

NORTH PACIFIC UNION



"Put ye in the sickle,

CLEANER

for the harvest is ripe"

Vol. 3

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No. 4

North Pacific Union Conference

DIRECTORY.

President.....W. B. WHITE
Vice President.....G. E. LANGDON
Secretary and Auditor.....A. G. ADAMS
Treasurer.....C. H. CASTLE

Office Address:

P. O. Box 429, Walla Walla, Washington.

THE SURRENDERED LIFE

Is it hard for the flower when summer comes
To turn its face to the sun?
Is it hard for the flaming red orb to sink
When its course for the day is run?
Is it hard for the dew to moisten the earth
When night's dark shade doth fall?
Is it hard for the bird to answer again
The note of its mate's sweet call?
Or merely for man is it hard to achieve
The will of the Mind above—
For man who both daily and hourly receives
Fresh proof of the Father's love?
Is the only strong straining against God's will
To be on the part of His child?
While everything, joyous, fulfils His behest,
From mart of the tangled wild?
All life that is fully surrendered to God
Sweeps on with a step serene,
Moved by the bounding, unlimited force
That throbs in the earth's fresh green.
Thus, as tree and flow'ret in forest and glade
Adorn, without effort the sod,
The fragrance and power may be felt of a life
Wholly surrendered to God.

—Mary L. Cummins.

NOTES OF TRAVEL

From Chattanooga we next visited our school and sanitarium at Graysville, Tenn. Here we met many old friends of former years, among whom we might mention Prof. J. E. Tenney; Brother L.

A. Hanson, business manager of the Graysville Sanitarium; Elder Sharp Smith; Elder R. M. Kilgore; Brother Daniel Mauk, from the Nebraska Conference; and many other old friends of former years. We took great pleasure in visiting the academy at this point, which is under the direct supervision of Prof. VanKirk. The school is enjoying a reasonable patronage, and seems to be doing a good work. It has quite a large, commodious dormitory, which at present is being used for both ladies and gentlemen. There is clearly a need at this place of a dormitory for the boys, and other facilities should be provided for the school. This is the largest, and really the only, training-school for the whites among our people in the Southern States.

The school has a farm of about two hundred fifty acres of land, about a hundred being under cultivation. So far some little difficulty has been experienced in conducting the farm to profit, but they are now pursuing a policy whereby they hope the farm may be a real profit to the school.

On the hillside, above the city, is the Graysville Sanitarium, a very creditable building, indeed, and very well furnished and well patronized. It is indeed a beautiful spot, and Graysville is a very pleasant little town. It lies in a lovely valley, well watered, with mountains surrounding it, and is a very good place for such an institution to be located.

The evening we were there, we had the privilege of meeting with the church at Graysville. Our brethren there have erected quite a large, commodious church building, which was packed full the

evening that we were present. Elder Burg preached a splendid sermon on the dangers and duties of the present hour which was full of helpful suggestions and lessons. We spent a couple of days at this point, and feel that we have a much better idea of this place and its institutions than ever before.

From Graysville we went to Huntsville, in northern Alabama, to visit our training-school for colored people. But of this we will speak in other articles.

W. B. White.

WITHOUT SIN

That we are rapidly approaching the time of trouble such as has never been since the creation of the earth is plainly evident to every student of the Scriptures.

We are instructed that for a short time before Jesus appears to receive his people, they will be without an intercessor. Before we reach that period we shall have fully decided our future destiny. When the great fiat goes forth as recorded in Rev. 22:11, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," there will be no further opportunity for turning from sin to a sin-pardoning Saviour. There will then be a people who have developed characters free from sin.

As we think of such a state as compared with present surroundings, we are well-nigh overwhelmed at the thought and ready to give up in despair. But

the Word of God offers comfort and consolation. Our "God is a very present help in time of need." We read in 1 John 1:6, "Whosoever abideth in him sinneth not." It will certainly be a blessed state to be in,—abiding in the Lord. To abide in Christ during the time of trouble necessitates a perfection of character prior to that time. If this is not true, then those who go carelessly along now, professing Christianity, may reasonably expect a sudden transformation at the right time enabling them to endure, yet not having made any special effort to prepare for such an occasion. The fallacy of this is at once apparent.

It is equally evident that a previous preparation is necessary to enable us to stand during the awful time before us.

Paul says (Rom. 8:1): "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." This is a most blessed truth. "There is therefore now no condemnation." Present tense. If this is not true, then just so certainly is Jesus not a present Saviour, and there is no salvation from present sin; consequently we are in our sins, and are of the devil, because there is no power present to rescue us from sin, and man can not do it for himself, else there were no need of a Saviour. But Jesus was manifest to take away sin, not by doing away with the law, but by stepping in between us and the law, thus receiving the penalty instead of man. Man accepting Christ as his Saviour is therefore free from the condemnation of the law, and is accounted righteous by faith in Christ as his sacrifice for the sins which he himself has committed. This takes place at the very time when we accept Christ as our Saviour. If not then, we either must bear our sins still while believing Christ to be our Saviour, or both we and Christ, who was manifested to take those sins, bear them together. But such a thing is not even hinted at in all the Bible. It remains, therefore, that when we accept Christ we become justified, and those things which we do through ignorance or lack of wisdom and judgment, and are of themselves a violation of God's law and consequently sin, are not charged against us as sin. "Whosoever abideth in him sinneth not." This thought is further emphasized by 1 John 2:1: "My little children,"

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Field Reports

WESTERN OREGON

God has been blessing his work in and around Roseburg. Recently there was placed in my hands a small pamphlet written by a man named Riggie, a minister of what is known as the Church of God, or holiness people. The tract was an arraignment against the Sabbath and the law. I read it and appointed an evening to review it. A number of the neighbors assembled to listen to the review. The Lord gave freedom in upholding his truth. As a result, the man who first had the tract and five others have taken a stand for the truth. These meetings have been held about two miles out of the city.

I am now at Yoncalla, preparing to dedicate the church here next Sabbath. Elder C. J. Cole intends to be present. There is a small but growing company here. It is my purpose to remain about a week here, and then return to Roseburg and bind off the work there preparatory to going to camp-meeting.

I find a number of openings for work. "The fields are white to harvest." I am enjoying my work, and feel the sustaining hand of God in my labors.

W. F. Martin.

UPPER COLUMBIA

HERE AND THERE

Are you getting ready for the Camp-meeting at Spokane, June 4 to 15?

When you purchase a ticket for the "General Conference of Seventh-day Adventist at Spokane," call for a certificate of the same; this will be signed on the ground by Brother T. G. Johnson. This Certificate will enable you to purchase a return ticket for one-third fare. Do not overlook this.

Good ministerial help from abroad will be in attendance—Elders W. A. Spicer, W. A. Colcord, E. E. Andross, G. F. Haffner, John Isaac, Lewis Johnson, S. Mortenson, W. B. White and other Union Conference laborers. We are planning for a large attendance. The grounds are beautiful and close to car lines—Corbin Park lines.

Miss Zada Pershall who has had splendid success selling Liberty Magazines during the past six months in different cities is now in Walla Walla for a few days. Her banner day was the sale of 100 copies at \$10.00. She is of good courage and expects to continue her work.

A workers' meeting will begin on the camp-grounds June 1. We shall be glad to have as many come in at that time as possible from the different churches. Our conference laborers having clergy certificates will be expected to meet on the grounds Wednesday, May 27. Brethren, plan your meetings so you can be there at this date. We want your help so we may be ready for the workers' meeting beginning June 1.

G. E. Langdon.

HOW TO REACH THE CAMP-GROUND IN SPOKANE

The camp-ground is located on corner of Division St. and Euclid Ave., just east of Corbin Park.

All who come on the Northern Pacific road must go one block west and take the Post St. car going north and get off at Cleveland Ave. and Washington St., and walk four blocks east.

All who come on the Great Northern, Spokane Falls and Northern, Spokane International, and O. R. & N., must go one block west and take the Corbin Park car going north and get off at the camp-ground.

L. A. Gibson.

RAILWAY RATES TO SPOKANE CAMP-MEETING

Going tickets must be purchased June 1, 2, 3, or 4. Can be used one day later only. You must call for certificate to Annual Conference of Seventh-day Adventists, Spokane, in order to return at one-third rate. Tickets for return may be purchased up to the 17th only.

We have been trying to obtain June 10, Wednesday, also for purchasing going tickets, but have failed thus far. If we get it, it will appear in the Gleaner. All plan to come at the beginning. You can return any time.

G. E. Langdon.

MONTANA

MONTANA CANVASSERS' INSTITUTE

The work of the institute at the Mt. Ellis Academy closed on Monday the 4th. Almost the entire school joined in the general instruction. Besides those at the school there were present six from the field, four of whom had previously been in the work and had good success.

The numbers taking definite book studies were as follows:—

Heralds, 12; Home and Health, 4; D & R 2; G. C. 1; Desire of Ages, 2. Our plans for Field Day were quite frustrated by the bad weather which came on that day, however a few of us went to Bozeman and succeeded in working a few hours and secured orders amounting to \$10.75.

Nearly all have now gone to their fields of labor and we are beginning to hear good reports already.

Besides those of our own number who are taking up the work, we have received letters from experienced canvassers in the schools at Walla Walla, College View, and Mt. Vernon, Ohio, who are looking toward this field in which to spend their vacation. To all these we extend a hearty invitation.

So we are trusting the Lord for a bountiful harvest this year when the reapers all come in.

Sincerely,
A. V. Oliver.

SOUTHERN IDAHO

SOUTHERN IDAHO CAMP-MEETING

According to appointment this meeting began the evening of May 13. Thirty-three family tents are pitched and at this early date about 75 people are camped upon the ground.

The camp is situated but five or six blocks from the center of the city in an open place, and with rather cool weather the absence of shade is not an objectionable feature.

The first business meeting of this session of the conference convened at 9 o'clock a. m. May 14, 1908. But 16 delegates responded to roll call the first morning, but others will soon be pres-

ent and a very representative delegation is expected.

After a hymn of praise had been sung Brother Casebeer offered an earnest petition to God inviting the presence of the Holy Spirit during the session of the conference. The secretary then read a report of the meeting held at Weiser July 11, 1907, at which time the Southern Idaho Conference was organized. At that time there was a membership of 486. After the seating of the delegates three churches were admitted to the conference so that at the present date they have twenty churches with a membership of 506. Their working force during this time has consisted of four ordained ministers, four licensed ministers, and eight missionary licentiates.

A short address from the president, W. W. Steward, was presented which showed some progress in the addition of members and a very favorable report as to tithes and donations.

Following the report of the president the usual committees were appointed in the accustomed manner and the meeting adjourned till 5 p. m.

Much will be reported concerning this meeting as it progresses. While the weather is cool, yet generally speaking conditions are favorable for a good meeting and the presence of God is already manifest.

LATER

Friday p. m. Elders W. B. White and H. W. Decker arrived upon the ground.

The meetings are progressing well and all are eagerly receiving the messages presented.

Thursday evening Elder W. W. Steward gave a very interesting discourse on Daniel 2. The congregation numbered nearly 200 and gave close attention.

Friday morning Elder Willoughby gave a very instructive sermon on the subject of prayer.

In the afternoon a stirring missionary rally occupied the time from three o'clock till five.

Several of the brethren and sisters have driven long distances to enjoy the spiritual feast and God is rewarding them.

While the general themes of the gospel are being considered the work of distributing our literature is made a prominent feature and is represented by Brethren Moran and Meeker.

Not least in the important features of this occasion is the loyal support given the North Pacific Union Gleaner.

A LETTER

The following are portions of a letter received by Mrs. Helen C. Conard, at College Place, recently:

Cholo, Nyasaland,
British Central Africa,
March 5, 1908.

Dear Sister Conard: Your kind letter, written August 28, reached us promptly, but the circumstances which have combined since its coming have made letter-writing next to an impossibility. I took the fever soon after that date, and it has been one long fight against that terror ever since.

We are so thankful that the old college is so deeply interested in foreign missions. We know what a struggle it has been for the institution through all these heavy years, and it seems too good to be true that it is so nearly "out of the woods." May God prosper it greatly. If the young people do send us any donation, it will be a great blessing to our boys, as teaching school in this region is quite a different matter from teaching school in America; for, in this case, it is almost a bookless school. But next year, if the Lord lets us, we will have books for them to study. I am a member of the Battle Creek church, and have been for years, and all my tithe in the "good days of plenty" went to that church. So I gathered up courage, and boldly asked that church for money to buy some grammars, maps, and reading books. Back came the amount as fast as the ships could bring it. For this we are deeply thankful, and also we know that they received a blessing in bestowing it. Those who go to the front are tied up so far as earning capacity is concerned. Those who remain in the homeland

would do well to reflect on that point frequently. So, without shame or confusion, we ask those who love God's work and God's boys to help this school. Let me give you a description of our circumstances during this past week:

In the first place, it has rained steadily for the last ten days. This is the rainy season, so of course this is the expected thing, and no surprise. The schoolhouse is made of thatch, roof, sides, and all. But it is far from being windproof, and no one must imagine that the winds of Africa are always soft and balmy. For ventilation's sake—and it is a worthy cause, believe me—four large apertures are left, two on each side. These extend the depth of the wall, and when the weather is bright and fair it is a very welcome thing, but when the cold wind is driving sheets of water through upon all of us it isn't so pleasant. All this week there has been scarcely a corner in the big shed where the rain did not drive in upon us. In the past days of this mission it has been the custom to close the school upon rainy days. Since it rains almost every day for months at a time, you can imagine this would be a disturbing element in the progress of education. So, after dismissing school on two different rainy days, we decided we wouldn't do that any more; so we have the bell rung, and those who are brave enough to face the gale come. And it would astonish you to see the great crowd that comes, soaked to the skin, and sits there studying as eagerly as if they were in a steam-heated palace. Not that they like it—not a bit of it do these children of the sun like the cold, heavy rain—but their dislike for discomfort is less than their liking to learn, so they come just the same. As for us, northern born and used to protection—well, we have raincoats and rubbers and all that sort of gear, and none of it comes amiss, for we wear it all on these occasions. Now, next year, if the Lord prospers our plans, we intend to have a good new brick church standing upon the very spot where this thatch shed stands. (The site is most beautiful, and never do I leave that humble schoolhouse door without thanking God that beauty in his world is not limited to the region of civilization.) So we have decided to erect the new church right here where this shed stands. The soil in this region, particularly here on the

mission estate, is peculiarly adapted to the making of splendid red brick. So in April, when the torrents rest a little, we will hire a large company of boys; most probably a lot of our own school boys will remain for the work, and they will make brick enough for a large church. So far the cost will be trifling, for a good, strong, muscular native workman is glad to get three shillings for a month's labor at brick-making (think of supporting a family on a salary of seventy-five cents a month!) Then we will hire a class of natives who demand a munificent salary—eight shillings a month (\$2.00)—to lay these bricks in good order. Then commoner workmen will again come to the front and roof the church with the wonderfully long native grasses, and so far we will be storm-proof. But there are the windows. O young people of Upper Columbia Conference, don't you want to help us with windows? The cost of the glass would not be great, but remember there is no way of raising even a small sum in this land. If we had the price of the glass, we could buy it in England; and we have a fine native workman in our church here who knows how to make window-frames entire, and fit and cut the glass. Believe me, these poor black men, who don't know a fraction from a baobab tree, will fit a thing to the finest nicety, yet they couldn't explain how they did it if life depended on it. When we get glass in the windows (I say "when," for I am positively sure that somebody somewhere will rise up and help us in this matter), then we need not be so constantly exposed to wet and draft and horror of tropical rains, which have come so near to ending my life, even during this short year that we have worked here. When we get the windows, then we will be able to warm the building (we intend to have two wide fireplaces, one on each side of the church), and then when the natives come into school they can dry their "clothes" very quickly, and sit comfortable and safe throughout the session. (Now, of course, drying one's clothes seems quite an undertaking to a foreigner; but it is very simple, in fact, since their "clothes" is never anything more elaborate than a little strip of cotton cloth.)

(To be continued)

Sabbath-school and Young People's Work

SABBATH-SCHOOL CONVENTION

It was my privilege to attend a Sabbath-school convention at the North Yakima church May 2. A good practical program had been prepared under the planning of Elder E. W. Catlin, and with few exceptions all the parts were rendered promptly. The matter presented in the various papers, talks, discussions, and the way in which this matter was received, went far to prove to my mind that the brethren and sisters in this part of the conference are deeply interested in Sabbath-school work.

Four schools were represented in the convention: North Yakima, Natchez, Granger, and Zillah, and a lively interest was taken by each school in the convention studies. Some good resolutions were made on important lines, and we are sure that more efficient work will be done in this section because of this timely gathering. We believe the sentiment of that church full of people was voiced by those who expressed themselves as strengthened and inspired by the exercises of these meetings. A basket lunch for the Sabbath dinner had been provided, and the pleasant association with friends from the different schools was an enjoyable feature of the occasion. With many others I felt that more frequent gatherings of this kind would result in the unification and upbuilding of the work.

Helen C. Conard.

AN APPEAL FOR JAPAN

[From talk delivered before the Foreign Mission Band of Walla Walla College, Sabbath afternoon, May 9.]

I am so glad to have this privilege to talk before you. When Dr. Miller was here he spoke on the subject of his working field, China, and we all were much interested to hear about our work in that field. I can not fully express my ideas in your language, as I have not been here long enough to give public speech, and my pronunciation is not very good, there may be some parts which you can not understand but I

think you may be able to comprehend a part of what I say.

Japan has been well introduced among your people since we opened our door widely especially by late war, so I am going to give you very brief introduction of this empire and will begin talk on the principal subject.

As you know there are two leading religions in Japan, Shintoism and Buddhism, both of which are idolatries. The Shintoism god is the creator of this land and they believe all Japanese are his children, consequently we Japanese have relations of brethren and sisters. Buddhism came from China while our ancient civilization was imported from her. Strange to say those who believe in Shintoism gods are still worshiping in Buddhism, and those who are Buddhists are sacrificing to the Shintoism gods. The Shintoists serve their ancestors as their gods. Most of the people have been mixed up in their religious customs and principles in both Shintoism and Buddhism; there are no distinct religions at the present time.

Great numbers of soldiers were killed at the late war, so they made them their gods. These men of war sacrificed their lives for this empire; if there were no such mighty men our land may be taken by our enemies. As they have no objection in the law of their gods and in constitution in my country it is natural to make these soldiers their gods, and this encourages the patriotic and heroic spirit of the people of the land of the rising sun.

But I am so glad to say that my people are not satisfied to serve stones, wood, and all other kinds of idols in this remarkable century; that since this gospel went over there, they are so anxious to know this precious promise of salvation. While these idolatries are decreasing this gospel is going so widely and rapidly throughout the whole empire, spreading as a rising sun.

I do not know how to express our feelings toward Americans, but historically speaking it was the United States that rapped at the door of seclusion, within which Japan in her ancient isolation cherished her own science, literature, and arts, which are the products of a civilization entirely distinct in type from yours. It was the United States that half a century ago offered to Japan the right hand of fellowship, and introduced the intercourse of nations which has in turn brought into the Empire all

the benefits of what is known as the western civilization. Since then not a single year has passed but has witnessed some incidents that have vividly recalled to the minds of the two peoples the existence of weighty reasons which form the basis of their mutual sentiments of respect, love, and admiration.

It was since that time that thousands of dollars and good numbers of preachers went over to this land from this country for the work of God. Many schools, orphans' homes, and sanitariums have been built, and Christian papers have been published by your people. We found many things in your civilization which we could wisely appropriate. A regular foreign fever set in. Everything domestic came to be looked upon as inferior, everything from you was accepted as superior and adopted with little inquiry as to the merits. Government offices and schools have buildings in your style; men of wealth began to follow the same fashion in building their residences; all officers were required to dress in your style; Japanese ladies, imitating the example so generally set by their fathers and husbands, appeared in western costume. This formed the entirely new Japan, and that is why we call you the father of our civilization. My people's heart is thoroughly imbued with the sentiments of respect to you. If you will visit there you will soon know how they are so glad to meet you, and how they are so anxious to know this glorious news of truth.

Since we imported our civilization from you, English language has become one of the most important studies. At the present time English is taught in every public school. English became our second national language. Many American visitors find no trouble during their sojourn in Japan though they know nothing of Japanese language. But the civilization is by no means complete and satisfactory. It seems to me our material development is just as high as yours, but not in doctrine.

Jas. H. Hosokihara.

(To be continued.)

THE TEMPERANCE REFORM

"There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumb-

ing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they cannot discern the deep spiritual things of the Word of God.

"The Christian will be temperate in all things,—in eating, in drinking, in dress, and in every phase of life. 'Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptable crown; but we an incorruptable. 'We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of Satanic skill to place men where they can with difficulty be reached with the gospel.

"Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as a result of the use of liquor, the judgments of God are falling upon our earth to-day. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"

The statements above are from the pen of Mrs. E. G. White. The present is the most favorable opportunity we have ever had to strike a telling blow for temperance reform. Shall we not awake to the situation? The special Temperance Number of the Watchman has been prepared for this very time; it is attractive and will sell well.

1 to 4 copies, all to one address, each 5 cents.

4 to 24 copies, all to one address, each 3 1-2 cents.

25 to 99 copies all to one address, each 3 cents.

100 to 500 copies, all to one address, each 2 1-2 cents.

Orders may be forwarded through the state tract society and should be sent at once. Do not delay this good work.

WITHOUT SIN

(Continued from page 2)

these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." While accepting Christ, we are still in the mortal state, allowed to be subject to Satan; and in our weakness we may err, as this scripture plainly infers that we shall, yet we have an advocate in "Jesus Christ the righteous."

By constantly trusting Jesus as our Saviour, repenting of our sins, we come more and more to recognize sin as it may come to us, though clothed so artfully as almost to deceive us; and our trust is more implicit, faith stronger, the influence of evil less and less perceptible upon us, and we are prepared to stand amid the trials of the last days.

But we can not conclude that we are safe anyway because Christ has died for all, and that having nominally accepted him this is sufficient; nor that having been thoroughly converted we are therefore in no danger of losing the reward of the just.

It is only as we "abide" in him that we are safe. Through failure to comply with the conditions by which we are justified, we lose all. Here is where presumption is likely to creep in.

Let us take courage, knowing that Jesus is a faithful friend to those who fully trust.

THE WORK AMONG THE SWEDES IN THE UNITED STATES

There are about 2,000,000 Swedes in this country and from 25,000 to 30,000 are coming here annually. We have about 1,500 Swedish brethren in this country and 26 Ministers and Bible workers including two teachers in Union College. From reports received from 22 of these workers, who were out in the field throughout the year 1907, we learn that 125 souls were led to the light of present truth. Of these 80 were Swedes and 45 of other nationalities.

Some have the idea that the Swedish field is too hard and that it does not pay to spend time and money to work it; but it is a mistake. By examining the statistics of the work in the United States in 1905, we find that 1000 Ministers and Bible workers were engaged in it, and

that the total gain of Sabbath-keepers was 3782 or an average of a little over three Sabbath-keepers for each worker. This report shows that the 125 Sabbath-keepers gained last year by the 22 Swedish workers makes an average of over five Sabbath-keepers for each worker. This is certainly a very favorable comparison.

If we consider the payment of tithe by the Swedish brethren in this respect, they are also doing quite well. The Year Book shows that in the year 1905 the brethren in the whole denomination paid \$9.83 per capita. In 1906 I visited about 488 of our Swedish brethren and found that they paid \$17.86 tithe per capita. The Swedes ought to have the message just as well as others, even if the field is hard and the above facts prove that it pays fully as well to work among them as among other nationalities, even if we should look at the proposition from that point of view.

Last year we doubled the number of students in the Swedish department of Union College, the enrollment being 41 in all. We also added a 1000 new subscription to the list of our pioneer paper Zions Vaktare, but we also lost several hundred for the reason that we were in lack of corresponding help in our office. We are now making an effort to supply that lack.

We also wish to solicit the assistance of our American brethren in securing subscriptions for our paper, Zions Vaktare. It is full of present truth and up-to-date in every respect. Hundreds have accepted the truth by reading this paper. We have just effected a new plan for a series of articles containing the very foundation principles of present truth. This will make the paper intensely interesting. Zions Vaktare will carry the last warning message to your Swedish neighbor every week for \$1.25 a year or 65 cts. for six months. This is a splendid opportunity for our American brethren to help their Swedish neighbor and assist us in our work by soliciting a subscription from him; but if you do not succeed in that way you have another chance of showing your love to your Swedish neighbor by donating him the paper for half a year. Just think of it! only 65 cts. and it may be the means of saving a soul in the kingdom of God. Send all money orders and subscriptions to your local tract society or to the International Publishing Ass'n., College View, Nebraska. In this

way you also bring your neighbor in connection with our office, and from there we will urge the renewal of the subscription by himself. If some can not afford 65 cts. for such a good purpose, then send the address of your Swedish neighbor to the office any way and we will find some other way of getting the paper to him. If your neighbor should be able to talk quite freely about ordinary matters in the English language, yet he will understand religious terms best in his mother tongue, especially if he was born in Sweden, and this is why he should have the Swedish paper.

I humbly pray that our dear brethren will be moved to co-operate with us in the good work so that the message may reach all who sit in darkness. The Swedes are doing such work for other nationalities and we ought to expect the same kindness in return. It will only result in fruit for the kingdom of God. Do not forget, only 65 cts. for the last warning message to your Swedish neighbor for six months.

S. Mortenson.

SUBSCRIBE FOR THE REVIEW

No paper published by the denomination is of so great importance as the Review and Herald. No brief mention of it can in anywise give a comprehensive idea of its value. It is well-nigh impossible, if indeed not quite so, to keep pace with the rapid strides of the third angel's message without the Review.

Beginning with May, the editor is to give an exposition of the book of Daniel. From a leaflet we quote as follows:

"The importance of the instruction contained in the book of Daniel in its relation to this advent movement is a sufficient reason for a re-examination and a restatement of the wonderful truths therein set forth, and the additional light which has been revealed in recent years and the present fulfilment of prophecy furnish new material for study and presentation. The exposition will be on conservative lines, giving special prominence to practical gospel teaching, one objective point being to make it clear that this movement has a sure foundation in the utterances of the prophets.

"As preliminary to the general study

of Daniel's prophecy there will be a series of articles under the title 'The Priest and the Sanctuary,' in which the sanctuary in type, in prophecy, and in antitype, and the ministry of our great High Priest in the final work of atonement, will be considered. There seems to be a special demand for the presentation of the truth upon these weighty subjects just now, and for that reason this series of articles will precede the others, even though they may call for an examination of a portion of the book of Daniel. The first of these articles will appear about the first of May."

LIBERTY

SECOND NUMBER FOR 1908.

This number is full of the best things that have been written upon proper relation of the church and state; Religion and liberty; Evil results of religious legislation; Garrison's plea for religious liberty; Judge Cooley on religious liberty; America as a Christian nation; A strong protest against religious legislation; Religious liberty in other lands; The Baptist memorial against Sunday legislation; Notable waymarks in parliamentary history; Macaulay on the Puritan parliament; Judge Holbrook's vigorous protest against Sabbath legislation in the District of Columbia; Religious toleration and rights; A strong temperance address by a W. C. T. U. evangelist, Drink and crime; Prohibition; Results of drink in France, and much other good matter too numerous to mention.

It also contains some very rare illustrations. Among which are photographs of prominent lawmakers and other noted men of the United States; another full page cut giving late photographs of all the members of the United States Senate, another full page cut containing the photographs of the diplomatic corps of Washington D. C., and a cartoon on the inside first page cover representing "A rain of Terror." This cartoon itself will teach the present condition as related to enforced religious legislation better than it would be possible to present it in type.

The entire number is filled with bright sparkling truths that will be appreciated by a large class of citizens, and will insure our workers good success in the sale of this number of liberty.

Send for sample copy and special rates to agents. Regular subscription price, 25 cents.

Address State Tract Society.

THE CIVIL LAW VERSUS GOD'S LAW

The words of Patrick Henry, "Give me liberty, or give me death," have rung in our ears down the decades of time with a grandeur that deepens as time goes on. Also do the immortal words of Washington in his first inaugural message to Congress: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." These words are in accordance with the teaching of God's Word. Let us examine three cases brought to view in the Scriptures, and see if God does approve of his children violating the civil law when it conflicts with his own law. And the person who thus violates it is the judge whether the civil law is or is not in harmony with the divine law. Nebuchadnezzar was ruler over all the earth. God gave him a dream, the interpretation of which showed the kingdoms of this world. As they progressed toward the end, they became, as they passed from one kingdom to another, inferior. The second kingdom was inferior to the first, as silver is inferior to gold; the third, as brass is to silver; the fourth, as iron is to brass. But in the mind of Nebuchadnezzar this must not be so. The majesty of his kingdom must remain. So to show just how he viewed this matter, he made an image according to his mind, and set it up in the plains of Shinar; and to show the value of the thought, his image must be dedicated with worship. So the herald goes forth as an edict from the civil authority that when the "peoples, nations, and languages" hear the music they should all fall down and worship the golden image that had been set up by this authority—"and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning, fiery furnace." But there were three children of God, Hananiah, Mishael, and Azariah, captives of Judea, who refused to worship this image that the king had

set up for that purpose, and for this refusal they were cast into the fiery furnace. Now see how God approved the conduct of these three men. God so changed the decree of the king that the fire had no effect upon them; and also the Lord went into the fire with them. (So remember, dear tried one, that when you are tried the Lord is tried with you.) Thus they were protected from the wrath of the king who would utterly destroy and remove them off the earth.

G. W. Rogers.

(To be continued)

News Items

As this paper reaches the people, the Western Washington camp-meeting is in progress. Pray that God may shower his rich blessings upon this conference.

The next session of the General Conference will be held in Washington, D. C., from May 13 to June 6, 1909. This is to be a representative conference, as delegates from nearly every field will be present.

Notice is hereby given to all whom it may concern, that the sixth annual meeting of the members of the Western Oregon Conference Association of Seventh-day Adventists, a corporation organized and existing under, and by virtue of the laws of the State of Oregon, will be held on the Seventh-day Adventist camp ground, in St. Johns, Oregon, on the 2nd day of June 1908, at ten o'clock a. m. The election of a Board of five trustees for the ensuing year, and such other business as may be necessary or proper to be transacted, will come before the meeting.

T. H. Starbuck, President.

W. C. Raley, Secretary.

IF YOU ARE IN EARNEST

Do your work cheerfully, even if it is not congenial.

Make it a stepping-stone to something higher.

Keep yourself in condition to do it as well as it can be done.

North Pacific Union Gleaner

PUBLISHED WEEKLY

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NORTH PACIFIC UNION CONFERENCE OF
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C. H. Castle, Chairman; W. B. White,

G. E. Langdon, A. J. Breed, F. M.

Burg, M. E. Cady, A. G. Adams

Entered as second class matter, at the post
office at Walla Walla, Washington, May 22, 1907
under act of Congress, March 3, 1879.**CAMP-MEETINGS****SOUTHERN IDAHO**

Caldwell - - - May 13 to 20

WESTERN WASHINGTON

Seattle - - - May 21 to 30

WESTERN OREGON

St. Johns - - May 28 to June 7

UPPER COLUMBIA

Spokane - - - June 4 to 15

MONTANA

Great Falls - - June 18 to 28

The Portland Sanitarium desires to announce that it will receive a new class in its training school for missionary nurses, Nov. 1, 1908. Quite a number of applications are being received at the present time for entrance to this class and since only a limited number can be admitted, the faculty will be glad to have all who desire to enter, send in their applications as soon as possible. For application blanks and further information address,

Dr. S. A. Lockwood, Supt.,
Portland Sanitarium.

WESTERN OREGON CONFERENCE

The seventh annual session of the Western Oregon Conference of Seventh-day Adventist will convene Friday, May 29, at 9 o'clock a. m., on the campground at St. Johns, Oregon, for the purpose of electing officers for the ensuing year, and the transaction of such other business as may come before the Conference.

F. S. Bunch,
President.

Bookmen's Corner**WESTERN WASHINGTON**

WEEK ENDING APRIL 30, 1908

Agent	Book	Hours	Orders	Value
A. F. Haynes	D. and R.	56	8	\$24 05
Miss Ethel Rowe	Heralds	8	3	6 00
		64	11	\$30 05

REPORT OF BOOK WORK IN NORTH PACIFIC UNION

MONTH ENDING APRIL 30, 1908

Conference	Agents	Hours	Orders	Value
Montana	1		2	\$ 44 85
Upper Columbia	2	147	111	250 25
Western Washington	3	163	32	111 10
Western Oregon	10	361	156	392 15
Southern Idaho	3	250	200	700 00
Totals for Month	19	921	501	\$1498 35

Carl E. Weeks,
Gen. Miss. Agent N. P. U.

CANVASSING NOTES

Miss Rowe has been delivering, so has not put in much time canvassing in the last two weeks.

Brother Haynes is laboring in Seattle, and reports hard times, but the people treat him well, and he is of good courage.

Meetings are again being held with the canvassers at the College. Quite a number of them will be in the field within a few days. Others will not begin work until after camp-meeting.

All of God's commandments are enabling promises. When he bids us work in his vineyard, that command is virtually a promise of strength and ability to do the work.

The promise, "Lo I am with you alway," is as literally true today as when it was spoken over eighteen hundred years ago. Fellow canvassers let us remember this as we enter the field.

Brother Oberg writes that the students from Laurelwood are beginning with quite remarkable success. One young

man, who is inexperienced, sold over fifty dollars worth the first four days he was in the field.

The worker in God's cause must ever keep in mind these two important principles: First, "I can of mine own self do nothing." Second, "I can do all things in him that strengtheneth me." Nothing short of success is in store for him who makes Jehovah his strength.

God has told us that the great cities of the world should be worked now while the opportunity lasts. The leading cities of the northwest will all be entered this year by a good corps of canvassers. Seattle, Tacoma, Portland, Spokane, and Boise will receive special attention.

So often we hear this statement made: "That territory is all burned over; it has been canvassed to death." The agents of God do not burn territory; they water it. I trust that all our workers will so represent the precious truth they carry this summer that they may be of the company that are watering the field, so that the seeds sown may take root and grow and yield a harvest of souls.

Carl E. Weeks.*