dried beef, or ham, with shortcake—sometimes so full of lard that you could almost squeeze out the grease—all to be washed down with tea. Of course, as "appetizers," mustard, sharp pickles, catsup, and horseradish in its season, must be supplied, as also good sharp cider vinegar. Of the latter, about half a barrel was used in our family in the course of the year.

It is no wonder that a family thus living had a "poor spell" every spring, and must, one or more of them, be "under the doctor's care" for a time. The probabilities are that a few days of abstinence, with a few good warm baths, would have given nature a chance to throw off the load which had been imposed upon the liver by too much fatty food, and given no necessity for "calling the doctor." In that time common people did not

profess to know much about the human system, and the grave doctor was supposed to know what was to be known about it.

Of this I call to mind what happened in the family when I was about thirteen years old. In the spring grandmother's countenance had quite a yellow appearance and she complained of feeling so languid, with a lack of courage to take hold of any work. Still she was able to be about the house. The doctor was called. I happened—not eavesdropping, however—to hear the talk. He said, "I will first have to bleed her; for I must reduce the strength of the patient before I can build her up; she must go to bed. I will bleed her, and I think, by the aid of *tonic*s, she will soon have an appetite for food and gain in strength."

So they put her to bed, and took from her arm about a pint of blood. I did not see the bleeding, but I saw the blood buried by my grandfather, while I pondered over what sense there was in "reducing the strength" before building up her strength. Well, there were daily visits by the doctor, with his saddle-bags of drugs, for nearly three weeks, which drugs I could smell as soon as he entered the yard. By this time his patient had strength enough to be again about the house.

How thankful we should be for the clear light now given us, on a proper diet of grains, fruits, nuts, and vegetables, that build up the human body free from the gross living of those early days. And also for a "rational" treatment of the body, in aiding nature in removing the cause of disease, instead of a resort to so many hurtful drugs.

J. N. Loughborough.

History of the Medical Missionary Work—No. 2

The adoption and advocacy of a healthful dietary was the first step in the development of our medical missionary work. Then came light on the rational treatment of disease. The essential principles of natural and rational therapeutic agencies began to be recognized and advocated. These principles were first brought forcibly to the attention of our people by Sister E. G. White in a series of six small pamphlets. Later, these were bound together in a book, entitled "How to Live." The following notice of this little book appeared in the *Review and Herald*, dated June 13, 1865:

"This work, in six small pamphlets neatly put up in paper covers, four hundred pages of reading-matter in all, is now complete, and we have sent all the numbers by mail post-paid, to about eight hundred only, who had subscribed for the work, leaving twenty hundred at the office waiting for orders."

This was the first book published by our denomination on the subject of a proper dietary and the rational treatment of disease. When this book was published, there were but three physicians, so far as we know, in the denomination. These were Dr. H. S. Lay, Dr. John Byington, and Dr. J. H. Ginley. In 1865, Dr. Lay contributed a series of articles for the *Review and Herald* on the subject of health.

The next important step in the development of our medical missionary work, was the starting of a health journal under date of June 5, 1866. The *Review and Herald* contained the following statement regarding the new journal:

The "Health Reformer"

"The first number of a monthly periodical, with the above title, sixteen pages, magazine form, with cover, will be issued at the Western Health-Reform Institute, Battle Creek, Mich., Aug. 1, 1866.

"The nature of this journal is sufficiently indicated by its name. It is designed to aid in the great work of reforming, as far as possible, the false habits of life so prevalent at the present day.

"It will aim to teach faithfully and energetically those rules of health by obedience to which, people may secure the greatest immunity from sickness and premature death.

"It will advocate the cure of diseases by the use of nature's own remedies—air, light, heat, exercise, food, sleep, recreation, etc."

The first number of this health journal contained articles from Dr. Ginley, Mrs. E. G. White, Elders J. N. Loughborough, D. T. Bourdeau, R. F. Cottrell, J. N. Andrews, J. H. Waggoner, and Dr. Lay. As there were but few physicians and no nurses to advocate the health work, our ministers came forward and rendered all the help they could. Their articles show that they did this with much zeal, and a fair degree of intelligence regarding the question. This health journal has never been discontinued.

Health Reform Institute

The year 1866 witnessed the establishment of our first sanitarium, called, at the time, the Health Reform Institute. The first published notice of this enterprise appeared in the *Review and Herald*, June 19, 1866, and reads as follows:

"We sent out this week circulars concerning the Health Reform Institute to the churches and individuals that we think have an interest in, and will be prepared to act in reference to, the health reform question. . . . The matter as presented in the circulars has been brought before the church at Battle Creek, and by Brother Andrews before the monthly meeting at Olcott, N. Y., and the result is a subscription of \$2,625, as acknowledged in the business department of this paper."

The *Review* of Aug. 7, 1866, gives the following outline of the object, character, location, and facilities of this institution:

"This institute, as indicated by its name, has been established with a twofold object: first, as a place where disease will be treated on *hygienic principles*; and second, as a place where instruction will be imparted, both theoretically and practically, to patients and boarders on the important subject of so caring for the body and mind as to preserve health, or to secure the largest immunity from sickness and premature death. The health reform movement, as we view it, contemplates the preservation of health no less than the recovery from disease. In the treatment of the sick at this institution, *no drugs whatever will be administered*, but only such means employed as nature can best use in her recuperative work, such as water, air, light,

heat, food, sleep, rest, recreation, etc. Our tables will be furnished with a strictly healthful diet, consisting of vegetables, grains, and fruits, which are found in great abundance and variety in this state. It will be the aim of the faculty that all who spend any length of time at this institute, shall go to their homes instructed as to the right mode of living and the best methods of home treatment.

"Our Present Facilities

"Our institution will be open for the reception of patients and hygienic boarders on the fifth day of September, 1866. We shall be able to accommodate from the commencement, from forty to fifty patients, and shall increase the number and size of our buildings as occasion may require.

"Our Location

"We have in this respect all that could be desired.

"1. We are in a state which has chosen as its most appropriate motto, 'If you seek a beautiful peninsula, behold it here.'

"2. We are situated about midway between the East and West, and patients from either section can reach us with equal facility.

"3. Our city is easily accessible from all parts of the country, being an important station on the Michigan Central Railway, the great thoroughfare between the celebrated cities of Detroit and Chicago, and one of the main arteries of travel between the East and the West. The cars running upon this road are the stillest, best ventilated, and nicest to be found in the country; the superintendent, conductors, and employees are gentlemanly and accommodating; and a traveling public give this road the reputation of being the best managed of any in the United States.

"4. Our buildings are located on a site of nearly six acres in the highest and driest part of the city."

The institute was dedicated to its glorious work Sept. 5, 1866. Elder James White, who took a prominent part in its establishment, has left us the following bit of information regarding their experiences in launching this important enterprise:

"The Western Health Reform Institute was opened for the reception of patients and boarders, at the time appointed, September 5. The occasion was

one of encouragement and good cheer. All felt that the Institute was and would be a complete success. The prospect for patients is all that could be asked. The greatest fear that the managers now have is that they will not be able to accommodate all who may wish to come. Let those who contemplate coming, by all means first correspond in relation to the matter. All the conveniences contemplated are not yet completed, but the work will be carried forward, and the capacities of the institute enlarged as fast as possible.

"We have only to look back to our conference in May last, less than four short months ago, for the time when this matter first began to take practical shape among our people. Now we behold an elegant site secured, buildings ready for operation, a competent corps of assistants on the ground, two numbers of a health journal already issued, with a subscription list that has doubled within the past few weeks, a sum bordering on eleven thousand dollars already subscribed for stock in the enterprise, and the institute opened and operations actually commenced. In no enterprise ever undertaken by this people has the hand of the Lord been more evidently manifested than in this thing. We here enter our record of gratitude for the great fact accomplished, the great step taken in the right direction.

"But in this, as in other branches of this work, we may expect that the enemy will try with all his power to bring reverses, create hindrances, and block the wheels to its onward progress. But the Lord, whose the work is, is mightier than all His foes. If we all so live that He can work with us, He will carry it through. We must consecrate ourselves to Him as never before. In a few years at most, our work will be finished."

In thus making the medical missionary work a fundamental part of their gospel message and ministry, the pioneers of this cause understood full well that they were doing what no other denomination had attempted. This was expressed at that time by Elder J. N. Andrews as follows:

"I desire to call the attention of our friends still further to this important enterprise. Its merits have been well set forth by others, and with what has been said I heartily concur. As a people, we have undertaken to do what no other relig-

ious denomination, to my knowledge, has undertaken, as A. G. Daniells, in *Australian Union Conference Record*.

The Field

SOUTHERN CALIFORNIA

School Items

An inspiration meeting for the church-school teachers of the San Bernardino valley was held at Loma Linda Sunday, March 15. "School Industries" was the leading subject.

Miss Irma Parks has taken the school at Redlands. Miss Bertha Merrick was obliged to retire because of poor health.

In several of our schools there is more than an ordinary interest in the school garden. In every case the proceeds from their vegetable beds are being saved for the missionary field.

The carpenter's bench forms an interesting corner in four or five of our schools.

Every feature of the school work is encouraging but the finances. The hard times have made a perceptible impression.

E. S. Ballenger.

San Diego County

We have had frequent requests to report the present condition of the work in this county. There are about four hundred Sabbath-keepers in the county, divided into four organized churches, and one company. The churches at San Diego, Escondido, and San Pasqual have good houses for worship. The church at Paradise Valley and National City meets in the sanitarium at Paradise Valley. The company meets in a private house near El Cajon.

San Diego and San Pasqual have church schools and school-houses; Escondido has as large a school as either of the others, but holds it in a room in the church.

It is difficult to get a good representation of our people together, except on the Sabbath; therefore it is quite im-

possible for one person to be often with them all. San Diego City having half, or more than half, of the entire membership, and being situated where there is opportunity to interest outsiders, it naturally receives the greater portion of the ministerial labor.

There is a steady increase in the membership of our churches. A few weeks ago we baptized six adults in San Diego, and there are five or six now waiting baptism, as soon as some, who are now ill, shall be able to go forward. About the same number of adults and youth are waiting an opportunity for baptism at San Pasqual, these having accepted the truth by the influence of the church, by reading, and the occasional visits of the ministers, the Spirit of the Lord always striving with them.

Elder Richardson and wife arrived in the city last week to engage in the work, and have gone to San Pasqual for a short time.

W. M. Healey.

From "Cafe" to "Cafeteria"

For somewhat more than a year the "cafeteria" plan of serving food has been growing in popular favor in the city of Los Angeles. From the time that our health restaurant work was started, some eight years ago in Los Angeles, to a recent date, it was the plan to employ a large number of girls, whose duty it was to receive the orders of our patrons as soon as possible after they were seated at the tables, hurry to the kitchen, and having gotten a portion of the order filled, so that the person could begin the meal, hasten back to the dining-room and place the foods upon the table. This plan frequently made it necessary for the waitress to make several trips to supply the wants of each customer, and added to the burdens of our girls by compelling them to carry heavy loads of soiled dishes, nicely balanced on large trays, back to the kitchen, which was, to say the least, a severe physical strain, and many of them were not strong enough to endure it.

The cafeteria plan consists in having nearly all of the foods to be served at each meal displayed along a long counter, either in large kettles, steam-heated, or in individual dishes, according to the kind of food. Behind this counter stand a number of girls, each to promptly serve

certain kinds of food to customers as they pass along. A menu in large type is posted at the door, and also back of the counter. All persons who patronize a cafeteria select trays, knives and forks, spoons and napkins at one end of this counter, and sliding their trays along a shelf made for the purpose, call for such foods as appeal to them in passing along. Having made their selection of foods, they pause a moment at the end of the counter, and our most expert girl in rapid calculation places a check upon the tray, which indicates the price of the meal.

After receiving this check the patron carries the tray to a convenient table, partakes of the repast, presents the check to the cashier and passes out.

When this system was first introduced in Los Angeles, some of the members of our council were strongly in favor of abandoning the plan of waiting on customers seated at tables, and adopting the cafeteria system. Others were timid about making the venture, thinking the idea to be a temporary "fad." To some it seemed like lowering the high standard of our health work. Meanwhile, the cafeteria plan kept growing in popular favor, until we felt almost compelled to make the change. Our manager, Brother E. G. Fulton, gave the matter the most careful study, and finally, during the month of March, our place of business was closed for a little more than two days, and rapid workmen, under the supervision of Brother Fulton, adapted the rooms to the new system.

On account of certain prophecies of failure, there was possibly a little fear and trembling on the part of some when we opened again for business. However, a trial of three weeks, with a daily growing patronage, has allayed the fears of the most timid, and proved the new plan a great success.

We now have good reason to believe that had we made the change a year ago, we could have applied from \$5,000 to \$6,000 more on our indebtedness from the earnings of the business than we were able to do while operating on the former plan.

Results Thus Far

We are feeding as many people as before the change, and our class of patrons is fully as refined as any that we have ever had. Some believe that there is even improvement in this particular.

We number among our patrons, judges, ministers, priests, university regents, and professors, business men, capitalists, merchants, tourists, students, and numerous other professional people, as well as clerks and mechanics.

The paramount feature that appeals to all is the plan of seeing all foods before ordering. The writer has had opportunity for extensive observation, and it is his candid conviction that without making comparison of foods, our cafeteria is superior in operation and equipment to any other in the city. Our girls wear dainty white caps, and are certainly not surpassed in neatness and refinement by the workers in any place where meals are served in Los Angeles. It was never desirable to have our cafe girls come in daily contact with strange men. Now this objectionable feature is entirely eliminated.

Our girls all like the present system much better than the old. Aside from the improved condition just mentioned, they do not have to work so hard, are required to do very little walking, and carry no heavy trays. Several cafeterias do not serve breakfast. We serve three meals daily, except Friday, when, to give our help ample time to prepare for the Sabbath, we close at 3:00 o'clock.

Economical Features

In the cafe system we were compelled to supply bread, butter, soup, cereal coffee, and potatoes gratuitously, with a large percentage of our orders. The foods thus given away amounted to a total of \$25 to \$30 per day. In the cafeteria plan, we supply no food gratuitously. Each article is paid for at a fair price. In the items of wages and board, breakage of dishes, printing menus, etc., Brother Fulton informs me that our new system as compared with the old enables us to save about \$100 per week. All that we can thus save will help materially in liquidating our indebtedness.

It may seem to be a strange way to express the contrast between the economical features of the two systems, but it remains a stubborn fact that we paid \$100 a week for the privilege of waiting on people and supplying them gratuitously with food which cost us from \$150 to \$180. One of the expensive features of the regular cafe is the preparation of "short orders." This feature

is largely eliminated in the cafeteria plan. We do, however, still serve eggs, hot cakes, and hot crisp toast.

Our cafeteria serves a better variety of foods than any other in the city, and our prices for dishes are slightly lower than elsewhere. The minimum price of a meal is ten cents, and from that prices range upward by adding dishes which cost one cent to ten cents each.

Our earnest desire is that our cafeteria may be an important factor in advancing the gospel of health. We extend to all of our people who may be passing through the city a cordial invitation to visit our new cafeteria, located at Third and Hill Streets.

G. W. Reaser.

Interest Still Manifested in The Book

There is a deep and growing interest in reading the Bible in Southern California. At our last camp-meeting a call was made for all those who wished to read the entire Bible before our next annual meeting to hand in their names. About 450 responded at once, and, since the camp-meeting one hundred more have joined the class, so the class now numbers over 550. Another class was organized the first of January which now numbers over 100. The two classes combined include over one-third of our membership.

Many are the expressions of courage, comfort, and pleasure on the part of both old and young. A large portion of the class never read the entire Bible before, and these especially, are daily finding new treasures.

Some very interesting records have been reported. One church-school girl read the entire Book in fifty-four days while she was doing heavy school work. One high-school girl of seventeen years has read the Bible through twice since last September, and has a good start on the third reading. This does not represent Sabbath reading only. Most of her Bible reading is done early in the morning. She graduates with a class of seventy-five in June, and stands second in her class.

One of our Bible workers bought a new Bible and during her vacation read it through in nine days and two hours. This was not a careless reading for she underscored fully a thousand texts with red ink.

Some of the members of our class are

past fourscore years of age, while many are only half a score. One is only seven and another eight. One member seventy-nine years old has read his Bible through thirty-eight times in the last six years, and still makes a practise of reading the good Book six times each year. This faithful reader is a member of the Methodist Church.

A large percentage of the class live in Southern California, but not a few are scattered through the different conferences, one being in Alaska.

Those who began September 1, and are reading twenty-three chapters a week should read the 57th chapter of Isaiah on Sabbath, April 11. Those who began January 1, and are reading by course should read 2 Kings 23 on the same date.

May the good work continue.

E. S. Ballenger.

ARIZONA

Douglas and Bisbee

December 15 we closed a tent effort here which had been running six weeks. Fifteen signed the covenant to keep the commandments of God, and we hoped soon to be able to organize a company. But owing to the financial depression, some were compelled to go away to seek employment. Four men had decided to obey the message. These have all gone to other places, and four of the sisters have also moved away. Thus our company has been so reduced that we must wait until some future time to organize.

Since returning from the Pacific Union Conference we have been busily engaged in Bible-reading work which has thus far resulted in two ladies deciding to keep the commandments; and many others are very much interested. Besides these adults, there are four young people who are keeping the Sabbath, and several children who attend services with their parents. So we now have a Sabbath-school of twenty members, and the prospects are good for additions before very long.

Sister Mintie Bodwell was with us during the first part of our work here. She has now returned to her home in Texas to take a much-needed rest. We are expecting to erect our large tent in another part of the city and begin a second series of meetings early next week, or about April 7. My brother Lester and his wife are coming to assist in this effort.

I have been making visits to Bisbee, where we have some interest, every other week for some time. Two have recently decided to obey the message in that place, so far as they have heard it; so we now have a Sabbath-school there of eight adults, one having gone there from here, and others having moved in from other places. Bisbee is a mining camp of about seventeen thousand people, and surrounding it are many smaller camps. We hope to begin regular meetings there just as soon as we close the effort here.

Our courage is good, and our determination to push the work to a speedy triumph is strong. The Captain of our salvation has promised to be with us to the end. To Him we give all the glory for what has been accomplished.

We request an interest in the prayers of all.

J. Ernest Bond.

Mrs. Ethel H. Bond.

March 28.

1035 F Avenue.

Searchlight, Nevada

The work at Searchlight—a mining camp in the extreme southern point of Nevada—has met with a reasonable degree of success. The school trustees allowed us the use of the public school building, commodious and centrally located, for the public meetings which were started on February 20. We did not expect much, and rather looked for conditions like those encountered at Wonder, on account of a rich strike of gold sixteen miles distant, which took nearly half of the inhabitants of the town away, leaving it with a population of about 700, but we were agreeably surprised. The school-room was well filled throughout the four weeks of nightly meetings.

The two attorneys-at-law attended (one of whom is an ex-member of Congress) and each of them admitted the truth of our position; and clearly saw the necessity of a work upon an enlarged national scope concerning the religious liberty part of the last message to the world. The municipal judge of the town attended the meetings from beginning to end. At one time he was a member of the Arkansas Legislature, and ardently defended our people, and defeated a strict compulsory Sunday observance bill in the Committee on Codes,

in 1891. He is a highly intelligent gentleman, and we have strong hope that he will eventually, if not very soon, embrace the truths of the three angels' messages. He is now studying that valuable work, "Bible Readings."

We are confident that at least five dear souls are safe in the faith, observing the Sabbath of the Lord and looking for the glorious appearing of the great God and our Saviour. At the last public Sabbath meeting nine were present, and paid marked attention to the word spoken. We believe the truth has gained a foothold in Searchlight. A tent-effort in the early autumn months may be advisable. Remember this little company when you pray.

From here we go to the new camp of Rawhide, in Esmeralda County. Last September there were but a few prospectors' tents in the gulch. Now it is a town of 8,000 inhabitants, nearly four miles in length; all, or nearly all of these people striving for the things that perish.

John S. Wightman.

Lulu Wightman.

Canvassers, Take Notice

Elder S. N. Haskell will be at the canvassers' convention, which is to be held at Healdsburg, Cal., April 14 to May 28. H. H. Hall is also planning to attend a part of the time. A most thorough-going outline study is prepared for our leading books. All are cordially invited to attend. The convention will do your soul good, whether you ever canvass or not. Write to Prof. L. A. Reed, for further information.

W. H. Covell.

Only a look of remonstrance,
Sorrowful, gentle, and deep;

Only a look!

Yet the strong man shook,
And he went alone to weep.

Only a cry from the sinner,
Bitterly, earnestly wild;

Help, Lord! I die!

Rose in agony,
And the Saviour saved His child.

Only an hour with the children,
Pleasantly, cheerfully given;

Some seed was sown

In that hour alone,
Which would bring forth fruit for heaven.

—Selected.

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

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THURSDAY, APRIL 9, 1908

There was a meeting of the California Conference committee at Oakland last Sunday.

Life and Health for April is a Mother's number, and it is good. Prices as usual. Address your tract society.

Brother C. H. Jones, manager of the Pacific Press, spent a few days in Southern California during the past week.

Recent word from Southern California states that Elder Luther Warren was to have begun a series of meetings in San Bernardino on April 2.

Elder W. C. White passed through Mountain View last Thursday evening en route to Los Angeles. He expected to stop over Sabbath in Santa Barbara.

From Phoenix, Ariz., Elder H. G. Thurston writes that a dozen or more persons are deeply interested in the truth at that place as a result of the meetings that are being held.

Elder H. Shultz, one of our German ministers in the employ of the California Conference, is spending some time in the North among the German believers in Washington and Oregon.

Are you preparing to spend some time working with the Naval Special of the *Signs of the Times*? This will certainly be a good number, and well worth your while to circulate it.

Brother W. H. Covell returned last week from the Central California In-

termediate School at Armona, where he has been conducting a canvassers' institute. He reports a good interest in the work there.

Elder Cottrell left the office last Thursday evening for Southern California, where he stopped a few days in council with the brethren, and then started to Washington, D. C., to attend the General Conference council which begins there the 14th.

Brethren E. A. Chapman and H. G. Childs returned from Kansas City, Mo., the latter part of last week. They report the work in a very prosperous condition in that part of the country. A large volume of book business is expected during the coming season. A good corps of canvassers are preparing for active work in the field.

After quite an extended tour among the branch offices and state tract societies and our various schools in the West and Middle West, Brother H. H. Hall, manager of the Book and Sales Department of the Pacific Press, returned to Mountain View the first of the week. During the trip he has assisted in a number of canvassers' conventions and training classes for workers. The prospects for the book work in this territory for the coming season are excellent.

All over our country the temperance question is now being agitated as it has not been for years, if ever before. Several states in the Union, especially in the South, by their Legislatures, have voted total prohibition. Others have bills of like nature under consideration, and local option laws are being agitated. But this good work is not going forward without vigorous opposition. The liquor element is contesting every inch of the way, and is determined that no progress shall be made along this line if it can be prevented. Now is the opportune time to work, for many people have had their eyes opened by measures that have been taken both for and against this temperance movement, and we as a people and as individuals should do all in our power to assist in ridding our fair country of the terrible liquor curse. The Woman's Christian Temperance Union is leading out in this good work, and in many places

our people can join them in their noble effort. Then again, and perhaps primarily, our own literature on this subject should be circulated. The *Watchman* has just announced a special devoted to this very question, which they expect to have ready for distribution before the close of this month. They are especially desirous of getting this number into the hands of every member of the W. C. T. U. in the land, and are asking all our conferences to assist to this end. Further announcement of this special number will doubtless be made later. Those of our workers who attended the last session of the Pacific Union Conference at Sanitarium, Cal., will recall that at that time resolutions were passed to the effect that an active temperance campaign should be inaugurated throughout our field, working wherever we could consistently do so with other temperance organizations; and that literature in the form of small tracts and leaflets be published for general circulation by our people. We trust that all of our workers and people in general will lose no time in taking up this important work, and that our true position in the temperance reform may be made known to the world.

Lodi Camp-Meeting, Notice

Elders H. C. Basney and A. Brorsen have been appointed by the conference committee to look after the preparation of the grounds and other arrangements for the Lodi camp-meeting, which is to be held at that place May 1 to 10. All orders for tents should be sent immediately to E. A. Chapman, Mountain View, Cal. Arrangements will be made for the usual reduction in fare on the railroads. Persons buying tickets will pay full fare going, and take a receipt for the amount, which, when properly signed and presented to the ticket agent for return will entitle them to purchase return ticket at one-third fare. It is hoped that there will be a good attendance at this camp-meeting.

E. A. Chapman.

Chico

There will be an institute held in Chico from April 11 to 18. All interested in the spread of the third angel's message are cordially invited to attend.

S. N. Haskell,
President Cal. Conf.