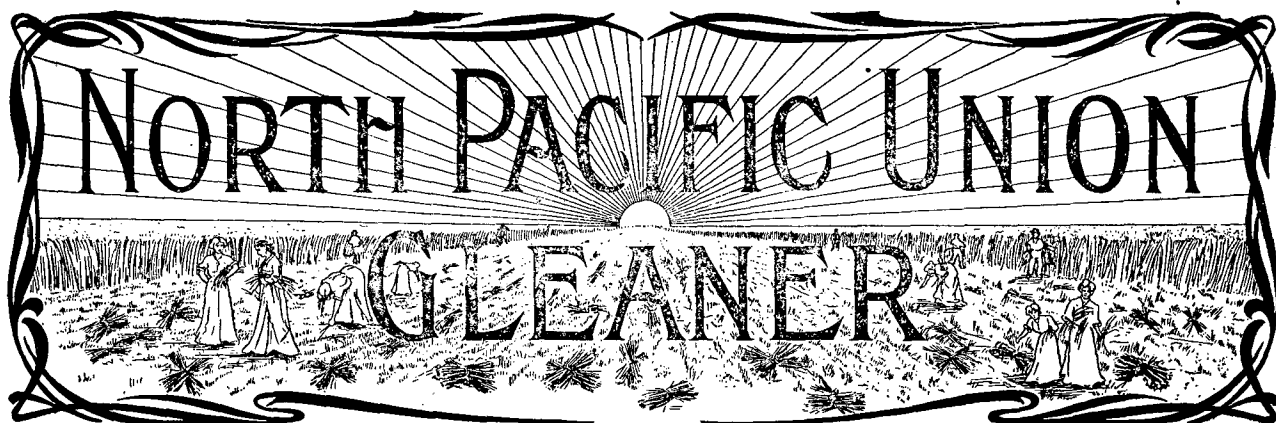


# NORTH PACIFIC UNION

## GLEANNER



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

Vol. 2

WALLA WALLA, WASHINGTON, OCTOBER 23, 1907

No. 26

### North Pacific Union Conference

#### DIRECTORY.

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### NOT FAR FROM US.

By Worthie Harris Holden.

Not far from the valley of humiliation  
 The mountain of triumph uprears;  
 Not far from the tear and the sore lamentation  
 The gladsome re-union appears.

Not far from the broad road to pleasure and folly  
 Is the footpath to heaven and peace,  
 A step now,—but soon will the distance out-measure,  
 A chasm that ere will increase.

Ah, close to the soul all perplexed and heart-broken  
 Is the message of death and of life!  
 And soon may the words that so quickly are spoken  
 Give solace or deepen the strife.

Not far from the child that the tempter is luring  
 Is the heavenly guard front on high,  
 Not far is the crown with its glory enduring  
 To wear and for aye by-and-bye.

Not far is the rest, and the home, and the glory,  
 Not far from the kingdom and crown.  
 Then faint not and fear not, proclaiming the story  
 Till earth's farthest echoes resound.

### THE CHEERFUL GIVER ACCEPTED

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap

also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The Lord is our divine Creditor, and he has made us promises through the Prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to him his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give him the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the

bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give."

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure-house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?—For the One upon whom he is dependent for every good thing which he enjoys. Those who are recipients of His grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God.

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the Lord's treasury. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself, if need be, for the sake of Him who has given his life for the life of the world?

Christians who view Christ upon the cross are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God, who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be co-workers with him in the salvation of sinners.

The joy set before Christ, the joy which sustained him in all his sufferings, was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In view of what Christ has done for us, and what he has suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. In so doing we please God, and manifest our love and devotion to him as his servants. And he that is faithful to the end will reap the overcomer's reward.

Mrs. E. G. White.

### THE NEED OF EDUCATED WORKERS

We live in an age of great intellectual light. The last fifty years have seen great changes in the matter of education. Where fifty years ago comparatively little was said about the question of education and the methods of educating children and youth, much is now said. To-day, in nearly all civilized lands, parents are compelled by law to send their children to school a certain portion of each year. Where in this country there were but comparatively few institutions of higher learning, now there are strong universities in every State in the union, so that a course in higher education is open to all the youth of this land, at practically no cost for school expenses. As a consequence, we must present this message in such a manner as to appeal to keen, intelligent minds. To do this, we must have well-educated, thoroughly trained workers.

A man with a trained mind can always accomplish more in the work of the Lord than one with an undisciplined mind, giving to each the same measure of faith. The Lord looks with pleasure

upon a man who values a strong, disciplined mind. This is witnessed by his approbation of the choice of Solomon in asking him for wisdom. He not only gave him his choice, but, because he had made such a choice, he gave him wealth and honor.

Those who are inclined to undervalue a good education as a fitting—a necessary preparation—for successful gospel work, fail to learn the lesson taught by the most prominent Bible characters. Moses was a very learned man. After he was forty years of age, and considered himself fitted for his chosen work of delivering the people of God from their bondage, the Lord took forty more years in which to instruct him in his ways. The instruction which Daniel received made him ten times better than his fellows, and fitted him to stand at the head, next the king, of the greatest kingdom which the world has ever seen. Isaiah, Ezekiel, and indeed all the prophets, bear witness of the keen minds which they possessed.

Christ, the greatest of missionaries, when he was only a dozen years of age, had wisdom enough to confound the wise men of his time. Yet for eighteen long years thereafter he continued to grow in wisdom and in favor with God and man. He took thirty years in which to prepare for three and one-half years' work. The value of his preparation is shown by the marvelous teaching which he gave to his disciples and to all. His disciples under his instruction acquired a most wonderful keenness and penetration of mind, which enabled them in turn to powerfully instruct the world.

The apostle Paul, though he had sat at the feet of Gamaliel, the wise Jewish teacher, took three more years in study in which to prepare himself properly to do his work for the Lord. The value of this preparation is shown by his wonderfully strong epistles and by his marvelous management of the work of the Lord in all the earth. What was true of Paul was true of his fellow workers. They were all men whose intellectuality was such that, consecrated to God, they were enabled to present the truth in a most convincing manner.

Coming to the time of the great Reformation, God chose men whose learning was such as to enable them to present the truth of salvation by faith in such a clear, logical manner, and to defend their teachings by such forceful and able ar-

guments, as to convince the minds, and, under the Holy Spirit, convert the hearts of those who were honest. Luther, Melancthon, Wycliffe, Zwingli, Jerome, Calvin, the Wesleys, and many others were all men of keen, trained minds. Many of these had been students in advanced schools of learning. The work of Carey, Mackay, Livingstone, the Judsons, and hosts of others, speaks in the loudest words possible of the importance of educated and trained minds for service in heathen lands.

It ought not to be necessary for the need of educated workers to be urged upon our people. The Lord through the Spirit of Prophecy has been calling for years for the establishment of schools, and for our young people to avail themselves of their benefits. Now, however, the work seems to be taking on a phase that calls in an unusually loud voice for educated workers. This message is now going into the heathen lands with an astonishing rapidity. The millions of China, of India, and of Africa must have it given to them. The languages and customs of these strange peoples must be mastered by those who go to these lands. Only trained minds can readily do this work.

From every point of view, then, there is need for this people to thoroughly educate their young for God's service. In civilized lands we meet with keen minds, whose attention can not be arrested except by a proper presentation of the truth. In heathen lands we not only have many keen and highly educated classes to meet, but we have strange and difficult languages to master. God calls for our best, and shall we render him less? Shall we be content with endeavoring to do the work of the harvest with dull sickles?—No, indeed. Let us rather unite to present to him each year as our schools close a large company of trained men and women for his service, for his service is the best of all labor.—Frederick Griggs, in Atlantic Union Gleaner.

### NOTES

(Concluded)

Taken at the trial of Willard G. Baker of Saginaw, Mich., arrested for keeping his photograph gallery open July 14, 1907.

ANOTHER JURYMAN

Q. Do you believe it is right to work

on Sunday?

A. Sometimes it is all right.

Q. Do you think it is all right for a man to observe Saturday for Sunday.

A. Yes; but he ought to be compelled to observe Sunday also.

The jury was finally secured and the prosecutor in opening the case read the law, stated what he would prove, and called the first witness, who said that he had his picture taken July 14, paid for the same: and the prosecution rested its case.

The defendant's attorney then went after the witness hard and in a moment it was made to appear that he was hired by photographer Meddler to go; that Meddler paid for the photos, and that the arrangement was made on the day that the photos were taken, it being Sunday. The prosecution had closed and it became incumbent upon the defence to prove that Baker observed the seventh day.

His mother was put on the stand and swore that he had been brought up an Adventist; that he was baptized at the Lansing camp-meeting; and that she had known of several Saturdays since he had been away from home; that she had known of these Saturdays by visiting her son; and that on any day she had been with her son he had closed his gallery.

The young lady who had worked for Baker in Coleman three years testified that all during that three years she was never allowed to work on Saturday and that she knew that the gallery was closed.

Several other witnesses were produced to show that the gallery was closed at Chesaning on Saturday and no testimony was produced to show that he had taken any pictures in Saginaw on Saturday. Testimony was produced, however, to show that he had purchased supplies on Saturday from a wholesale house; but the defence claimed that these goods were always delivered after sundown.

The prosecution in rebuttal proved that over one hundred transactions had been performed on Saturday in Chesaning, so that if Baker had been conscientious in closing his gallery in Coleman he had lost his conscientiousness when he arrived at Chesaning. The arguments were unique, and while not in any sense vitriolic, were extremely sarcastic. From all that we can get, no great damage was done Seventh-day Adventists in the trial. It shows how-

ever, that the worst enemy that a Seventh-day Adventist can have is a man who professes to be one, and yet who uses tobacco, is guilty of profanity, breaks the Sabbath in many ways, and yet claims to shut up his business on that day in order to take advantage of the exemption clauses.

There seems to be no question but that Baker knows and believes that the seventh day ought to be observed as the Sabbath; but he has allowed his business to interfere with his conscience so long that he has lost the sanctity of the Sabbath. Yet we find him claiming exemption from the Sunday law on the basis of being an Adventist.

It is no doubt true that it is just such cases as this that are the worst enemies of the truth and that will be the hardest argument possible in favor of repealing all exemption clauses:— because men who are insincere use the exemption clause as a subterfuge. Yet what a spectacle to find a State endeavoring to force a man to be conscientious and sincere!

#### SOME NOTABLE STATEMENTS

"The question in this case is a question of religion?"

"The test is as to whether he believes that the seventh day is the Sabbath."

In the prosecutor's address to the jury:—

"Permit one man to disobey this law, and the other photographers will be forced to open their galleries."

Defendants attorney:—

"This law is only enforced in instances of this character where men of the same craft try to force one of their number to obey the rules of the Association."

Prosecutor:—

"If you allow this man to open his gallery on Sunday, he will do it to the detriment of the other photographers, who will be forced to be in business because of this man's work."

Defendant's attorney:—

"When the prosecutor states this prosecution is for the benefit of the other photographers, he states the absolute fact in the case."

J. G. Lamson.

There is no better way to show our trust in God than to busy ourselves with the things He asks us to do.—Maltbie D. Babcock.

#### TEACHING CHILDREN TO HAVE FAITH.

In the near future the children of this generation are to be brought into trying places such as no other generation has known. It is important for them to have a knowledge of events that precede the second coming of Christ. It is also needful for them to be familiar with God's dealings with his people in past ages, and with the facts that show the hand of Providence in founding the remnant church.

The children of Israel were instructed to teach their children of their deliverance from Egyptian bondage, and the signs and wonders that God wrought for them. When they failed to do this, their children drifted from the true faith.

"Faith is the substance of things hoped for, the evidence of things not seen." Teach the children that the same God, who delivered Daniel from the lion's den, and Peter from prison, and who fed Elijah by the brook, lives and reigns today, and that he will be the help of his people.

Bible stories are of absorbing interest; but they are more than pleasant tales of long ago. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. When God's people have been brought into perilous places where no human hand could deliver them, there divine power has been manifested.

Amid the disasters that are becoming more and more frequent, we have no assurance that we shall never meet with financial loss, or that we shall altogether escape difficulties. But we have the promise that we shall be kept, and that bread shall be given, and water shall be sure. If our own hearts are full of anxious care for the future, how can we teach the children lessons of trust? As parents go about their daily tasks, little, wondering eyes look on at what they do, and sharp ears listen. If seeds of doubt and distrust are planted in their hearts, there may spring up a crop that we do not care to reap.

Talking faith increases our own faith, and helps others to have faith. We may be brought into places of perplexity. At times we may have to feel the cold

Red Sea waters splashing against our feet, before we are permitted to see the waves parting before us. But God will open the way, and we can tell the children that he will. Teach them that whatever God gives is enough. However limited our visible resources, God can make them enough. Five barley loaves and two small fishes given by a little lad, multiplied in the hands of the Lord and fed five thousand men.—Review.

## WESTERN WASHINGTON THE \$150,000 FUND

### SHALL WE DO OUR PART NOW?

I have just received a stirring letter from Elder A. G. Daniels with reference to the \$150,000 Fund. Brother Daniels makes a strong and feeling appeal for the raising of what is back as yet on this fund. Speaking of the enterprises to which this money is to be appropriated, he says: "They need the full amounts they are to receive so much more than each individual needs what he is to contribute toward the fund that there should be no further delay in raising it." This statement by Elder Daniels grows out of what he knows, and as no one else can know, of the great needs of the work in different parts of the world.

I will insert right here a list of the fields and institutions to which the money is to go when raised.

To the South	- - -	\$50,000
Distributed as follows		
Nashville Sanitarium	\$25,000	
Huntsville Sanitarium	5,000	
Graysville Sanitarium	1,500	
Atlanta Sanitarium	- 3,000	
Graysville Academy	- 2,000	
The Watchman	- 2,500	
To be apportioned by the Southern Union Conference	- - -	11,000
Washington Sanitarium	-	50,000
Pacific Press Building	- -	20,000
Review and Herald Building		10,000
British School (near London)		10,000
Williamsdale Academy (Nova Scotia)	- - -	2,000
Skodsborg Sanitarium (Den- mark)	- - -	2,000
West Indies (school and pub- work)	- - -	4,000
Chilean Printing House and School	- - -	2,000
Total	-	\$150,000

Surely no appeal for raising funds such as this for the One-hundred-and-fifty-thousand-dollar Fund would be made except there were a corresponding need. And since it is all in behalf of the greatest and grandest work ever given to God's people to perform, a work that is to bring to its finish the everlasting gospel and usher in the great day of rewards for the people of God, and, too, to bring the glad morning when sin will be banished forever, with all its train of woe and suffering, the effort to raise this money ought to enlist our most fervent interest and determined endeavor. There should be no relaxing of effort till the last dollar is raised.

There is one thing connected with the plan to raise this money that may have the effect to cause a relaxing after a certain degree of effort has been put forth. It is the fact that has been somewhat emphasized that if each member of our churches would raise \$2.55 the amount would be made up. Many pay in the \$2.55 and then "let go," feeling that duty is done and, maybe, a burden discharged. It does not seem to dawn upon us that many persons on the church records, upon which basis the two-dollar-and-fifty-five-cents estimate is based, are not accessible to the churches to which they belong, and consequently not in the current of the churches' activity, and hence a large number of these persons can not be relied upon to pay their quota. And then many members are mere boys and girls; others, poor widows. Some lack interest; so altogether the situation calls for us to forget the quota idea, and instead adopt the policy of "no let up" till the money is raised. If the quota plan is to be followed, we are safer in making our estimate upon the basis of about one-half of our church membership.

Now, in writing this letter, I am hoping that the quota idea will be forgotten entirely. I hope that each one will forget what he may have done, and set himself to the task, with every lover of the cause, to see that the remainder of the large sum is raised within the next few weeks. Elder Daniels urges that it be done at least before Jan. 1, 1908. Why need we put it off that long? The only lacking thing is the interest we ought to feel in the grand move.

For the encouragement of those who

are faint-hearted, I will put it on a quota basis for a moment. Our conference membership being about 1,350, would make our quota, at \$2.55 a member, \$3,442.50. This conference has raised now about \$2,000, leaving \$1,442.50. This would leave about \$1.06 per member to finish our portion. Now, I say this ought to encourage the faintest to promptly do his part. But why think of small things? We live in a time when, to follow our Captain's leadings, we must expect great things to be done; and we are to share in the feats: Mountains of difficulty are to be crossed; waters are to be parted before us; walled cities are to be taken. Let us quit ourselves like men for the mighty work which demands our first and best.

Greater things than raising this \$150,000 are to engage our attention soon, if we are to share in the triumphs of this message a few years hence. We have not sacrificed yet; we have not suffered yet; we have borne no burdens yet. Look at Calvary and forget that we have done anything for Him through whose unmeasured gift to us, and through whose unknowable suffering, we have hope of salvation.

Now I make a strong appeal for the raising at once, or not later than the date mentioned by Elder Daniels, Jan. 1, 1908, of the \$1,500, or thereabouts, yet remaining for Western Washington. Let church elders at once become, in a special sense, leaders indeed, and head a campaign, in the companies where they have their responsibilities, that will enlist everybody's interest and arouse his interest, that the necessary amount may be quickly raised. No tame and half-hearted effort will bring the results that should be expected.

And while church officers should be alert now, every member who reads or hears this appeal should at once begin a campaign within the circle of his influence to the same end. Agitate, agitate, agitate, and "everlastingly" and untiringly pull, push and lift, and withal earnestly pray; and there will soon go to our dear Brother Daniels the cheering news that the money is raised. Oh! better far, our record in heaven will be clear. Can it be written there for us: "Well done, thou good and faithful servant," till we have done our best? Whatever we may do here, and at how ever great a cost or at what sacrifice, will we think any of it worth mention

when we hear the "well done" at last and enter into the joy of our Lord?

Who will send in \$100 or more now? Who will send \$75? Who will send \$50? Who will send \$40? \$30? \$25? \$20? \$10? \$5, or less as he may be able? Look these amounts over, one by one; then go to your closet and ask God what he would have you do now. Then do it with a gratitude that only he knows who, by the true spirit of service, enters into the labors of his Master.

Again I mention in closing: \$1,500 to be raised now in the Western Washington Conference. We wait with great interest for the returns from this appeal.

Truly your servant,

F. M. Burg.

## SHOWS AND ENTERTAINMENTS

It is sometimes asked if it is proper for Sabbath-keepers to attend shows and entertainments with the world. But the Bible is quite plain as to our attitude to the world. We are a peculiar people, called out of darkness into his marvelous light." 1 Peter 2: 9. Jesus says "he has chosen us out of the world." John 15:19. And because we accept the Word of God, the world will not always enjoy our society. But we need not be sorry for that; for Jesus says, "Blessed are ye when men shall separate you from their company." The Apostle Paul says we are not to be conformed to this world; instead, we are to be transformed by the renewing of our minds.

From Volume 1, page 288, I quote these words: "All true followers of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that the true followers of Jesus will discard picnics, donations, shows, and other gatherings for pleasure. They can find no Jesus there, and no influence which will make them heavenly-minded and increase their growth in grace. The Word of God obeyed leads them to come out from all these things and be separate."

Again from page 551: "Satan has many finely-woven, dangerous nets, which are made to appear innocent, but with which he is skilfully preparing to infatuate God's people. There are pleasing shows, entertainments, phrenological lectures, and an endless variety of en-

terprises constantly arising calculated to lead the people of God to love the world and the things that are in the world."

But does the Lord forbid any kind of recreation for his people? Page 514: "Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. . . . There are amusements such as dancing, card playing, chess, checkers, etc., which we cannot approve, because heaven condemns them. These open the door for great evils. . . . I saw that our holidays should not be spent in patterning after the world; yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is a danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view. Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruit and grains, and spread their table under the shade of some tree, or under the canopy of heaven."

More could be said along this line, but I hope that all will study for themselves and become posted in regard to these things as well as others. May we all so relate ourselves to God and his truth that we may please him in all things.—E. G. Olsen in Workers' Bulletin

## DON'T WASTE YOUR TIME

Dear Boys and Girls, did you ever think how much time you really waste in the course of a day? If not, try it some day. You will be surprised to see that the leak is so large. I do not refer now to time spent in good healthy sleep. That time is not wasted. It is the waking portion of life where there is greatest danger. Many a boy bemoans his hard lot, his lack of education, his meager advantages, who, if he should choose to do so, could by a careful observation of his

wasted minutes get a good education.

Much of our waste of time rises from lack of a definite purpose. Unless we have something really planned to occupy our spare minutes, we shall waste them. Thoughtlessly, aimlessly, like the butterfly flitting from flower to flower, we shall pass through the precious days of probation without having made preparation for the problems of life.

Girls, don't spend your time in the cheap small talk of the day nor in poring over the story paper. You are throwing away that which will be valuable to you.

Boys, instead of congregating at the corner grocery to make and take questionable conversation, better smuggle into your room a double barreled arithmetic and spend the time in arresting some knotty problem in the rule of three. You will get more real fun out of it and infinitely more profit. Any boy who grows up to manhood without a good fund of general knowledge gives unmistakable evidence that he has wasted his time.

'Lost yesterday, somewhere between sunrise and sunset, two golden hours: each set with sixty diamond minutes.

'No reward is offered for they are gone forever.'

T. H. J.

## DIVINE AUTHORITY OF THE BIBLE—PROTESTANT VERSUS CATHOLIC CANONS†

† Paper read before the Bible class of the Review and Herald night-school. Sources: Stowe's "History of the Books of the Bible," "The Origin and History of the Versions," Bible Record.

Two volumes lie before me. Both claim to be the product of a divine mind, a revelation to men of the will of an infinite Being. On investigation, I find a difference between them, leading me to the conclusion that both books in their entirety can not come from the same mind. One is presented to me by a church claiming not only catholicity, but the prestige of being the original and only Christian church. It therefore assumes infallibility, and declares itself the sole medium of communication between God and man. To reject its doctrines and teaching is to lose the eternal favor of God. The other is presented by the Protestant Church, which denies the claims of the Catholic Church, urging their book as being the true Word of God. How shall I decide be-

tween these books and these churches?

I purchase several different parcels of real estate in the city of Washington, and wish to ascertain the validity of my title to each one of them. I take the deeds to the registrar's office, and trace each one through its preceding purchaser, till I come to the title derived from the original proprietors. If there is no break in the chain, and the original proprietors had a legal right to the property, then I receive a clear title. At times deeds are made out which are forgeries, but by careful investigation their spurious character may be exposed and repudiated. So it is possible to trace the Bible to its divine Author, and expose books which are either forgeries or at best mere products of the human mind.

The people to whom God gave his Word originally ought to be the best judges of what books are of divine origin. The reverence of the Jews in general for their divine writings was so great that if, in copying the manuscripts, a single error was made, they would reject the material thus spoiled, and begin again. They never permitted themselves to retouch or erase; and in coming to the name Jehovah, they always wiped their pens and refilled them. When the manuscripts became at all old or injured, they reverently buried them in graves; and this is one reason why there are not in existence any very old Hebrew manuscripts. Such strict integrity to preserve the Word of God as it came to them from the Lord through his prophets precludes all possibility of alteration, or the acceptance of anything spurious. While the Scriptures were in the keeping of the Jewish people, they were so carefully preserved for centuries that the scribes and elders could tell the number of words they contained, the number of letters, the middle word, and the middle letter, of any given book and of the entire Scriptures. Josephus, a Jew, in speaking of his own day said: "If any of us should be questioned concerning the laws, he would more easily repeat all than his own name." Philo corroborates this fact. The little orthodox Jewish street urchin can chant the first books of the Bible with ease. Timothy was commended because "from a child" he had known the Scriptures. 2 Tim. 3:15. This perfect familiarity with the Word of God became necessary, as the Scriptures contained the laws by

which the nation was governed, the nation's genealogies, and the boundaries of the people's country and tribes. They also contained their sanitary laws, the regulations for their family relations, their weights and measures, also rules regarding their sowing and planting, their buying and selling of property and real estate.

God's manifest displeasure was revealed when the first attempt was made to destroy his Word. This occurred when Jehoiakim deliberately burned it in the fire. Jer. 36:13. Immediately it was reproduced by the prophet Jeremiah; then the king sought to slay the writers, but "the Lord had them." For this crime God decreed the destruction of Jehoiakim and his family, and that he should "be buried with the burial of an ass." Then came the captivity in Babylon, teaching the forbearance of God when people sin grievously; but how quickly he resented the destruction of his Word!

On the return from Babylon, God's Word was in existence, and was given its place of honor and authority in the nation. Standing on a pulpit of wood, before a congregation of fifty thousand people, Ezra read God's Word day after day for seven days, the people endorsing its truths. When Jesus came, he found this people still in the possession of the Scriptures, holding them in reverence, and he urged them to study the Word of God.

The writings which the Jewish people recognized as being divine are identical with those accepted by Protestants; and who are better judges than the people whom the Lord recognized as the custodians of his Word? Rom. 3:1, 2; 9:4.

The apocryphal books were never added to Hebrew copies of the Scriptures, but only to the Septuagint, or Greek version, made at Alexandria about B. C. 277, the translation being made, it is thought, by five learned men under the direction of the Greek Sanhedrin, composed of seventy leading Greek Jews. Alexandria was then a chief colony of the Jews, one hundred thousand of them residing there. It was at that time one of the greatest cities of the world. Not one of the writers of the apocryphal books says they are inspired; they were never received as inspired by the ancient Jewish Church; they were written in Greek, and not in Hebrew, the ancient sacred

language. Not a single passage from them is ever quoted by Jesus Christ or his apostles, while they quote as freely from the Septuagint version as they do from the Hebrew.

The Catholic Church, prior to the Council of Trent (1546), was not a unit, some holding to the protocanonical and some to the deuterocanonical books. And even after the Council of Trent, some of their eminent men have expressed themselves against placing the larger canon on an equal basis with the smaller. Bernard Lamy (d. 1714) declared: "Nevertheless, they are not of the same authority." Martin Chemnitz, not long after the decree was published, remarked that "the later church could never by decree make certain that of which the early church upon historical evidence had remained uncertain."

Augustine, supposing that the deuterocanonical books had the endorsement of the apostles, accepted them, and yet says: "In the canonical Scriptures I follow for the most part the authority of the Catholic churches, so that those which are received by all the Catholic churches I place before those which some do not receive. But in reference to those which are not received by all, I prefer those which the greater number and the more important churches receive." Certainly he made a distinction which the Council of Trent did not.

Jerome, greatly superior to Augustine in scholarship, declares: "Wisdom, which is commonly inscribed Solomon's, the book of Jesus Sirach, and Judith, and Tobias, and Pastor, are not in the canon." In another place he says of these books: "The songs of the apocrypha ought to be sung by dead heretics rather than by living ecclesiastics."

Melito, bishop of Sardis, A. D. 170, on being urged by Onesimus to make selections for him from the Word of God, wrote: "I accordingly went to the East, and, coming to the very place where these things were preached and transacted, I have accurately learned the books of the Old Testament. Their names are as follows: Five books of Moses, to-wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua Nave, Judges, Ruth, four books of Kings [two of Samuel and two of Kings], two of Paralipomenon [Chronicles]; the Psalms of David; the Proverbs of Solomon (which is also Wisdom), Ecclesiastes, the song of Songs, Job;

of the prophets, Isaiah, Jeremiah; and of the twelve prophets, one book; Daniel, Ezekiel, Esdras [including also Nehemiah, and perhaps Esther]. He endorses the smaller canon.

Athanasius, the great champion of orthodoxy, A. D. 330, rejects all of the apocrypha except Baruch.

Hilary, bishop of Poitiers, A. D. 360, rejects them all, as does also Epiphanius, the great opposer of heresy, A. D. 360.

Gregory Nazeanzen, fellow student and distinguished opponent of the Emperor Julian, A. D. 390, rejects all of them.

Rufinus, the learned translator of Origen, A. D. 400, rejects them all. He says: "These are they which the Fathers concluded within the canon; of which the would have the assertions of our faith consist. But we must know that there are other books, which are not called canonical, but ecclesiastical by the ancients; such as the Wisdom, which is called of Solomon, and another Wisdom, which is called of the Son of Sirach; which books among the Latins is called 'Ecclesiasticus,' by which word not the author of the book, but the quality of the writing is designated. Of the same order is the little book of Tobit, also Judith and the book of Maccabees."

The unanimous consent of the Fathers is what the Roman Church requires for the establishment of a doctrine; but the above historical facts compel me to renounce her position on the canon, and adopt the Protestant. The Council of Trent condemned those to eternal flames who refused to accept the larger canon. This means that some of those whom she recognizes as "Fathers" will find themselves among the lost.

"Why do ye also transgress the commandment of God by your tradition?" "For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."—John N. Quinn, in Youth's Instructor.

### THE GREAT DAY OF THE LORD

Elder R. R. Kennedy, 3 P. M., August 10.—I was very much pleased with the texts selected for the dis-

courses that were given in the beginning of our meeting. You remember the first text was, "Prepare to meet thy God, O Israel." That certainly applies to the Israel of God to-day. The next text was this, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." These are certainly very important texts, and should stir every one of us.

I wish to place beside these texts another one and continue the subject that has been begun. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty men shall cry there bitterly." Now notice, it is the great day of the Lord, the greatest day ever known to the people of this world. We are told that this day is near.

Now while the Lord has told us this by the sure word of prophecy, more sure than the sight of the eye, we might be lead to ask, What is the condition of the earth at this time? what has God revealed to us? Here in the book of Zechariah I read a statement—a vision that was given to this prophet, that will give us an idea of the condition of the world in these last days. I will read from the first chapter of Zechariah, beginning with the eighth verse, "I saw by night and behold a man riding upon a red horse and he stood among the myrtle trees that were in the bottom: and behind him were there red horses, speckled, and white. Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth."

I should like to ask if God's messengers are not now walking to and fro through the earth with a message. We heard this morning that the message has encircled the earth, that there is scarcely a land but what has heard something of the message. Now as these individuals that are represented by the red and the speckled and the white horses went through the earth and preached the message, they would naturally be expected to report. We were very much interested at our

Convention over at Mt. Vernon in the report that Elder Irwin gave of the darkened land. And we should be just as intensely interested in hearing the report of these messengers at this time, "And they answered the angel of the Lord that stood among the myrtle trees, and said, 'We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest.'" That is the condition, and the whole world sitteth still and is at rest. They are not agitated over this subject. They are not stirred over this important event.

There is another statement which I wish to read that was revealed by the Lord through the prophet Zechariah in the first chapter and twelfth verse:

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil."

What is the light of the world? "Thy word, O Lord, is a light unto my path." And so, "I will search Jerusalem with candles." I will send the light of the third angel's message throughout the world. And I am going to do something else besides that, I will punish the men that are settled on their lees.

(to be continued)

### WESTERN OREGON

Elder H. J. Dirksen has just returned to Portland from a trip to the southern part of the State. A series of meetings has been held at Lake Creek with some good results. Meetings were also held at Jacksonville and Medford.

We were glad to see Brother H. H. Winslow at the office on the 13th inst. Brother Winslow is now secretary and treasurer of the Southern California Conference, and is in Portland for a short time only. He brings good reports of the work in the Southern California field.

Brother H. H. Hall of the Pacific Press spent one day this week at the Portland office and we were glad for the privilege of talking with him concerning the progress of the book work in the Pacific Press territory. We were privileged to see some interesting figures showing the rise of the work during the last fifty years. Statistics show that the book work is now enjoying a time of prosperity that it has not seen for years.

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Proof-sheets of the cover and other pages of the Special Missions double number of the Signs of the Times are further proof that the number which will appear under date of November 6 will be the best special ever issued by the Signs office. Certainly none need be disappointed with the paper when completed. It will be a copy that every thinking person will be glad to read, and the statistics it will contain will be valuable in future study. The proof-sheets show that the Bible Reading Series of 24 numbers that will follow will be equally as good as the Missions Special. Orders for the Special and the the Bible Reading Series are already being received.

W. C. Raley.

**ITEMS**

So far as learned our schools are running along nicely this year.

E. M. Watts from Spokane is visiting his family at College Place.

New students continue to arrive at the college from time to time, thus materially increasing the enrolment.

Elder White and Brother Adams were at Portland last Sunday attending a meeting of the sanitarian board.

Brother Adams left on the fourteenth for a visit among the intermediate schools of Western Washington and Western Oregon.

Prof. E. A. Sutherland, from Nashville, Tenn., made the office a call on the 16th inst. Prof. Sutherland reports

good progress in the work which he represents from that section.

Many are now remitting on their pledges made to the Walla Walla College Fund. The time is now drawing near very rapidly when every dollar should be in the treasury. All money should be sent to the treasurer of the North Pacific Union Conference, B x 429 Walla Walla Wash. Prompt acknowledgement will be made of every cent received.

**WESTERN WASHINGTON**

**RECEIPTS FOR SEPTEMBER, 1907**

	TITHES
Aberdeen - - - -	\$ 120 35
Centralia - - - -	40 00
Connie - - - -	30 00
Everett - - - -	43 25
Etna - - - -	44 65
Elma - - - -	4 00
Ferndale (Eng) - - - -	7 00
Green Lake - - - -	194 82
Kent - - - -	52 75
Mt. Vernon - - - -	113 15
Personal - - - -	32 88
Pe Ell - - - -	37 75
Startup - - - -	1 06
Sara - - - -	12 82
Seattle - - - -	230 37
Tacoma - - - -	13 00
Vancouver - - - -	307 39
Wilkeson - - - -	118 78
	<hr/>
	\$ 1404 02

**CONFERENCE AND TRUST FUNDS**

Meadow Glade School Bldg. Fund - - - -	\$ 56 00
Second Tithe - - - -	6 43
Sinking Fund - - - -	26 77
Tent and Camp-meeting Fund - - - -	156 94
Teachers' Salary Fund - - - -	25 13
Colored Work - - - -	6 00
India Mountain Mission - - - -	9 68
India - - - -	2 00
Passage to India - - - -	42 00
Self Denial - - - -	1 62
Sabbath-school Offerings - - - -	54 58
Weekly Offerings - - - -	65 17
Mission Board - - - -	6 95
\$150,000 Fund - - - -	170 23
	<hr/>
	\$ 629 50

C. E. Knight, Treas.

Elder C. E. Knight, secretary and treasurer of the Western Washington Conference, has moved his family to Tacoma, where they will make their home. Elder Knight is expecting to do field work largely in the future.

**STANDARD OF ATTAINMENT FOR OUR YOUNG PEOPLE**

"Educate, educate, educate," is the Master's word for our young people. Educate for what?—To know God and to make him known; to give the advent message to all the world in this generation. We have a great work; we must quickly prepare for it.

From every quarter has come a hearty response to the resolution passed at the Sabbath-school and Young People's Convention this summer, that our young people everywhere should qualify themselves to pass an examination in the cardinal truths of the third angel's message, and in denominational history. These are essentials in our education for the work.

During the first week of March, 1908, an examination will be given to all our young people who desire it. This examination will be conducted by the church elder or some one appointed by him, from questions sent out by the Missionary Volunteer Department. The papers will be examined and the certificates granted by the Missionary Volunteer secretary of each conference. The examination in Bible doctrines will be based this year on the present series of Sabbath-school lessons—"A Synopsis of Present Truth";—the Special Bible-reading series of the Signs, commencing October 30; and "Our Truth" number of the Instructor. The first we should study; the second and third we should study and circulate.

"The Great Second Advent Movement," by Elder Loughborough, will be the basis for the examination in denominational history.

Let all our young people get ready for this examination, and let our first report of Membership of Attainment be as nearly equal to our society membership as possible.

M. E. Kern,  
Chairman General Conference  
Missionary Volunteer Department.