

NORTH PACIFIC UNION GLEANER

"Put ye in the sickle, for the harvest is ripe"

Vol. I

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MEMORIAL OF GOD'S POWER.

By F. M. Burg.

The God who made the stars which
The midnight skies unfold,
Has clothed the myriad worlds with
A beauty yet untold.
Ten thousand planets
Which circle round the throne
Tell of his wisdom, might and power,
And sing his love unknown.

The wondrous work of God;
All the myriad worlds of light,
The sun that shines in glory,
And all the stars of night
Were made to be remembered;
Their maker's power to tell,
While praise and glory to His name,
In loudest anthems swell.

The day Jehovah blessed
When creation's work was o'er
A memorial is for all
Who their maker's work adore.
It tells of Him who made us
And saves us by His grace;
Who in the happy ages long,
We'll worship face to face.

O, blest memorial given!
Of all the seven the best,
When ceasing from our labors
We share Jehovah's rest,
And then, on wings of rapture,
We rise, adore and sing,
We praise, with sweetest harmonies,
Our God, Creator, King.

Roll on ye orbs of beauty!
Throughout the ages long,
Until the vast creation
Is vibrant with your song.
Then Seraphim and Angels
With the redeemed of God,
Join with all the rolling worlds,
To swell the anthem loud.

THE SACREDNESS OF THE MINISTRY.

That men who are sent to preach
the gospel are designated as **workers**
together with God should engage our

most serious thought and reflection. It is full of meaning, and implies all that the words "Sacredness of the ministry" can express.

That God recognizes men at all and uses them as instruments in accomplishing his work, and especially in the sense in which the ministry is recognized and used, is one of the deepest mysteries that commands our attention. We cannot comprehend it, hence cannot, nor would we attempt to explain it; we only recognize with reverence the fact; and, overcome with the thought of what to us seems impossible, are silent, as in the presence of the Infinite. God, the Eternal; the Holy One, high and lifted up; inhabiting eternity; the same forever, using mortal man as an instrument for conveying his message of mercy, of warning, of salvation to a race of rebels; vesting him with authority and intrusting him with his power. We are lost in wonder, and contemplate the thought with amazement.

Have conditions appeared—actions, or the conduct, anything on the part of men whom we recognize as ministers of the gospel, which call for the consideration of the vital subject before the convention? Possibly so; as unfortunate and deplorable as such a case would be. But so exalted is the calling and so sacred the trust, so fraught with responsibility to the human instrument; and so weighty is its bearing on the greatest work ever inaugurated by the Deity Himself—that of saving men through the merits of his unspeakable gift; and also upon the destinies of individuals, there is

abundant reason that this theme occupy our attention, not alone for the time that we are in this convention, but every day; and also of every man, even the most careful and circumspect, whom God has chosen and ordained to this great work.

The greatest teacher of the gospel, the ideal minister, the record of whose life and work is radiant with beauty, was the Man of Nazareth. The words from Heaven at His baptism, "This is My beloved Son, in whom I am well pleased," and the descent upon Him of the Holy Ghost as His public ministry was about to begin, should be to us a suggestive manifestation, and fraught with meaning. To the man who is sent with the word of life and salvation to a lost race, no essential can take precedence to that of an assurance from God of acceptance with him; for the great pre-requisite to success, the one thing indispensable in the conflict with the powers of darkness and the warfare with sin, viz., the unction from heaven, the endowment of power by the baptism of the Holy Ghost, is obtained only in answer to the prayer that prevails with God; and the foundation of the faith that moves the arm of power is just that consciousness of clear relations with God that affords perfect confidence.

The Holy Ghost given as an unction of divine power is a token of heaven's approbation, which cannot be given where the human agent is cherishing anything that is offensive to the Great Giver.

(Continued to page 2)

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IS YOUR CHURCH IN THE LIST?

List of churches in which every Sabbath-keeping family take the Review and Herald.

MT. VERNON,	WASHINGTON
OLYMPIA,	WASHINGTON
KENT,	WASHINGTON

(Continued from page 1)

Our Saviour, the model teacher in things of God, was no less approved by the manifestation of the Holy Spirit in wonder-working that he was by the voice at his baptism and in the mount of transfiguration: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Acts 2:22.

This exhibition of power by the Holy Spirit attending the human agent was intended to be a characteristic accompaniment of genuine gospel effort from then till now, and even till the end. In giving his apostles the command to go and preach the word of life to all nations, the Saviour referred to the fullness of power with which he was possessed: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations." Matt. 28:18, 19.

This subject of divine power in the gospel ministry, its imperative need and how to obtain it, might be dwelt upon at much greater length in this connection; but since the subject is to be presented by another, I pass it here, having said this much to the end of emphasizing the one vital pre-requisite—an unobstructed line of communication between the human agent and God by freedom from sin, and a complete consecration, dedication, sanctification

of life and all to him who has reposed such a sacred and responsible trust in us.

All this is pre-eminently pertinent to the subject of this paper, The Sacredness of the Ministry.

I can present nothing better in this connection than the following from the Holy Spirit: "The same Bible that contains the privileges of God's people, and his promises to them, sets forth also the sacred duties and solemn obligations of the shepherd who has charge of the flock of God. By comparing the living preacher with the divine picture, all may see whether he has credentials from heaven—likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be an illustration of the principles of truth which he is teaching to his fellow men.

What a man is has greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. True character is not something shaped from without, or put on; but it is something radiating from within. If true goodness, purity, meekness, lowliness and equity are in the heart, the fact will be manifest in the character; and such a character is full of power.

In order for a man to become a successful minister, something more than book knowledge is essential. The laborer for souls needs integrity, intelligence, industry, energy, and tact. All these are highly essential for the success of a minister of Christ. No man can be inferior with these qualifications, but he will have a commanding influence. Unless the laborer in God's cause can gain the confidence of those for whom he is laboring, he can do but little good.

You must show in your family that kindly consideration that tenderness, love, gentleness, noble forbearance, and true courtesy, that is becoming to the head of a family, before you can make a success of winning souls to Christ." Gospel Workers, pp. 243, 244.

How strongly is emphasized in this quotation the primary prerequisites to success in God's work—a likeness in life and character to the Perfect Man. The natural effect upon the efforts

of the human agent and upon those who come under his influence is forcefully set forth in the following: "A powerful discourse delivered from the desk may affect minds; but a little imprudence on the part of the minister out of the pulpit, a lack of gravity of speech and true godliness, will counteract his influence, and do away with the good impression made by him. The converts will be his; in many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart work. They are not converted to God. The work is superficial, and their influence will be an injury to those who are really seeking the Lord."—G. W., p. 251.

All this danger would be obviated did the servant of God appreciate the value of a circumspect bearing both in and out of the pulpit.

Notice the following suggestive instruction in this connection:

"The Christian minister should never enter the desk until he has first sought God in his closet, and has come into close connection with Him."—G. W., p. 42. And the following is as much to the point:

"Just in proportion as the speaker appreciates the divine presence, and honors and trusts the power of God, just in this proportion does he become mighty through God."—Special Testimony for Ministers.

A sure cure for whatever of questionable conduct that may be exhibited by the minister in or out of the pulpit is an adequate appreciation of the worth of a soul. With this burden resting upon him no man can deviate from what he knows to be consistent with a trust so sacred as to be sent with the words of eternal life to men under condemnation for sin, and doomed to certain and inevitable death unless they repent.

A soul lost! Rather would the Son of God have left forever his royal throne and the glories of heaven, than that a single son of Adam have been left to drink the cup of justice and die the eternal death. He took the cup and drank it to its dregs, the while great drops of blood dropping from his brow; so intense the agony of his soul. Thus the debt is paid for the whole world: None so guilty but

that through the merits of this sacrifice he may be fully pardoned. Nothing remains but for the sinner to truly and sincerely repent, acknowledging with deep sorrow his guilt, and then by faith take the offered salvation.

Such a price having been paid for the salvation of the lost, what a sense of the worth or souls ought to possess the man who goes as Christ's ambassador to a world estranged from God! What could cause the minister to "magnify" his office more than that he appreciate the value of those for whom redemption has been so dearly purchased? And what could lead him to live in a more careful and circumspect manner?

Notice the following pointed words as to the worth of blood-bought souls: "Until we have clear ideas of what those will enjoy who are saved in the kingdom of glory; until we can fully comprehend the value of that life which measures with the life of God; until we can fully realize the riches of the reward which is laid up for those who overcome, we cannot know the inestimable value of a soul."—G. W., p. 375.

Some of the strongest and most beautiful figures are used in the Bible to convey to us the truths of the gospel. The following in Isaiah 53:

"When thou shalt make his soul an offering for sin, he shall see his seed, . . . He shall see the travail of his soul, and shall be satisfied."

Our Lord has suffered—poured out his soul unto death: "My soul is exceeding sorrowful, even unto death." Matt. 26:38. The offering was made on behalf of the lost.—He sees in the sinner who accepts the offering his "seed," the "travail of his soul," and he is satisfied. As a mother, seeing her precious babe in her arms, forgets her suffering, for joy, she is satisfied.

A lesson from this to the minister of the gospel is that, as a worker together with Him, souls will be born into the kingdom through his labors only as he enters into the sufferings of Christ—partakes with Him in his travail for the lost. A consciousness of this vital fact will preclude everything in the daily life or in the work done in the desk that is inconsistent with his solemn and weighty trust.

Referring again to the subject of Heaven-given power and its manifestation as intended to accompany the work of the ministry: This power is offered to the human agent for nought else than an equipment for service in the work to which he is called, namely, that of soul-saving. Yea rather, this power which comes through the Holy Spirit, is to use, is to work the human instrument to this end. It is to be exercised according to his own will who gives it, and not at the questionable option of the man. We have the following with reference to the work of the Apostles: "God also bearing them witness, both with signs and wonders, and gifts of the Holy Ghost, according to His own will."—Heb. 2:4. A correct view of this point may serve to save from the dangers of their position such men as apparently are anxiously concerned about an exhibition of power in connection with their work—healing of the sick, or other manifestations of power, and not so much concerned for the possession of this power in soul-saving.

The greatest miracle that can be wrought is that upon the minds and hearts of sinful men, to turn their affections away from the low and grovelling to the pure and elevating, and the renovating of their soul-temple. It is to accomplish this end that God sends men forth vested with Holy-Ghost power: and the axiom is submitted here as fundamental, that in proportion as God can use men to save souls from the thraldom of sin can He exhibit his power through them in miracle working; and that, only and always, "according to his own will,"—and to the end of soul-saving.

The minister is the ambassador of Christ, in his stead beseeching men to be reconciled, vested with full power and authority to represent the interests of God's kingdom in the land or the enemy, and to use every means consistent with the principles of the kingdom which he represents to induce men who have become alienated from God to sever their allegiance to the enemy and come under the scepter of their lawful sovereign.

The Saviour said to Peter: "I give you the keys of the kingdom;" suggesting a delegation of the authority

belonging to an ambassador. It is expressly stated that what he did in his capacity would be recognized in heaven.—Matt. 16:19. Another expression conveying a similar thought: The apostle refers to the words spoken by the messenger of God as "A savor of life unto life, or of death unto death."—I. Cor. 2:16. Well does the great apostle ask: "And who is sufficient for these things?"

Who is there?—Yea, Brethren, who of us appreciates as we should what such a trust as this means, and what a responsibility there is involved in it to the human agent? Are we working as sent by the great King? Or are we merely employed, and work as hirelings?

Did we appreciate our trust and responsibility, nothing of inducement—offers or prospects of worldly gain, in finances, honor or position; nothing of allurement—yea, nothing could divert us from the faithful and constant discharge of the exalted duties of our office. Saddest of all objects: A man, upon whom God has been pleased to confer such an honor and to whom so huge and sacred a trust has been committed, turning aside from his heaven-given work to pamper a desire for gain in worldly things—money, property, honor, popularity, pleasure! It would seem impossible that men would be so untrue and recreant to so great a trust.

We hear of ministers who make it a condition of accepting a place of responsibility in the work of God that a certain wage be insured them or that other concessions be made to their demands for consideration in their favor. What a spectacle! Such a man as this purporting to be a worker together with the One who, though rich, became poor, and while going about doing good, "had not where to lay his head!" Is he entering into the sufferings and sacrifices of Christ for the salvation of a lost race? Rather, is he not an hireling, caring not for the sheep? Will he expect at last to hear the "Well done, good and faithful servant, . . . Thou hast been faithful over a few things"? Will he expect to have placed upon his brow a crown of glory weighted with shining stars, and sit on the throne of Him who, for his self-emptying—for mak-

ing himself of no reputation, taking the form of a servant, and becoming obedient unto the death of shame, has been "highly exalted," and given "a name that is above every name," and to whom "every knee shall bow"? Possibly such a person may be resting in his false hope; but there is surely an awakening for him, which, if it does not come while mercy yet lingers and he recovers himself from the danger of his position, will come when it is too late; and what anguish and wailing when he hears the words, "Depart from me, I know you not!"

Brethren in the ministry, let us magnify our office. Is it not enough for us that so sacred a trust and such an exalted a privilege is given us, to work with Christ in saving the lost? Does not such favor and honor from God eclipse everything that might be gain to us—houses, lands, honor, position, pleasure? Are they not waste and refuse to us for the "excellency" of the honor conferred by Him who has appointed us?

Now to return to the hope of "Well done" for the "good and faithful servant." Faithfulness in the work of God is an appropriate and fitting phase of our topic.

Paul said of his work that he ceased not to warn the people "night and day with tears."—Acts 20:31. He warned the Bishops at Ephesus to faithfulness in their trust as "overseers" of the church, appealing to his own diligence in declaring the whole counsel of God to the people. He counted not his life "dear" unto himself, that he might fully accomplish his ministry.—Acts 20:24-27. He said to the Roman believer that he felt himself "debtor" to all men; so that as much as lay within him he was ready to go to Rome and preach the gospel there.—Rom. 1:15.

Another example of the faithful devotion to the work committed to him is Epaphroditus, whose life was put in jeopardy in his unrelenting service for the people.

Paul, the peerless apostle of Christ, when setting Timothy apart to the work of the ministry, most solemnly charged him to preach the word, making his appeal the coming of a day when God will judge the quick and the dead.—I. Tim. 4:1-2.

It is well, at this point, to call attention to this solemn appeal of judgment to come: Paul urged this upon whom he sought to lead to repentance. Appealing in this way to Felix, he caused him to tremble. He assigned the same reason to the Athenians when urging them to repent and turn to God.—Acts 17:30-31. He told the Corinthians that a day of settlement was surely coming for them: "For we must all appear before the judgment seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad."—I. Cor. 5:10.

The wise man, urging the duty to keep the commandment of God, made the same appeal: "Fear God and keep his commandments: for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing whether it be good or evil."—Eccl. 12:13-14.

The same appeal is to be made in the work of the gospel today; but with much more solemnity, and hence with much greater moving power upon the people: for it is "The hour of his judgment is come." With Paul it was judgment to come. But the judgment is here now: Most solemn and stirring thought! Should it not cause both ministers and people to tremble, even more than did Phelix under Paul's appeal?

"And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, kindred, tongue and people; saying with a loud voice, 'Fear God and give glory to him, for the hour of his judgment is come; and worship Him that made the heavens and the earth, the sea, and the fountains of waters.'—Rev. 14:6-7.

I can leave this subject with the Brethren of this convention with nothing more appropriate than to quote some of the words of warning which were spoken to us when the charge was given at our ordination:

"Again the word of the Lord came unto me, saying,

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land, if the people of the land take a man of their

coasts, and set him for their watchman;

If when he see the sword come upon the land, he blow the trumpet, and warn the people;

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take away, his blood shall be upon his own head.

He heard the sound of the trumpet, and took not warning, his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet; and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. 33:1-7.

"Thou therefore, my son, be strong in the Grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Christ Jesus.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strives for masteries, yet is he not crowned, except he strive lawfully.

The husbandman that laboreth must be first partaker of the fruits.

Consider what I say; and the Lord give thee understanding in all things."—Tim. 2:1-7.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

But shun profane and vain babblings for they will increase unto more ungodliness."—I. Tim. 2:14-16.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith,

BRITISH COLUMBIA**BRITISH COLUMBIA CONFERENCE.**

Elders W. B. White and H. W. Decker and Prof. M. E. Cady attended our annual conference at Vancouver and gave some special instruction along the lines of The Growth of The Message and Faith and Education.

Bro. A. G. Adams was also present and rendered valuable help.

Miss Bertha Lofstad of Tacoma, Wash., was elected Secretary and Treasurer of the B. C. Conference at its recent session. She is now busy at work in the office.

Arrangements are now being made to open an Indian Mission at Port Simpson in the early Spring. Elder T. H. Watson has arrived to take charge of the Indian Mission but will spend some time in Victoria till the weather becomes favorable to operate at Port Simpson. He is authorized also to secure donations for that work.

Bro. Henry Pierce, our Indian minister, is at Walla Walla College with Elder J. L. Wilson attending a Ministerial Institute. They will also try to secure some much needed help for the Mission.

A thirty-five hundred dollar boat has been purchased for ten hundred and fifty-six dollars for the Indian work. It is undergoing repairs. Funds are greatly needed to meet the obligation. Bro. J. Rottacker has been released from the School Farm at Port Hammond and is thinking of returning to his ranch in the Okanagan country.

Eld. Willis Adams, President of the Manitoba Conference, is at Port Hammond visiting his brother. He will go next to Southern California where other relatives live.

The writer was instructed at the recent conference to search for two or three helpers for Elder Young's district and also a worker for Victoria. This will increase our corps of workers quite materially.

Our Industrial School at Port Hammond was placed upon an Academic basis at our last conference. Workers can thus be prepared in the home field.

A new school building and dormitory will be built on the School Farm

next summer. Students can then be taken from different parts of the field and properly cared for. We shall hope to see the school well filled next Fall.

We have every reason for believing the recent Annual Meeting of The British Columbia Conference has marked a new era in the progress of the work in this field. The delegation was the largest ever held and all the delegates but one were present at the first meeting. Every plan passed upon was unanimous. The Holy Spirit was present from first to last and the spirit of unity characterized all the meetings.

A digest of the work done will appear in the Review and Gleaner soon, that all our scattered members may know all the plans laid for the future and of the progress of the work. Some of the most important sections, however, will be given here, that special attention may be called to them and their needs.

It was decided to establish one or more Indian Missions in the North and carry on some simple industries. Eld. T. H. Watson of the Western Washington Conference, will have the immediate charge. The Conference has donated liberally toward his support. Everything accomplished in this line will have to be done by donations. The N. P. U. Conference has given money to purchase two hundred and forty acres of land near Port Simpson. Buildings must next go up. As there are no roads or means of travel except by water in all that country, a boat is necessary. This will cost eleven or twelve hundred dollars. We hope and pray that our brethren may donate liberally to this laudable enterprise and we believe God will move upon souls to give for this work among the Indians.

Action was also taken to move forward with the School at Port Hammond. It was placed upon an academic basis and fifteen hundred dollars was voted and partly pledged to start the necessary buildings. It is understood, however, that it may take several hundred more before the buildings are completed. We have something over two hundred acres of rich land situated twenty-five miles from Vancouver in the quiet country with beautiful mountain scenery near

by. The attendance at the present in this school is twenty-two, bright children ranging from the primary to the eighth grade. The work on the new building will commence as soon as the weather will permit. Soon we shall begin a systematic effort to raise money to complete the undertaking. Let us all prepare to take hold of this in a way that will show that we are taking an interest in preparing work-

ers for the field. Nearly all of our workers pledged their second tithe to this work. Some pledged more.

Our working force must be increased this year and the evangelical work pushed forward greatly.

One new church of believers was raised up and added to the Conference this year. Two or more should be added the coming season. But the increase of workers means an increase of funds to meet the expense. Let us be faithful in rendering unto God the tithe, which is His for carrying on this work. Our tithe has greatly increased the past few months, but our membership in this field is small and unless all our brethren are faithful we shall fall short of meeting the needs.

We have all reason to rejoice over the special blessing of God the past year and renew our courage for the future. Pray for the work and workers.

E. L. STEWART.

Port Hammond, B. C.

WESTERN WASHINGTON.**CANVASSING WORK.**

Western Washington is a splendid section of country in which to place the books containing Present Truth. Money is as freely circulated here as in any part of the state I know of. And with such times of prosperity as we are now having, why should there not be a campaign inaugurated and carried forward for the sale of our books as will, during the coming year, far exceed anything that has heretofore been done in bookselling in this field?

It has been a cause for regret that by a combination of circumstances our State Agent, Brother W. H. Coffin has been taken from his work for the past two months or more. And since it appears quite impossible for Brother Cof-

and pierced themselves with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ."—I. Tim. 6:9-14.

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery.

Meditate upon these things; give thyself wholly to them; that thy profitings may appear to all.

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and they that hear thee."—I. Tim. 4:6-16.

"Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou, in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—I. Tim. 4:1-5.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly;

not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples of the flock,

And when the chief Shepherd shall appear, ye shall receive a crown of glory that faileth not away."—I. Peter 5:2-4.

May the Lord help us to be true to our trust!

ELDER F. M. BURG.

UPPER COLUMBIA.

REPORT OF THE UPPER COLUMBIA INSTITUTE.

There were so many calls for the subjects presented at the Institute to be printed, with the "question box," that the conference placed the matter in the hands of the Walla Walla college press. It is a pamphlet of about 70 pages and forms a neat compendium of truth on many subjects of real interest and help to the family, the church and Sabbath-school teacher, the canvasser, the Bible worker, the church elder, the pastor—everybody. Send 10 cents in silver to the Upper Columbia Tract Society, College Place, Wash., and secure one of these valuable brochures, post paid. Send NOW and receive one as soon as they are off the press.

G. E. LANGDON.

AN INTERESTING OCCASION.

One evening of the late Ministerial Institute at College Place was given to a missionary exercise by the children of the church school here. The program showed much pains in its preparation, and certainly reflected credit upon the teachers of that department, Miss Katherine Hale and Mrs. Lydia Wolfkill. It consisted of songs and recitations, in concert and otherwise. The enrolment is now fifty-eight, and it was pleasant to hear all voices in the Scripture recitations. The children have entered with enthusiasm into what we know as Elder Shaw's enterprise of a mountain mission in India, and the closing part of the evening's entertainment was the taking of a collection from the audience for this object. The pupils had

already earned, by selling papers and other bits of missionary work, more than twelve dollars, and this collection raised the sum to nearly forty dollars.

HELEN C. CONARD.

MONTANA

CANVASSING WORK.

Not more surely did the Lord call the twelve apostles than He is calling workers today.

We feel confident that the seventy-six adults who sacrificed all the pleasures and comforts of their homes in the year 1906 to give their lives for the promulgation of the Third Angel's Message in benighted fields, will serve as an inspiration to a multitude in this land to step into the ranks and "prepare for service here and for the joy of a wider service in the world to come."

From the pen of Sister White in the Review of Jan. 17th, 1907, comes these words: "Not one thousandth part of what should be done is being done by those who understand the plan of salvation." Notwithstanding the fact that we are so far behind where we ought to be in the Lord's work, we have room to feel encouraged. The Lord is laying the burden of service on precious souls here in Montana, and we believe that a Gideon's band will enter the field this spring, who will circulate the printed page from north to south, from east to west.

For the training of these workers we are holding an institute at the Mt. Ellis Academy. It began Jan. 25th and will last ten days. Instruction, counsel and advice will be given at this institute. Those present to instruct are Bros. H. H. Hall of Mountain View, Cal., and C. G. Bellah, Central Union Conference canvassing agent of Kansas City, Mo., besides our conference president, Elder W. F. Martin.

F. E. FAIRCHILD.

A canvassers' institute is now in session at Mt. Ellis Academy, near Bozeman, Mont. Good help has been secured for this meeting, and we hope as a result that many of our young people in the Montana Conference will decide to take up this important work.

fin to take up the work again in this line for some time, the Conference Committee at a recent meeting voted to secure the services of some one else as director of the book work in our field if such a person could be found.

I wish now to announce that a man to fill the vacancy has been secured in the person of Brother C. L. Davis, who has spent a number of years in very successful canvassing. Brother Davis is well and favorably known to many of our people in Western Washington; having been working in Sanitarium lines in Seattle and Vancouver, Wash., for some time. He will now take hold of the book work in a vigorous way; and it is hoped that under God's blessing he will soon enlist many persons for the sale of our publications, and lead a campaign in this good work that will be proportionate to the importance of the message we have to give to the world in this generation.

Brother Davis is now attending an Institute of State canvassing agents at College Place, where such strong book men as Brethren E. R. Palmer, H. H. Hall of the Pacific Press; and Brethren Bellah, Hebard and Cochran of the Central Union Conference are giving instruction that will greatly help the field agents in their work.

I take this means of introducing Brother Davis to those who are now canvassing, to our churches, and to those who may be contemplating taking up the work in this line.

To our church elders and ministers I would suggest that they send Brother Davis the names and addresses of such persons as they may know or find from time to time who may possibly be interested in canvassing and induced to take up the work. We need this help from these brethren in our efforts to enlarge and build up this work. Address Brother Davis at 309 Second Ave. North, Seattle, Wash. Though he will only be there as occasion requires, I give this as his address until he may see it best to give other instructions concerning his correspondence. Mail addressed to him at Seattle will be promptly forwarded.

I should mention before closing that it is the present plan to arrange for a Canvassers' Institute at each of our Intermediate Schools, Mount Vernon and Meadow Glade. We will counsel

with those in charge of these schools in regard to these proposed institutes so that satisfactory and agreeable arrangements may be made.

May the Lord be our leader in this great work; and may the human agent maintain a position where he can be used in the work.

F. M. BURG.

RESOURCES OF THE SOUTH:

Will it pay to invest means in the South? Is it such a poor barren field that no harvest will be reaped from the seed sown? Are there men of means and intelligence in the South who will ultimately make this work self-supporting and return into the cause that which will bring souls into the truth in other great mission fields?

To the first question we answer emphatically, Yes. To the second question, a hundred times, No. To the third question, a thousands times, Yes. The South has wondrous resources. Men of the keenest intelligence, men whose blood is the purest Anglo-Saxon, men of unconquerable energy, and of fiery zeal, are the men who are leading the South today.

Though there is not the soil in every part of the South that is found in Illinois, Iowa and other States in the wonderful garden valley of the upper Mississippi, yet there are great agricultural possibilities here. What would the world do without the cotton fields of the South? I recently had the privilege of visiting at Montgomery, Ala., a manufacturing plant which took the cotton in its first raw state, and saw the process step by step until it went out of the mill as cloth ready to wear. I saw the manufacture of cotton seed oil and of cotton seed meal. Truly, this resource alone has almost unlimited possibilities.

Recently, passing through the great cotton fields of Alabama and Georgia, I visited the orange orchards of southern Florida. There I saw also bananas, pineapples, lemons and other tropical products growing. Northern crops, such as potatoes and garden vegetables, are grown during the winter, and tropical products during the summer. I thought, What a wonderful country, what wonderful possibilities!

Then there is the rice crop; the

mighty pine forests, producing turpentine and lumber in almost limitless quantities; the great sugar cane industry, and many other agricultural resources that are peculiar to this part of the United States.

There are also mineral resources, an abundance of coal, iron and other metals, and to a certain extent the more valuable minerals, silver and gold.

Already a large amount of manufacturing is done in the cities of the South. Many of the cities will compare favorably with those of the North. The school system in the South, while yet not equal to that in the North, is improving, and in many of the cities may be found excellent educational institutions. Nashville has a number of universities of high class for white people; also the world famous Fiske university and other first class institutions for colored people.

The Lord will give wisdom that our work may be placed on such an elevated plane that the people of energy, of intelligence and of refinement may be reached. Nowhere in this world can be found a class of people of greater refinement, generosity, hospitality and the graces which constitute them true Christian ladies and gentlemen than are the best people of the South.

It is true that there are many in terrible need of help, but we believe that God will help us in time, and in a brief time at that, to reach the people who will make this work self-supporting, and who will make the South a great missionary field for work in the semi-tropical lands of heathenism. Yes, the South has abundant resources in men and means, and must yet play an important part in the closing work.

Let us give and pray that this may be speedily accomplished, for surely the Lord will not come and leave the work unfinished in the South for which he has been calling through the Spirit of Prophecy to this people so earnestly for many years. Remember that the first one-third of the \$150,000 fund comes to the South. Who will help now, sending your gifts through your church or conference treasurer?

J. S. WASHBURN.

WESTERN OREGON

ROSEBERG, ORE.

To the Gleaner family we will say that we are still gleaning for the last ripe fruit. Sometimes we are forcibly impressed hat the vintage is nearly done. The last quarter in Roseburg has been fraught with many blessings to us all. As a company, our hearts are glad in the Lord. A spirit of harmony prevails. The week of prayer was a spiritual feast. The readings were enjoyed by all, especially the one on "Spiritual Finance," when our praises amounted to almost a shout.

We were favored with a stopover at quarterly meeting by Elder F. S. Bunch. The same officers were elected for the coming year, with the exception that a second elder, Brother D. J. Sellard, and a second deacon, Brother Sharp, were elected, the others living so far from the church. The treasurer's report showed tithes and offerings during the year amounted to \$827.78. After a pleasing remark from the treasurer that she hoped it would reach the thousand dollar mark the coming year, all heartily responded.

Seven were taken into the church who, for different reasons, had not united before. There are a few on the outside carefully weighing the truth. We are having the privilege of uniting with the other churches in a union prayer meeting. This brings us in contact with some of the best element in these churches. We are at least respected and given a hearing in our turn. May we all be polished shafts in the hands of our God to do his service while the kingdom waits for its guests.

On January 1 we laid to rest one who had but recently united with the church—Sister Adderton. She always dreaded death until she accepted the truth. She died in peaceful resignation in Christ. We had the privilege of pointing a full house to the blessed hope of our Coming King.

C. J. COLE AND WIFE.

"You discount the Gospel on your lips every time you allow gossip to play there."

"Scandal is a malignant foe of everything good."

OBITUARY.

TITUS.—Died at her home in Kent, Wash., Dec. 21, 1906, Sister Sarah Titus, aged 78 years, 5 months and 25 days.

She was born in the state of Ohio, June 26, 1828. Married James Henry Titus in Springfield, Mass., Sept 13, 1846. When 12 years of age she was converted and joined the Methodist church. At the age of 53 Sister Titus accepted the Adventist faith. She has always lived a consistent Christian life, and was highly respected and greatly beloved by all who knew her.

The deceased leaves six children to mourn her loss; James Arthur of Covington, Edward Everett and Leroy Colyer of Kent, Melvin Eugene of Everston, Edith M. Jones of Des Moines and Lilian E. Shoff of Christopher.

Words of comfort were spoken to the relatives and friends by Elder J. A. Holbrook.

OBITUARY.

Brother Samuel T. Couey, of Waltersville, Oregon, passed quietly away after a long illness, January 5, 1907, aged 74 years, 3 months and 13 days.

He leaves a wife, one daughter by his first marriage, and a brother more than eighty years of age, to mourn their loss.

About seventeen years ago Brother Couey accepted present truth, and has been loyal to the message, faithful in his church duties, and truly beloved by all who knew him. Those best acquainted with him, together with the writer, believe that he is a member of the "Royal Family," and that the faithful will meet him in the morning of the resurrection. Services were conducted by the writer at Waltersville, on January 6th, the text being Ps. 17:15.

B. C. TABOR.

Eugene, Oregon.

Brother and Sister W. R. Smith, well known in the union conference, now located in Korea, were called to pass through a severe and trying experience by the death of their little girl, which occurred November 25th. Brother and Sister Smith have the sympathy of the Gleaner family and our prayers for sustaining grace in this time of affliction.

ITEMS OF INTEREST.

Bro. C. H. Castle, treasurer of North Pacific Union Conference, has been suffering from a severe attack of la-grippe for several days and is still unable to discharge his official duties. We hope and pray for his speedy recovery.

Eld. J. M. Willoughby, Educational Secretary of the Upper Columbia Conference, has just arrived in the city from North Yakima where he has been looking after the church school interests. He will visit the church school in Spokane during his stay here.

C. M. Christiansen, business manager of the Walla Walla College, has just returned from a trip to College View, Neb., where he has been in attendance at a convention of health food men. He reports a profitable meeting.

Mrs. Moore, matron of Portland Sanitarium, has been visiting her daughters at Walla Walla College, and taking a much needed rest. Her daughter, Miss Mabel, is book-keeper and cashier at the College and Miss Madge is a student. Mrs. Moore has returned to her arduous duties as matron feeling greatly rested and refreshed.

D. R. Nichols, business manager of the Portland Sanitarium, made a flying trip to College Place last week to attend to some important business.

The readers of the Gleaner should not fail to read the article on page one of this issue written by Eld. Burg, entitled "The Sacredness of the Ministry."

Eld. W. B. White and Eld. H. W. Decker met with the Board of Trustees of the North Yakima Sanitarium, in North Yakima, for a few days last week. Important matters relative to sanitarium interests there, were considered.

The services in Spokane church last Sabbath, Jan. 26, were devoted to the interests of our young people. The exercises were very instructive and helpful.

Have you read the January number of Life and Health? If not, send to the publishers, Washington, D. C., for a sample copy and read it. Samples will be sent on application free of charge.