

# PACIFIC UNION RECORDER



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

Vol. 9

Mountain View, Cal., December 30, 1909

No. 22

## The Church

Many happy New Years, unbroken friendships, great accumulation of cheerful recollection, affection on earth and heaven at last for all of us.—*Charles Dickens.*

### Sketches of the Past — No. 86

After our meeting in Vergennes, Mich., mentioned in our last article, Brother and Sister White went to Sylvan, near Detroit, Mich., for a two days' meeting, and Elder Cornell and I went on to Grand Rapids, where we spent the next Sabbath and completed preparations for our western journey. On the Sunday following our Vergennes meeting, the holiness woman, previously mentioned, had a meeting in a large schoolhouse in the neighborhood. A crowd of people filled the house to hear what the woman would say. She made no reference whatever to what Sister White had said, but went on with a harangue on the subject of holiness.

There were on the Flat River, a few miles off, about fifty Indians, a relic of the Highland Garlic tribe. The Government had given them a reservation there. This woman claimed that she talked in tongues, their language, and that the Lord was preparing her to be a missionary to that tribe of Indians.

While she was talking in the schoolhouse, one of these Indians came up to the door with his gun on his shoulder, going off on a hunt. Some of the boys who sat near the door went out and told

him to come in, that the woman would talk in his language. So he took his seat near the door, leaning his gun against the wall. As she saw him take his seat, she broke out in her "Kenne kenni," etc. The Indian stared at her, jumped up, and grabbing his gun, rushed out of the house with a "Whoop!" and said, "Very bad Injun that! Very bad Injun that!" The boys followed him and inquired, "What she say?" He said, "Nothing; she talk no Injun."

This woman was the second wife of the man, and much younger than he. He had a grown son, who did not look with favor on his step-mother's movements. She charged him with fighting against God. After the circumstances mentioned above, he was emboldened to break up her intimacy with the young man. He said, "If you are a missionary to the Highland Garlic tribe, why do you not go on your mission, and not be running all around elsewhere with this young man?" Then he said to her, "I do not believe that you talk in their language."

She firmly claimed that she did.

He said, "Will you go with me to the interpreter's house and talk, and have this thing tested?"

She assented, and he took her over, and said to the interpreter, "Here is a woman who says she talks in your language. She will talk, and I want you to tell me what she says."

So she rattled off her gibberish, which she called tongues.

He then said to the interpreter, "What did she say?"

The interpreter replied, "She did not say one word of our language."

She then asked, "May I pray in your language?"

"Yes," he said, "pray all you please."

So she knelt down and rattled off some more of her so-called tongues. The young man inquired what she said. The reply was, "She has not uttered a word of my language." She replied, "I talk Injun, anyway."

The interpreter said, "Madam, I have been interpreter for seventeen different tribes of Indians, and you have not uttered a single Indian word."

Of course that put an end to her influence in Vergennes. It was not the end of the case, however. The woman was closely questioned by some of our sisters, who said, "Now, Mrs. A—, you know whether that testimony of Mrs. White's concerning you and Mr. P— was true or not. Was it true?"

She first replied, "Mrs. White is a very good woman. I would not dare to say anything against her for fear I should be found fighting against God."

"But," they said, "if Mrs. White has testified of you that which is not true, you would not fight against God to say so."

She gave them the same answer the second time, but being pressed more closely she admitted her guilt.

As to the young man, the pressure against him was such that he left the neighborhood, but in after times, being as closely pressed as was Mrs. A—, he said, "That testimony was true."

In this experience, and the developments that followed, our people in the state of Michigan had a most striking demonstration that the visions of Mrs. White were above human agency, and from a source that in no easy terms was in the line of rebuking sin wherever delving.

As to the after career of the holiness woman, she with her husband moved into the city of Grand Rapids. There she took on another feature in her holiness work. Wherever she went on the streets, she took with her an oil-filled lamp. Being questioned one day when carrying her lamp in a store where she went to trade, "Why do you carry that lamp wherever you go?" she replied, "I am one of the ten virgins who went forth to meet the Bridegroom." To what nonsensical movements Satan does sometimes drive his subjects! J. N. Loughborough.

## The Field

### CALIFORNIA

#### St. Helena Sanitarium Siftings

The ordinances were celebrated Sabbath morning, December 25, at which one hundred and twenty-four took part.

A new two-manual, pedal-bass organ for the chapel has been purchased, and its volume of music is much appreciated by those attending services.

Sabbath afternoon, December 25, eight persons were baptized by Elder D. E. Robinson. Some were children, some recently converted adults, and others were re-baptized, but in every case the step taken was in happy response to the call of conscience.

The leaders of the different branches of church work have been elected as follows: For elders of the church, H. F. Rand, O. B. Stevens, and B. F. Winkler; for Sabbath-school superintendent, H. E. Randall; for leader of Young People's Society, T. D. Sanford.

During the week of prayer the family decided to take immediate steps to open up a mission in San Francisco where our nurses can obtain practical experience in that line of work. A committee was appointed, and they are already searching for suitable quarters for such a work.

The library committee are busily engaged in laying plans to open soon the new library for the family. Their work includes the suitable arrangement of the room, the assorting of old books, the se-

lecting and securing of new ones, the choosing and installing of a librarian, etc. The committee stand ready to receive donations of books on history, biography, science, and travel; and the following books would be especially acceptable: Volumes 4 to 9 of the Testimonies; also the four books by Margaret Sangster entitled, "What a Young Man Should Know," "What a Young Woman Should Know," "What a Boy Should Know," and "What a Girl Should Know."

The week of prayer at the sanitarium was truly a time of refreshing. It was arranged for the readings to be given to the family at 6:10 each morning, and that different ones be chosen to present the article for the day. At 3:00 P.M. it was read for those on the hillside and in the institution who were unable to attend the early meetings. At 7:30 each evening a general meeting was held for special study, consecration, and prayer. An excellent spirit of earnestness prevailed, and each evening marked advancement in the work of putting away sin and getting right with God and man. The best of the week came Friday evening. After an earnest talk by Elder Taylor, the large audience was dismissed, and only those asked to remain who felt dissatisfied with their attainments, and wished to be helped. More than three fourths of the people stayed, and a long social meeting followed. The audience was again dismissed and still about sixty remained until nearly eleven o'clock. It was a meeting long to be remembered by those present. Sabbath morning after the last reading a praise service was held, at which 112 persons in nine minutes expressed gratitude for the week's blessings. The collection reached a little over \$600.

M. L. E.

December 25.

### Vallejo

The year will soon end, and we thank the dear Lord that He has added His blessings, watered the seed that we have sown, and given a harvest of souls, all of which makes us rejoice and pray the more earnestly that the coming year may be a year marked with greater success.

We have many things for which to thank

God, that time and space will not permit mention of. As a general summary of our work this year, it will be sufficient to say that forty-five have commenced the observance of the Sabbath, thirty-three of whom have united with the church. The most of these were added to the company at Red Bluff, Cal.

On account of poor health, it became necessary to remove from the malarious district, and in the providence of God we are nicely located in Vallejo with bright prospects ahead for a prosperous year of labor. Already some are thinking quite seriously of their obligations to the Lord. Doubtless there will be several ready for baptism in the near future.

We are at present holding Sunday night meetings in a large hall near the post-office. Our Sabbath services at the little church are well attended, and we find our quarters quite inadequate. All are looking forward to a new house of worship.

Following is part of a speech by Ng Poon Chew, editor of a Chinese paper in San Francisco, delivered at one of the sessions of the teachers' institute held at Red Bluff the latter part of October:

"The twentieth century is a wonderful century. Wonderful developments have taken place, especially in the Orient. The greatest development is the awakening of the Chinese Empire. China is not asleep to-day but wide awake, and those who say that she is asleep, are asleep themselves. The trouble is she is moving too rapidly with the popular clamor for reform and progress. The forces that cause China to move forward are the powers of Europe, for they refuse to allow her to sleep any longer. If they had allowed her to continue in her slumber, she might have been asleep to-day and would have worked out her own destiny by herself; but they came along and yanked her out of bed, and to-day you have a new China clamoring for reform and progress.

"Our officials recognize the progress of the twentieth century, and are giving the people what they want in order to lengthen their tenure of office.

"The time was when the Chinese soldier was looked down upon, but not so now; it is quite different. The time came when we must protect our rights. We never had a national debt, because every man was a producer as well as a consumer. We never had a standing army, but times have changed. We now

have an army of 150,000 well equipped men, and will soon have 1,000,000. With this comes the public debt.

"What is it all for? To protect us, not against pagan or heathen nations, but to protect ourselves against the Christian nations of the world. We have learned that we must kill the largest number of men in the least time and expense possible. We have learned from our Christian brethren that might makes right. We have hired Christian men to teach us how to kill and to be killed by a correct and systematic method. We have learned three requisites for a great nation: First, how to kill and to be killed; second, to get things to kill with; third, to get a cause for killing.

"We now have these three requisites. And as to cause, we have plenty. Look over our coast and seashore. Where are our harbors? They are in the pockets of other nations. China has been an international pie, and every one who came along could take a bite."

So much for the awakening of the heathen. In this can we not see the fulfillment of Joel 3:9-13? Brethren, the "night is far spent, the day is at hand." Let us therefore pray "the Lord of the harvest that He will send forth laborers into His harvest" before the angels are bidden to loose the four winds.

J. R. Patterson.

December 26.

### Selma and Martensdale

In company with Elder Leer I visited Selma, holding meetings with that church the first half of the week of prayer.

Then we went to the new settlement in Kern County, and held meetings with the Germans at Martensdale. We organized a church of thirty-two members, with a full corps of officers, which are as follows: Elder, Henry Wall; deacons, P. J. Buller and C. C. Ortner; treasurer, P. J. Buller; clerk, Henry I. Heinrichs; librarian and Sabbath-school superintendent, A. C. Neufeld; Sabbath-school secretary, J. C. Durksen.

At the close of the meeting they donated from their slender means \$50.00 for foreign missions. May the blessing of God rest upon this little company, and add many more to their number.

V. Leer.

H. Shultz.

### Pacific Press Items

A cablegram just received from Singapore, Strait Settlement, orders one thousand "Heralds of the Morning," English. Two hundred of these are to be in half leather.

A letter just received from Brother A. J. S. Bourdeau informs us that he will be at the College View (Neb.) convention, which begins next Monday morning. Probably he will attend the Pacific Union Conference and also the Portland convention, which will follow.

Brother Max Trummer, formerly field agent in our Kansas City district, but who went to Argentina at the close of the recent General Conference, writes as follows: "We are now on our way to the canvassing field from the institute at Diamanta school. I think we have a nice group of workers, twelve for books and three for periodicals. Our secretary, Brother Hartman, will soon place an order for the following: 1,000 'Home and Health,' Spanish; 1,000 'Patriarchs and Prophets,' Spanish; 500 'Coming King,' Spanish."

H. H. Hall.

December 27.

### SOUTHERN CALIFORNIA

#### College of Medical Evangelists and the Thanksgiving Ingathering

Last year the Loma Linda students gathered \$413.84 with the twelve hundred *Reviews* distributed. This year we hardly expected to do so well, as a number of the students were young and inexperienced. The students laid aside their studies and engaged heartily in distributing the *Review and Herald* and soliciting funds. The students with a few others received altogether \$405.23 for foreign missions with the fifteen hundred papers circulated. They all had excellent experiences, but I can mention only a few of them.

One young lady, who engaged in the work for the first time, called at a house where a man was painting. As she presented the paper, he turned her down very coolly; so she passed on and started to enter the next house. He called to her stating that it was no use to go in there as that was his home, and there was no

one but his wife inside, and she would not be interested in the paper.

The young lady turned to go away, but something impelled her to go back. As she rapped at the door and entered, a little babe in its mother's arms went into a spasm. The mother was frightened and knew not what to do, as the child seemed to be dying. The nurse noticed a boiler of water on the stove which was just the right temperature for a hot bath, and she asked the lady to bring her a wash-tub, and soon she had the baby in a hot bath, which brought it to life again.

Meantime, the lady had called her husband, and as they watched the nurse apparently bring the baby back to life and hand it to them, of course they were overjoyed and filled with gratitude, and were now ready to listen to her story of the need of foreign missions. They now gladly took the paper and gave her a nice donation.

A brother, who was working in a business district, called at a department store. The manager told him he had no interest in missions or in religion, and did not believe in the Bible. He said he had often asked ministers questions concerning these things, which they could not answer. Our worker solicited him to ask him the questions, promising to answer them if he could. The manager did so, and then followed a discussion of all the topics of present truth, which lasted over an hour. All the clerks and the customers stood by listening while the proprietor of the store and the student canvassed the entire third angel's message. It made a deep impression, and resulted in quite a large contribution to missions.

Last fall a young girl, who lived close to the race tracks near Los Angeles, applied to us to come to Loma Linda and take the nurses' course. She was not an Adventist, nor was she a professing Christian, but she said she had a longing for better things, and felt that she would find them at Loma Linda. We hesitated to take her, but finally granted her the privilege on probation. When the time came for the missionary campaign, as the call was made for volunteers, she offered herself for the work. A number advised us not to let her go, fearing she was not qualified and would be discouraged; but each time a call was made for volunteers, she responded. Finally we made up our minds to let her try it. As

she had little knowledge of the truth and of our work, of course she was ill prepared to present the matter intelligently to the public.

As she knocked at the door of the first house at which she called she noticed on the wall the text, "God so loved the world that He gave His only-begotten Son." As she tried to present the paper to the people, they rudely turned her down, but the text wrote itself upon her memory. And as she walked to the next house, an appreciation of the great sacrifice which God had made to save men, loomed up before her, and the conviction of His love settled down upon her heart. This gave her a canvass to present to the people at the next house, which had a wonderful effect.

As she repeated the simple words, "If God so loved us that He gave His Son, the best gift that heaven had, we ought to be willing to sacrifice a little that the heathen might learn of His love." Her own heart was touched, and it is needless to say that she reached the hearts of the people with her simple story as she passed from house to house gathering funds at each place for the needy fields, doing even better than all the workers who went out with her to show her how to do the work.

That evening when the workers met to relate experiences which were encountered during the day, for the first time this girl attempted to speak for the Lord. As she arose, she said in simple words, "I think I did more to-day than any of you, for I had one convert. When I went out, I did not know the Lord, but I know Him now." The simple story of her work, and the new experience she had gained, had a wonderful influence on the meeting.

The students felt that the three days given to medical missionary work had been well spent, and really felt sorry when the time came for the work to close; but they returned to their studies with renewed vigor.

During the ingathering and the two weeks that followed, the third year nurses' class, a few medical students, and two of the physicians were out in evangelistic medical work in the cities and villages of the valley. As they ministered to the physical needs of the people, and taught them how to regain health, doors were thrown wide open to them. The longer they worked the more they found to do.

Especially was this true in the city of Pasadena. When the time came for these workers to return home, the interest was so great that the church appealed to us to send another company of workers, as they could not bear to see the good work stop. Our need is more consecrated workers to meet the constant calls. If we had two more evangelistic physicians, and about a dozen well-trained nurses, it would keep them all busy to respond to the openings for ministering to the people and their need.

As the students called on the people, they invited them to visit the sanitarium, and each Sunday since, the dining room has been crowded with visitors. Last Sunday the mayor of Los Angeles, with a number of others, took dinner with us at Loma Linda. He was delighted with the place, and especially with the spirit which he found. He remarked that it was such a rest to come to this Christian home, away from the graft of city public life.

At present we have about fifty patients. At 5:00 P.M. each day in the parlor we have Bible readings for the patients, and are taking them through the doctrinal features of our faith, as well as other important subjects. Just now Elder Owen is conducting a verse-by-verse study of the book of Revelation, and the patients are intensely interested. Three have recently begun the observance of the Sabbath, and others say the truth looks very clear.

We are having the most ideal sanitarium work at Loma Linda of anything I have ever seen in all my sanitarium experience. We attribute it quite largely to the combined influence of the school and sanitarium, which keeps up a healthy spiritual atmosphere in the hearts of the workers. A number of the patients attend the Bible class in the school.

On December 9 the College of Medical Evangelists was chartered, and the work of the school is proceeding nicely. Students who graduate will now have the opportunity of being recognized by the state, and the privilege of practising the sanitarium healing art the same as physicians of other schools. Since the Loma Linda school opened ten workers have gone to foreign fields—four to South America, four to China, one to India, one to Japan, and another starts for India the first of the year.

The calendar for the medical school

is now ready to send out. Those desiring information concerning this school should address the dean, Dr. G. K. Abbott, Loma Linda, Cal.

J. A. Burden.

## Religious Liberty

### The Law of Expediency as Applied to Religious Liberty Work

(Continued.)

The methods employed by the Waldenses in their missionary endeavors are also worthy of careful study by Seventh-day Adventists, in view of the fact that we are doing a work very similar in character to theirs. Their efforts in teaching those who were groping in darkness of papal superstition were also characterized by the exercise of expediency, as the following from "Great Controversy," page 71, will show:

"To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They dealt in choice and costly articles, such as silks, laces, and jewels, which in those times could not be readily procured, and thus they found entrance where they would otherwise have been repulsed. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part, and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's Word was thus awakened, and some portion was gladly left with those who desired to receive it."

These illustrations will help us to understand more clearly the instruction the Lord has given us of late regarding the exercise of expediency in sometimes refraining from offensive labor on Sunday. A number of years ago we were taught that to refrain from ordinary labor on Sunday would incur the displeasure of God, and thus we should receive the mark

of the beast. Really, it became a matter of conscience with many sincere and honest Seventh-day Adventists that they should engage in some noisy vocation on Sunday, in order to show their Sunday-keeping neighbors that they did not regard that day as the Sabbath.

Many illustrations might be cited to show the extreme ideas that were held concerning this question; but this will be unnecessary to many Seventh-day Adventists, as they are familiar no doubt with the history of these years. We have, however, learned since then by practical experience that simply refraining from Sunday work which gives offense is not in any sense receiving the mark of the beast, for if it were otherwise, we should all have long since received it and be doomed to everlasting destruction.

A careful reading of the Testimonies, Vol. 9, will demonstrate to all that the Lord is only trying to instruct His people how to act in times of special crisis, when the Sunday laws are being enforced. We all know from the experience of our people in the past who have been arrested for Sunday labor, that it has not been because of their disregard of Sunday, but for their loyalty to the Sabbath of the Lord. This is evident from the fact that many other people besides Seventh-day Adventists who worked on Sunday were not interfered with by the authorities.

Some seem to think that the instruction given us of late is not in harmony with that given in "Great Controversy." But a careful study of the Testimonies should convince the most incredulous that they are in perfect accord. In "Great Controversy," page 65, is found one statement that has appeared to some as teaching the reverse of what has recently been given:

"The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor."

There is no question in any loyal,

well-instructed Seventh-day Adventist's mind but that it would be wrong to honor the Sunday as a Sabbath or holy in any way; and in this those people did wrong. The difference between refraining from unnecessarily offensive work on Sunday as an act of expediency in soul-saving, and honoring the Sunday institution itself, either as a matter of choice, or through fear of law, is as great as one can imagine.

K. C. RUSSELL.

(To be continued)

### The Fresno Institute

An intensely interesting institute has just closed in Fresno. Considering the great distance of some of the people's homes from the city and the exceptionally cold weather, their regular and continuous attendance upon the studies was remarkable. The interest did not abate in any degree from the first, but rather increased to the end, and the largest attendance was at the closing meeting.

Three studies each day were given for five days, and the attendance at these ranged from one hundred to one hundred and fifty. From the first the large lecture rooms in the rear of the church were well filled; but before the institute closed, these rooms were too small for the audience, and the studies were held in the auditorium.

The brethren seemed to appreciate the opportunity, and laid aside home duties to attend the meetings. Many expressions of satisfaction were heard from the brethren. Some said they had never seen the truth so clearly before; that these studies were religious liberty in a new setting. Many remarked that they thanked God for the meetings; that they had been greatly strengthened to stand in the coming conflict. Others asked why such institutes could not be held frequently.

A commendable zeal was shown by all the brethren in preparing for the campaign just begun. They quickly took the 1,500 sets of religious liberty leaflets we had with us, to use in their work of canvassing the city of Fresno. There being ten leaflets in each set, the number of single leaflets taken by the brethren was 15,000. This was a good showing, but when the work there is fully organized, we look for the Fresno people to order many more.

We believe that a new consecration in the lives of some will be seen as the result of these studies. We shall watch for good reports of work to follow, and pray that the brethren may enjoy the blessing of God in their contemplated efforts.

J. O. Corliss.

W. M. Healey.

### Religious Liberty Leaflets

No.

1. The Truth at Last Confessed . . . . 8 p. ½ c
2. Voluntary Nature of True Religion 4 p. ¼ c
3. Government Divine and Human . . . 4 p. ¼ c
4. Real Object of Sunday Laws . . . . 8 p. ½ c
5. Injustice of Sunday Laws . . . . . 8 p. ½ c
6. The Test of Protestantism . . . . . 8 p. ½ c
7. The Evils of Church and State Alliance . . . . . 4 p. ¼ c
8. Consequences Sure to Follow a Sunday Law Enactment . . . . . 12 p. ¾ c
9. Civil and Religious Rights of Men Vindicated . . . . . 16 p. 1c
10. Should California Have a Sunday Law? . . . . . 12 p. ¾ c

Address, Pacific Religious Liberty Association, Mountain View, Cal.



### Teachers' Exchange

#### Garden Grove

The school here is much interested in foreign mission work and anxious to do all it can to help carry the message to distant lands. So when the Harvest Ingathering number of the *Review* reached us, we decided to enter heartily into this work. We studied the paper carefully and prayed earnestly that God would bless us in our feeble efforts; then started to work.

One of the patrons of the school kindly allowed us the use of his horse and buggy, but as it would only accommodate six, the remainder of the students worked in and around Garden Grove, while five of the older students and myself canvassed the surrounding territory, including several small villages.

The students were all in earnest, and worked with a will. We felt well repaid for our efforts when we found that we had collected the sum of \$10.01, and had given away almost two hundred papers.

The enrolment of the school is eighteen. The children are good students, and are doing excellent work. We hope to see ere long many of them fitted to bear responsibilities in this great world-wide message.

Ida I. Shirley.

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*Editorial Committee*

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

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THURSDAY, DECEMBER 30, 1909

Mr. S. G. White, missionary secretary of the California Conference, returned to the office Monday morning from the Healdsburg Biblical institute. A report of this institute will appear later.

Elder and Mrs. W. T. Knox took the 7:32 train Monday morning at Mountain View en route to Washington, D. C. Their plan was to spend a few days in Santa Barbara and also in Los Angeles, arriving at their destination about the 7th or 8th of January.

Mr. Claude Conard, secretary and treasurer of the California Conference, returned to the office last Tuesday from his home in Washington, having attended the funeral of his father on Christmas day. Brother Conard was absent from the office nearly four weeks, during most of which time he helped to care for his father through his last illness.

Among some of the young people who have been enjoying their holiday vacation at home in Mountain View are the following: Lois Randall, of Pacific College; Alice Chapman, church school teacher of Long Beach; Ysabel Morton, Claude Shull, Louis Dickson, Wilton Jefferson, and Francis O'Connor, of the Western Normal Institute, at Lodi.

Miss Rena Stevenson, who has been the faithful and efficient stenographer for the California Bible House for more than a year, has accepted an invitation to connect, as secretary, with the Southern California Tract Society in Los Angeles. Mr. Chas. D. Utt has returned from Pacific

College to the Bible House to renew his office work at this a most acceptable time.

Since the opening of the Pacific College, Elder A. O. Tait has been connected with that institution. Last Thursday night he came down to help move his family to the college grounds. The Mountain View friends are all sorry to see Elder and Mrs. Tait and son, Olin, leave. However, their loss is a gain to the Pacific College, for which we congratulate the school.

Brethren H. H. Hall and J. R. Ferren left the latter part of this week for College View, Neb., to attend the bookmen's convention which is to be held January 3 to 12. Brother Hall hopes to return in time for the Pacific Union Conference biennial meeting, which begins January 24; but Brother Ferren plans to be away about two months, as he expects to attend the Portland convention before returning home.

Mrs. Geo. I. Butler, formerly of California, but now of Bowling Green, Florida, is still a member of the RECORDER family. The following appreciative words were received from her recently: "I think a great deal of our Pacific Coast paper, and feel that I can not do without it. Have read with wonderful interest the accounts given concerning the dedication of our new school and the talks on that occasion. The paper always pleases me."

WANTED.—To correspond with nurses experienced in hyriatic treatment room work. Man and wife preferred. State qualifications, and wages desired. Bakersfield is a likely place for this class of work. Address Dr. T. F. Thorp, 1667½ Chester Avenue, Bakersfield, Cal.

## Biennial Meeting Pacific Union Conference

The fifth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist Church at Mountain View, Cal., January 24, 1910, and continue until the 30th, for the purpose of electing an executive to direct the work for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference is entitled, aside from its president, to one delegate in the sessions of this conference without regard to numbers, and one additional delegate for every three hundred church-members.

The conference will be organized at 9:30 A.M., Tuesday, January 25, 1910. By order of the Executive Committee.

H. W. Cottrell, *President*.  
J. J. Ireland, *Secretary*.

## Religious Liberty Institutes

The appointments for religious liberty institutes throughout California thus far definitely arranged are as follows:

|          |                   |
|----------|-------------------|
| Lodi,    | Dec. 28 to Jan. 3 |
| Oakland, | Jan. 4 to 11      |

Competent instructors will attend both of these meetings; and in view of the vigorous campaign for soul liberty in behalf of all the people of our state, these will be valuable occasions for every live church-member. Everybody ought to plan to attend one of them.

If similar meetings are desired for other centers of influence in the state, where entertainment can be provided, let correspondence be opened at once with the Religious Liberty office in Mountain View, Cal., that suitable dates may be arranged for the same.

H. W. Cottrell, *President*.  
J. O. Corliss, *Secretary*.

## Special Offer

The eastern question has been so satisfactorily treated by Prof. P. T. Magan in the *Watchman*, that, feeling convinced that the *Watchman* readers would like to have the entire series of articles on the subject from the beginning, we are making this offer: Eight hundred sets of the eastern question articles appearing in the *Watchman*, including the months of May, July, August, September, October, November, December, and January, will be furnished for 50 cents a set. We can not include the June number, as we have none on hand. The January issue will contain the last of the series of the eastern question in its "Near East" aspect, and beginning with the February number the "Far East" phase of the question will be given by the same author. Address all orders to your state tract society.