

# PACIFIC UNION RECORDER

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

Vol. 6

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No. 31

## The Church

### Let Something Good Be Said

When over the fair fame of friend or foe  
The shadows of disgrace shall fall, in-  
stead

Of words of blame, or proof of thus and  
so,

Let something good be said.

Forget that no fellow being yet

May fall so low but love may lift his  
head;

Even the cheek of shame with tears is  
wet,

If something good be said.

No generous heart may vainly turn aside

In ways of sympathy; no soul so dead  
But may awaken strong and glorified,  
If something good be said.

And so I charge ye by the thorny crown,  
And by the cross on which the Saviour  
bled,

And by your own soul's hope of fair  
renown,

Let something good be said.

—James Whitcomb Riley.

### The Sunday Law in the California Legislature

As is well known by the readers of the RECORDER, there has been pending in the California Legislature since January 14, a proposed Constitutional Amendment, providing that Sunday shall be observed as a day of rest throughout the State. It would require too much space to give a full history of this measure; but we will be able to present enough to show its course through the Legislature.

The bill was assigned to the committee on Constitutional Amendments, and the privilege of a hearing for all, either for or against the measure, was accorded February 4. Just prior to this time, the services of Elder Healey were secured, and he and the writer kept watch of the

bill, and prepared speeches against it for the hearing.

Something like twenty ministers were present when the committee heard the arguments for and against; and, to a man they argued that the measure had no religious significance whatever. It was entirely in the interests of the working man, to provide him one day of rest in seven, so that he might not be overworked. Strange to say, however, that the man who introduced the bill declared, in arguing in its behalf, that it was strictly religious. He, however, made a poor showing in his effort, by trying to sustain it from the Bible. For instance, he tried to show the Legislature that Sunday was kept in the days of Moses.

One hour was given to those favoring the passage of the bill, and it was divided among seven speakers. The strongest reason they gave for believing that the people desired this amendment, was that they had about six thousand signatures of legal voters to the petition in its favor. Then the opposition was accorded one hour and a quarter. The writer spoke for half an hour, and in his remarks showed that more people were opposed to the passage of such a measure than were in favor of it; and, as a proof of this, he presented to the committee nearly fifteen thousand signatures of legal voters against it. He was then followed by Elder Healey, who used one-half hour also, in which time he presented matter so clear-cut and so convincing that every member of the committee seemed deeply impressed. Elder M. C. Wilcox then used the remaining fifteen minutes in a few well-chosen words, which were a fitting climax to the speeches already presented against the bill. Fifteen minutes were then given to the proponents of the bill for the closing arguments. Bishop Moreland used about ten minutes of this time without scoring a single point. The balance of the time was used by Lawyer Dunne, of Sacramento, in which his main efforts seemed

to be to belittle the arguments made against the bill.

The committee having the bill in charge seemed to see the animus of those who were advocating the measure, and as soon as the hearing was over went into executive session. It turned out that not one of the committee were in favor of the original bill. As a remedy, they introduced a substitute for the bill, providing that "no person shall be employed more than six consecutive days in one week." This being just what the proponents of the bill called for in the hearing, the committee felt justified in presenting such a substitute.

Between that time and the final disposition of the measure, nearly every member of the Legislature was sounded as to his attitude toward the bill; and for quite a long time before it came up for final passage we felt quite confident that it could not possibly have the required two-thirds majority to pass it.

The matter came up for final action on the 20th of February, and the substitute was voted down by an overwhelming majority. Of course, the substitute having been rejected, the original bill took its place again, and after some speeches on the floor, both for and against, the vote was taken, which resulted in forty-six voting against and twenty in favor. This was an overwhelming defeat, in view of the fact that fifty-four votes were necessary to carry the measure.

This ends the matter for this session of the Legislature. True, the same bill was presented before the Senate, but the Chairman of the Senate Committee having the bill in charge, told us that it was buried in the Upper House, and unless it was called for by the Senate it would not be presented to that body.

We certainly have reasons for gratitude to God, that this matter has been put off for another brief period; but because of this, no one should feel that now there is nothing to be done in this mat-

ter; for, at the first opportunity another effort will be made by the Sunday advocates to carry out their determination, and it will probably come in a different form from what it was presented this time. We must be on the alert and be ready to strike effective blows in behalf of religious liberty at a moment's notice. To do this, we must keep in training, constantly praying that God will help us to be true and loyal to His work.

J. O. Corliss.

### "Ask Not to Be Excused"

From writing a letter to U. S. senators from your state remonstrating against H. R. 16483 known as the Wadsworth Sunday Bill for the District of Columbia.

It will be remembered that the bill has already passed the House of Representatives and is now in the hands of the Senate committee for the District of Columbia.

This bill may be acted upon by this committee almost any day and recommended favorably to the Senate.

It will also be remembered that the Fifty-ninth Congress closes the fourth of March. While we are hoping that the bill will die in the hands of the District of Columbia Senate Committee, it could, however, in the closing hours of Congress, be acted upon and passed very quickly.

It should be understood that statesmen are pleased to know the wishes of their constituents. It has been demonstrated that earnest letters do have a salutary effect upon statesmen by calling their attention to evils underlying any proposed measure or emphasizing the evils of which they may already have a knowledge.

It will be seen that should any action on the bill be deferred until the last day or two of Congress, nearly every Seventh-day Adventist in the United States would have time to write a short and pointed but courteous letter to the senators from his respective state, making a most earnest protest against the proposed Sunday Bill for the District of Columbia. Let no one "ask to be excused" from writing his senators, and do so AT ONCE.

K. C. Russell.

If you pray earnestly you can but work earnestly, and then you will give earnestly.—*James Gilmore of Mongolia.*

### Thoroughness, Order, and Neatness

Our institutions and training schools make a high profession, and have imposed upon them the accomplishment of a great work. It is believed that they are established by the special providence of God to do a work in the world that can be accomplished in no other way. For this reason, if for no other, heaven-born principles should be carried out. Important among these are thoroughness, order, and neatness. There can be no true success without them. Not only are they necessary in order to insure success in the institution, but they should become a very part of the character of each individual connected with it.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. 22:29.

Thoroughness in every part of a man's work is a qualification absolutely essential to his success. If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. Our work is essentially this and nothing else. Who can ever estimate the tremendous loss of life and property caused every year by carelessness? Just a few little bubbles in a casting, and the whole building is wrecked, or a bridge goes down into a river; just a little flaw in a bit of machinery, just a little carelessness, and scores of people may lose their lives; just a little indifference on the part of a nurse, just the failure to supply a drink of water, or to observe a slight change, may turn the tide of disease, and hurry a critical case beyond the possible means of recovery. We are always on the lookout for big things; but it is the little things that escape detection that cause the mischief. "Thoroughness is the twin brother of honesty." The habit of doing things not pretty nearly, but exactly right, has more influence in the world than talent.

"Let all things be done decently and in order." 1 Cor. 14:40.

The value of systematic, regular, and persistent effort can not be overestimated; and, to use the words of another, "The directions in regard to order in the tabernacle service were recorded that lessons might be drawn from it by all who should live upon the earth. Men

were selected to do various parts of the work of setting up and taking down the tabernacle, and if one strayed in carelessly and put his hands to the work assigned to another, he was to be put to death." We serve the same God to-day. "But the death penalty has been abolished; had it not been, there would not now be so much careless, disorderly work in His cause. The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order" (Test. Vol. 5, p. 274).

Now, to quote Scripture again: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles covered the face thereof, and the stone wall thereof was broken down." Prov. 24:30, 31.

Some have sneeringly asserted that Adventists are without position or influence. This we know to be untrue; but is there not some reason for these assertions? Some have considered it a mark of humility to be awkward and uncultivated. Order and cleanliness are laws of heaven; and in order to come into harmony with the divine arrangement, it is our duty to be neat and tasty. We are invited to cultivate a love for neatness.

God is a God of order, and we are told that "all who are employed in our institutions are under the eye of the infinite One," and that "He sees whether their duties are performed with strict integrity, or in a careless manner;" also that "angels are walking unseen through every room of these institutions, making a record, and every person is finally to be rewarded as his works have been. It is therefore of the highest importance that this asylum for those who are diseased in body and mind shall be such that Jesus, the mighty Healer, can preside among them, and all that is done may be under the control of His Spirit" (Test. Vol. 4, p. 564).

S. J. Whitney.

"Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore;

Touched by a loving heart, wakened by kindness,

Chords that were broken will vibrate once more."

**Church Etiquette**

When a house has been built for, and dedicated to, the worship of God, it is no longer a common place, and can not be treated as such without dishonoring and showing disrespect, if not contempt, for the One who is invited to meet with us therein. The Lord and holy angels are there, and the worshipers should deport themselves with reverence and godly fear, as in their presence. To do otherwise is to dishonor the Lord and grieve away the Holy Spirit.

Paul writes to the leaders of the Christian churches that are under his care, "That thou mayest know how thou oughtest to behave thyself in the house of God;" and he gives careful instruction to the Corinthians on the same subject (1 Cor. 14), and exhorts that all things be done decently and in order. Verse 40. Notwithstanding all these considerations, many are careless, and thoughtlessly offend. The following suggestions, most of which appeared recently in a secular paper, if studied and practised with the true sense of their appropriateness by all who attend the house of God, would make the place of worship more inviting to both angels and men, and the services would produce deeper, more lasting, and more helpful impression upon all:

**Helpful Suggestions**

1. If possible, be on time. You need at least a few minutes after coming in, to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.
2. Find your seat before the minister enters the pulpit, and bow your head while he breathes a solemn prayer for help.
3. Never pass up the aisle during prayer or Scripture reading. If you do, your action will distract the minds of many in the audience.
4. Be devout and reverential in attitude. All whispering, or making other noises, should be studiously avoided. Find the hymn, and sing if you can. Share your book with your neighbor if he has none.
5. If the sermon has begun, take a seat near the door, so as not to divert the attention of others.
6. Be thoughtful for the comfort of others. Take the inside of a pew, if you are the first to enter, and leave all vacant space at the end of the seat.

7. If in your own church, sit up in front, if there is room. Sitting on the back seat, when there are vacant ones in front, shows lack of interest, and disrespect for the speaker.

8. In a quiet way, speak a bright, cheery word to as many as possible at the close of the service, especially to strangers, but never visit.

9. Never put on your coat, overshoes, or wraps during the closing hymn, nor make your way to the door.

10. Do not engage in loud talking, or make a rush for the door immediately after the benediction is pronounced. Laughing or jesting is not to be tolerated in the house of worship.—*Selected.*

**CALIFORNIA**

**To the Churches and Isolated Members of the California Conference**

The article that follows was a paper read at the San Jose Conference. The delegates requested the conference committee to place the same in the hands of all our members. In it you will notice that up to January 1, 1907, the offerings of this conference in behalf of the \$150,000 fund did not amount to much more than \$2,000. In order to meet our proper proportion of this fund we should raise at least \$6,000 more.

Your committee were also instructed to arrange for another contribution in all the churches. We have, therefore, selected Sabbath, April 13, for this purpose; and in addition, have requested our conference workers to visit in the meantime as many of the churches as possible. While with you they will present this matter to you and at such time, if convenient, your offerings may be made. All other churches and companies are urged to make their contributions on April 13.

Brethren, shall we not take hold of this right now and finish the work? It is not a great task to accomplish, and the funds are needed badly.

**The \$150,000 Fund**

In the early part of 1906 the General Conference Committee decided that it would be necessary to appeal to the denomination for a special contribution for the work at Washington and in the southern states. \$150,000 seemed necessary to place the institutions in these localities on vantage ground. Later on

it was determined to extend the benefits of the contributions to other portions of the field. As finally determined, the funds are to be apportioned as follows:

Williamsdale Academy, located in Canada .....	\$ 2,000
Skodsborg Sanitarium .....	2,000
School and Sanitarium, London, England .....	10,000
School in West Indies .....	4,000
School and printing-plant, Chile .....	2,000
Graysville Sanitarium .....	1,500
Huntsville School and Sanitarium .....	5,000
Increase Circulation of <i>Watchman</i> .....	2,500
Graysville School .....	2,000
Atlanta Sanitarium .....	3,000
Southern Union Conference .....	11,000
Nashville Sanitarium .....	25,000
Pacific Press Pub. Co. ....	20,000
Review and Herald Pub. Ass'n .....	10,000
Washington Sanitarium .....	50,000

In harmony with the recommendation of the General Conference, the churches of the California Conference were requested to hold special services of thanksgiving on November 29, and at that time to contribute to this fund.

As a result of these donations, \$1,639.42 had been received in our conference treasury at the time the conference books were closed January 1. Since then about \$600 in addition has been received. This leaves considerable to be accomplished by this conference before we can say that we have discharged our duty to these needy enterprises.

It will never do for us to grow weary in giving to the cause of God, nor to turn a deaf ear to the appeals that come to us. It seems that these appeals for financial aid are multiplying. They come to us more and more frequently; and if there is to be a successful issue to this cause in which we have enlisted, we may expect that the demands upon our liberality will continue to increase until the work is closed.

But as we look back over our experiences of the past, where can we find that our previous liberalities to the Lord have ever brought us impoverishment? Or who would now, if it were possible, withdraw any of the deposits we have made in the "bank of heaven"?

Our service to God calls for self-denial and sacrifice. How few know what real self-denial and sacrifice are! "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." "For ye know the grace of

our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The world to-day is enjoying unprecedented prosperity. It is doubtful if there has ever been a period of such general prosperity as we are now witnessing. In view of this, should not our people everywhere be saying to those whom they have placed in responsible positions: "Now is the time for you to place every enterprise of this cause on vantage-ground as far as money will enable you to do so?" It does seem as though self-interest, not to mention our love for the truth, would cause us now to strengthen our positions and greatly advance our outposts. This, however, can only be accomplished when the people of God themselves, with their all, are wholly consecrated to God.

To our leaders belongs the responsibility of planning for this world-wide campaign, but to us belongs the privilege of supplying the sinews of war and the strengthening of their hands by substantial encouragement and sympathy.

To fail to do our part in a work of this character would be a strange and new experience for California. Shall we not, therefore, at once take hold of this work with that energy and determination necessary to bring us speedy success? With the membership and prosperity of the California Conference, nothing short of an additional contribution of \$6,000 should satisfy us.

W. T. Knox.

### Report of the Sabbath-School Department for Year Ending Dec. 31, 1906

[Presented at the conference in San Jose, Feb. 25 to 29, 1907.]

There are at the present time about ninety schools in the California Conference, with a membership of about 2,890. The total contributions for the year 1906 were \$4,005.79, of which \$2,743.62 has been donated to missions, the remainder, \$1,262.17, having been used for the expense of the schools. When comparing these figures with those of the year 1905, we are sorry to find that the donations have fallen a little short of those of the previous year. In 1905 the total contributions were \$4,559.33, of which \$2,973.98 were donated to missions. Thus

we find that the schools raised \$553.54 more in 1905 than in 1906, and donated \$230.36 more to missions. There are two circumstances which have contributed toward causing this decrease. One is that the two schools in San Francisco were almost broken up after the disasters in that city, in April; and during the summer the Sabbath-school donations in Oakland were several times turned out of their regular channels in behalf of the tent efforts being made there. However, there is one very encouraging feature connected with these figures: one by one, the schools have been gaining in missionary zeal, so that some of them have adopted the plan of giving all their donations to missions and providing for the supplies in some other way. Although this plan is of recent origin, yet we see that, while only about 65 per cent. of the contributions was donated to missions in 1905, in 1906 the proportion to missions is over 68 per cent. of the entire amount.

Sixteen new schools have been organized during the year, with a membership of about 290.

It is encouraging to note the increasing interest in the study of the lessons by the isolated Sabbath-keepers.

The young people have been doing a noble work, but as the canvassers seem to be the only ones who can be induced to make regular, systematic reports, our records can not do them justice. However you will be interested to know that the reports received show that the young people who are not regularly engaged in the work have done the following missionary work, which does not include any of the work done by the young people who are canvassing, or by the church schools.

Missionary letters written .....	1,406
Missionary letters received .....	227
Missionary visits made .....	1,732
Bible readings given .....	1,597
Subscriptions taken for periodicals .....	550
Papers sold .....	40,215
Papers given away or mailed ..	45,625
Books sold (not including canvasser's work) .....	2,321
Books loaned .....	250
Pages of tracts sold .....	8,664
Pages of tracts given away .....	166,769
Hours of Christian help work ..	728½
Persons helped with food and clothing .....	623
Donations given for, and used in,	

home missionary work .....\$293.87  
Donations for foreign missionary work ..... 422.92

This work was done by 386 young people who are connected with the societies which have reported, and by about seventeen isolated young people, none of whom would probably have been at work if it had not been for the influence of the young people's movement.

Nearly all the Sabbath-schools have held at least one convention during the past year, in which both Sabbath-school and young people's work have been considered, with pleasing results to the schools.

There can be no question in our minds as to the importance of the Sabbath-school work; therefore we invite all our people to rally to this work, making an earnest effort to bring it up to the place which it should occupy in the Lord's work. To this end shall we not unitedly seek to increase the membership of the schools by bringing every Seventh-day Adventist in touch with this work as a member, either of some school, or, if that is not possible, of the Home Department? Also shall we not seek to increase the missionary spirit of the schools, by increasing the knowledge of the needs of the mission fields and, as a result of this, increase our donations to missions to the highest possible figure?

Mrs. Carrie R. King, *Secretary*.

### Notes

Elder B. L. Howe reports the organization of a young people's society at Lemoore, two weeks ago.

Between eighty and ninety patients are now at the St. Helena Sanitarium. Among these are doctors, lawyers, and ministers.

There are seventy-three pupils now in the student's home at Pacific Union College at Healdsburg. Others are still expected.

A new heating plant has recently been installed in the building used for college purposes at Healdsburg. It is giving good satisfaction.

Good, big, live, interesting missionary meetings are among the prominent features at Pacific Union College and the Healdsburg Church this year. Results will follow.

### The Mountain View Young People's Society

Elder Healey addressed the Mountain View Young People's Society, Sabbath, February 23. His words of encouragement and instruction were certainly appreciated by every one present. He briefly touched on the proceedings at Sacramento, and the outcome of the Constitutional Amendment movement. The members of this society were intensely interested in this work, as they still remember the hours of faithful service gladly rendered in helping to get the large amount of literature out to the churches throughout the state. They also furnished the legislators with the *Signs* dated January 23, the Religious Liberty Number.

While the Sunday movement for the present seems defeated, this only inspires the Mountain View Society to greater activity during the months yet given for work. This was evidenced by the hearty response received by the leader when he gave opportunity for members to subscribe for additional copies of the *Signs* to be used in the regular club for missionary work. Five copies of the *Signs of the Times* cost just ten cents a week. In less than ten minutes over 150 copies were subscribed for, these to be added to the club of 200 already being used. Thus by united effort one society enables our good old pioneer to preach at least 350 sermons on present truth every week. The members will now work toward the 500 mark.

A Member.

### ARIZONA

#### Flagstaff

We are glad to report the progress of the work in this part of the great harvest field. While it is not rapid, we are thankful to see a steady growth of interest, which is an omen of better days. Since our last report, five have been baptized and have united with the Flagstaff church. Three of these were baptized Sunday, November 25, and two, a man and his wife, Sunday, February 17. We are expecting others to follow in the near future.

This last baptism was a time of special rejoicing for the church, as it brought in the first man who had ever belonged to the church as a resident member. A little company of sisters have been struggling on for six years, "holding forth the

Word of life," and we now see some fruits appearing. The Lord has worked wonderfully in liberating some of them from habits and lives of sin. Some were addicted to tobacco, morphine, and liquor; but him whom the Son doth make free, "shall be free indeed."

We have also organized a Sabbath school at Winslow, a small town sixty miles east of here. This school is composed of four adults and three children. These sisters are taking right hold of the work, each of them having a good supply of tracts, which they are distributing; and we hope to see a church established there before very long. I am expecting to spend most of my time between now and April 1 in that place if I can find a place to hold meetings.

Pray for us and for the work here. We realize that God must do the work, and our desire is to let Him use us.

J. Ernest Bond.

Mrs. Ethel Bond.

February 20.

### Profitable Employment

"The 300 copies of the special *Watchman* came promptly, and we sold them easily. By thus meeting the people we found several who are much interested in our work, and who are now studying the truth each week in their homes. For this we are thankful."

The above quotation is taken from a letter written by a sister in New Mexico. It reveals several very interesting facts, to some of which your attention is directed.

First: Through the selling of these soul-stirring papers, people were found who were hungering for the spiritual food contained in the Special, and entrusted to the believers in this advent message.

Second: This sister, and those associated with her, seized the opportunity to interest their neighbors and follow the effort with Bible instruction in their homes.

Third: The special *Watchman* (End of the World issue) sells easily. On this point another lady who had just finished selling seven hundred twenty-five copies of the Special, and who was ordering one thousand more for her individual use, wrote, "I have sold all the Specials without any difficulty at ten cents each, and I am sure they are worth it."

These statements are so suggestive that any one who thinks of the impor-

tance of the advent message, and whose heart is open to the calls for help so constantly presented in the unwarned, unsaved condition of the multitudes in every city, town, and community will ask at once, "Where can I get these gospel-filled papers to carry to my neighbors?"

You may send your order to your state tract society, and it will have prompt attention. Prices when mailed in packages to one name: 1 to 4 copies, 5c; 5 to 24 copies, 4c; 25 to 299 copies, 3c; 300 or more copies, 2½c each.

The publishers of the *Watchman* have sent out thousands of copies of this good number; they are still filling many orders, and expect soon to issue a new edition. Send your orders at once.

### Liberty.

(Continued from page 6.)

has left every man free to choose or reject divine government; that the right to believe and to worship includes the equal right not to believe and to refuse to worship; that religious freedom is heaven-born,—a gift of God, and does not admit enforced observances.

The fundamental principles of religious liberty upon which the foundation of this nation was built are being eclipsed by the philosophy and sophistry of National Reformism, and those who are heaven-favored with a clear conception of the only worship and service acceptable to God, have resting upon them a binding obligation to impart this knowledge to those about them. A mighty struggle between truth and error is upon this nation. The issue is clearly drawn, and its culmination is not far in the future.

Let all the readers of the RECORDER ponder the present crisis and arrange to do their full duty in disseminating the gems of truth associated with the gospel of liberty. Send for a liberal supply of the magazine and sell them in your community. The people will buy them readily if properly presented to them. They are interested. This is a live, interesting issue in which all intelligent people are more interested than appears on the surface.

*Liberty* is a quarterly magazine of 32 pages. The subscription price is only 25 cents a year, or 25 or more copies in one order to one address, two and one-half cents a copy. The retail price is five cents a copy. Order through your state tract society.

# PACIFIC UNION RECORDER

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## Editorial Committee

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

Entered as second-class matter July 6, 1906, at the Post-office at Mountain View, California, under the Act of Congress of March 3, 1879.

THURSDAY, FEBRUARY 28, 1907

The Sabbath-school Lesson Quarterly for the second quarter of 1907 is now ready. The general headings of this series of lessons are "Bible Election" and "Effectual Service." The price is five cents. Send in your orders at once to your tract society, or the Pacific Press, Mountain View, Cal.

While returning to Southern California from Sacramento, where he has been assisting Elder Corliss in fighting the Sunday Constitutional Amendment bill in the Legislature, Elder W. M. Healey spent last Sabbath and Sunday in Mountain View. He spoke twice to a full house in the church on Sabbath.

The California Conference Committee held a meeting at the conference office last Sunday, the 24th. All of the members except Elder H. Shultz were present; also several other leading brethren by invitation. Plans were considered respecting conference work for the coming season, and other important matters discussed.

Special attention is called to Elder J. O. Corliss's article entitled, "The Sunday Law in the California Legislature," in this issue of our paper. It will be noticed that this article corrects our statement in the last number both as to the bill voted upon, and the number of votes cast against it. All the information that we had at the time was gained from a telephone message received just as we were going to press. We are glad indeed to learn the particulars, and to know that it was in the grace of God by the efforts put forth by our people in circulating the petitions, and our workers among the Legislators

that caused the defeat of the Sunday measure at this time.

Writing from Salt Lake City, Utah., the evening of February 9, Elder S. G. Huntington says: "Our Provo meeting began last Sunday night in a big rain storm. We have made a very good beginning, however. I return there tomorrow. We do not have services on Saturday night, so that gives me time to do what general work there is for me to look after by way of correspondence."

The following is taken from a letter from Mrs. C. M. Richardson, of Phoenix, Ariz., giving the particulars of the death of Elder A. G. Bodwell by drowning in the Tili River:

"Elder Bodwell arrived at Solomonville in a rain. The river was high, so Brother Sanchez could not come for him. He stayed there, I believe, two nights, and then heard that two of our brethren from Sanchez were baling hay a few miles up the river; so he walked there and found them. They did not want to go back until night, so asked him to wait. Afterward in thinking it over, they decided it would be better for Elder Bodwell to cross while it was light; so procured a horse for him, and sent their boy to pilot him across, telling the boy that if the river was as high as it was in the morning, not to try to cross. The boy thought the river was lower, but he was mistaken—it was several inches higher. The boy went ahead, and Brother Bodwell followed. The boy's horse stumbled and fell, and the boy swam ashore. He looked back for Elder Bodwell, but could see nothing but his hat floating in the water. The horse they found dead several miles from there. Dr. Bond and Sister Bodwell with as many of the people as they could get, searched several days for the body, but could not find it."

## St. Helena Sanitarium Training School

The next class for training missionary nurses begins April 1, 1907, and offers a very thorough course in this line of work, and extraordinary advantages in the way of practical experience. We shall be pleased to correspond with all interested persons who desire to devote their lives to this branch of the Master's work. For circulars and full informa-

tion, address, St. Helena Sanitarium, or H. F. Rand, Sanitarium (Napa Co.), California.

## Annual Meeting Notice

The tenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Wednesday, March 13, 1907, at 12 o'clock m.

L. M. Bowen, *President*,

E. E. Parlin, *Secretary*.

## Sanitarium Food Company

The fifth annual meeting of the Sanitarium Food Company, for the purpose of electing directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Thursday, March 14, 1907, at 12 o'clock m.

L. M. Bowen, *President*,

E. E. Parlin, *Secretary*.

**FOR RENT.**—A house of two rooms, partly furnished, suitable for a man and wife; with three-fourths of an acre of land to work on shares. Inquire of Mrs. M. C. Wilcox, Mountain View, Cal.

## Liberty

The fourth number of *Liberty*, now ready, completes the first year of this new magazine. As to age, it is a mere babe, but in influence and power it has proven to be a giant. Its average circulation during the nine months it has been published reaches nearly 50,000 copies per issue. No doubt, it will have a circulation of 100,000 copies before the close of its second year.

The fourth number of *Liberty*, while it reveals improvement along religious lines in foreign countries, presents conclusive evidence that the pagan and papal philosophy of union of church and state is rapidly growing in favor in the United States. The special message for this time is, therefore, "Proclaim liberty to the captives." Let the people understand that the spirit of the gospel is opposed to bondage of any kind, and has no part in religious coercion; that God

(Concluded on page 5.)