

NORTH PACIFIC UNION



General Conference Library x

"Put ye in the sickle,

CLEANER

for the harvest is ripe"

Vol. 3

WALLA WALLA, WASHINGTON, DECEMBER 30, 1908

No. 36

North Pacific Union Conference

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A HAPPY NEW YEAR

MRS. E. G. WHITE.

"I wish you a Happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the Merry Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family.

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their

fulfilment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of heaven, sunshine and shower, food and raiment, friends and home,—all the unnoted yet priceless blessings of life,—they forget the claims of the Giver; forget that God has left them a legacy in his poor; and that Christ, the Majesty of heaven, identifies himself with suffering humanity in the person of his saints.

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for." Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings.

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which he claims from us in return for all the blessings he has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us.

Upon many, God has bestowed his gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were

faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessities of life, than to withhold their offering from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of his bounty. Their wants increase faster than their income, and they no longer return to God the portion which is his due. Thus is developed that same spirit of covetousness which proved the ruin of Judas.

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to be appropriated as may seem best, to some one of the branches of his work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are his; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of heaven.

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from

strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,—then their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution, let them in their after-life give evidence of a genuine reformation, and they will assuredly enjoy the peace of heaven.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a Happy New Year."

Many who were with us at the beginning of 1908 are not here to welcome 1909. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time when Christ shall come in among us, and say, "Peace be unto you."

Brethren and sisters, I wish you, one and all, a Happy New Year.

"We live in deeds, not years; in thought, not breath;

In feelings, not in figures on the dial.
We should count time by heart-throbs
when they beat

For man, for duty. He most lives
Who thinks most, feels most, acts the
best."

FROM AFRICA

(Continued)

It is almost eleven o'clock, and I fear this letter is somewhat disjointed because of frequent interruptions; but I think I must send it along, lest another wait might come if I didn't get it off, and thus delay our heartfelt thanks for this kind donation. Oh! we deeply appreciate your kindness.

This is a nervous, disconnected life, broken into by the most constant and innumerable interruptions; and sometimes I wonder if one would just gradually lose their mind in the course of years. Honestly, if it were not in the Lord's cause, it would be a heavy burden, indeed, to meet the thousand petty cares of the day,—a child's stomach-ache, a man's toe half cut off with a hoe, a victim of a beer fight, a dozen cases of plain itch, a child burned in an open fire, a row of people waiting to have their "boils" dressed (an affliction as trying and numerous as those of Job, and one from which a native is seldom free, because of the lack of soap), a mother who wants to be taught to make her baby's dress, and a dozen other things—oh! dozens,—that are all included in the regular day's work, the incidental features of which are six hours of teaching in the school, and the usual accompaniments of keeping house. Pray for us, dear, that we may continue to put the people above every consideration. We have prayed God most earnestly that we may never lose sight of the people for any formality under the sun. And that is why we needed help so much; and the General Conference stirred things with earnest hand to send us help, and selected a gentleman nurse. His wife nor himself had never taught school nor done Bible-work, but we are so glad to have him here to relieve in the line of sickness among the natives. But within five days after their arrival, he came down with the deadly fever that is the curse of the land; and she is not in rugged health. So, for some reason, the good Lord has let the long-expected help be deferred for a while longer, with the additional anxiety of the brother and sister being sick here besides. Just why this has all happened we can not say, but we are thankful that he is slowly recovering from the fever, though ghastly weak and white. We are so sorry for them both.

The wind is howling like the shriek of wild animals, and it is quite snapping cold. Mr. Rogers just walked into my room with a shovel of coals, which he has deposited in the grate and caused a bright, warm flame to arise, and I'm glad to have it. Doesn't that strike you as a funny thing right here in the tropics? But, you see, this is our winter—the depth of winter, in fact. In

January we will just begin to melt, apparently, and for four sweltering months thereafter.

With loving thanks to you and the Sabbath-school institute,

Yours very sincerely,
Jessie Rogers.

THE MODEL SALOON

"Friends and neighbors: I am grateful for past favors, and having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drunkards, paupers, and beggars, for the sober, industrious, respectable members of the community to support. My liquors will excite riot, robbery, and bloodshed.

"They will diminish your comforts, increase your expenses, and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, ignorance, lewdness, and every other vice. I will thus 'accommodate the public;' it may be at the loss of my soul. But I have a family to support. The business pays—and the public encourages it.

"I have paid my license, and the traffic is lawful, and if I don't sell liquor, some one else will. I know the Bible says, 'Thou shalt not kill,' and that no drunkard shall inherit the kingdom of God, and I do not expect the drunkard-maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity, and fatten on the ruin of my species.

"If you doubt my ability, I refer you to the pawn-shop, the poorhouse, the police court, the hospital, the penitentiary, and the gallows, where you will find many of my best customers have gone. The sight of them will convince you that I can do what I say."

"What is gold for but to be used in extending the kingdom of our Lord?"

THE NECESSITY AND ADVANTAGE OF ACQUIRING A GOOD VOCABULARY

A good vocabulary is one of the necessities of a well-ordered life. Not only is this true of the author, the public speaker, or the teacher, but of all who would get out of life all that there is for them. Life holds much that is beautiful, worthy, and noble, for those who will dig it out, and use it for their own benefit as well as for the service of others. It is the failure to do this that discourages many, and renders their lives comparatively valueless to those around them, and sometimes actually burdensome to themselves.

In nine cases out of ten this inability can be ascribed to mental ambiguity, which, it has been said, "is one of the most common failings of mankind." This ambiguity, or obscurity, of the mental powers lies mainly in the inability to understand one's own thoughts, and to communicate them to others. And as communication lies almost entirely in the province of language, and language is composed of words, it is evident that the difficulty lies in a limited vocabulary. It is true that a thought is not a thought until it is able to clothe itself in words, and by this means address itself to the understanding; this is why so many thoughts are vague, obscure, and incomplete.

Thoughts are as nearly dependable upon words as words are upon thoughts; and no matter how deep or thorough one's education may be along other lines, if his conversational powers are limited, if his ability to express himself is faulty or narrow, he is more or less shut up to himself, and does not enjoy that vitalizing power which comes from associating with others and exchanging ideas with them, which is one of the prime essentials of true education. The better part of his discipline,—that which enables him to communicate his ideas clearly and truthfully to others, and in turn to comprehend and appreciate their thoughts and experiences,—has been neglected; and this neglect will ever be a hindrance to him.

On the other hand, if one has a good command of language, he is sought for by all classes; his powers as a conversationalist are a ready passport to the best of social and intellectual circles. This holds true in business lines as well,

where the services of a "good talker"—one who can make others see things as one wants them to see them—are ever in demand, all the way from the ablest lawyer in the land, down to the lightning-rod agent, whose glib tongue and ability to turn everything to his own account are proverbial.

However, it is in religious lines that the powers of expression reach the acme of their excellence. To be able to present a word-picture of the glories of salvation in such a way as to turn sinners to Christ, to be used as an instrument of righteousness in the hand of God, is an attainment worthy of all endeavor; and the Bible tells us that they who turn many to righteousness shall "shine as the stars forever and ever." Is this not well worth the struggle to obtain it?

Some are so fortunate as to be gifted with unusual powers of expression; to such the putting forth of an effort to perfect their powers is a delight rather than a burden; but however that may be, gifted or not gifted, the study is a stimulus and a strength to the mental faculties, and helps a person to understand more readily, and to appreciate more fully, his lessons in other lines. For no matter what kind of study he takes up, it is expressed in words; and a correct understanding of words, the different shades of meaning conveyed by synonyms, and the exact application of these shades and tones has in it a power which no other accomplishment can bestow. Nor is this all; it enables one to think in a definite manner, to arrive at clear-cut conclusions, and to wield a strong personal influence in the world. In fact, such an one can not help manifesting a pronounced individuality; for as the delicate odor of the hot-house plant differs from the garden flower, and suggests the culture it has received, just so the delicate shading and arrangement of words declare one's own distinctive character, and suggest the degree of one's culture and capability.

And as a person's capabilities are daily manifest before the world, doors of usefulness are continually opening before him; and he is quite likely to be called from the narrow confines of private life to the broader field of public action, where issues of general interest and weighty consequences are constantly arising, demanding the attention of men and women who can think logically, reason from cause to effect, and express their conclusions clearly, truthfully, and

convincingly. To such the world is holding out great inducements; of such humanity has a sore and crying need; for such the kingdom of heaven is waiting—waiting to entrust them with heavenly riches to bear to the unfortunate, sin-burdened outcasts of this earth, to win them to paths of righteousness and eternal life.—Iza E. Clement, in the Youth's Instructor.

A HORRIBLE IDEA

An Easterner, riding on a mail-stage in northern Colorado, was entertained by a dialogue which was sustained upon one side by the driver and upon the other by an elderly passenger, evidently a native of the region.

"I understand you're temperance," began the driver.

"Yes, I'm pretty strong against liquor," returned the other. "I've been set against it now thirty-five years."

"Scared it will ruin your health?"

"Yes, but that isn't the main thing."

"Perhaps it don't agree with you?" ventured the driver.

"Well, it really don't agree with anybody. But that ain't it, either. The thing that sets me against it is a horrible idea."

"A horrible idea? What is it?"

"Well, thirty-five years ago I was sitting in a hotel in Denver with a friend of mine, and I says, 'Let's order a bottle of something,' and he says, 'No, sir. I'm saving my money to buy government land at one dollar and a quarter an acre. I'm going to buy to-morrow and you'd better let me take the money you would have spent for the liquor and buy a couple of acres along with mine.' I says, 'All right.' So we didn't drink, and he bought me two acres.

"Well, sir, to-day those two acres are right in the middle of a flourishing town; and if I had taken that drink, I'd have swallowed a city block, a grocery store, an apothecary's, four lawyers' offices, and it's hard to say what else. That's the idea. Don't you think it's horrible?—Signs of the Times.

"Turn your back on the things that bad men are in favor of."

Field Reports

WESTERN OREGON

THE WEEK OF PRAYER

It was my privilege to spend the week of prayer at the Laurelwood school. As the Laurelwood church are accustomed to meet in the school chapel for all their services, not having a church building, they united with the students, holding two services a day. This proved to be very satisfactory. The school program was shortened, that all the students might attend all the meetings.

A revival service followed the first reading on Sabbath, December 12. Nearly all present felt the need of confessing and getting rid of sin. This work continued throughout the week. New converts were made, and old wrongs were put away. Several confessed that they had robbed God of tithe, and promised to return the same. One brother brought a check for one hundred dollars of back tithe. Another brother had backslidden and begun the use of tobacco. We were glad to see him confess this and other wrongs, and start again in the good way to life. It was good to see the progress made by those who started for the first time to serve the Lord. Six dear souls made request for baptism.

The annual offering was taken Sabbath, December 19, which amounted to a little over one hundred dollars. During the Thanksgiving campaign the church had given about eighty-five dollars, and the students had gathered approximately the same amount by use of the special Review.

Surely but few more years will roll around before our work will close and the Lord will come. Many of our people are awaking to this grand thought. Some of the students of Laurelwood will spend the two weeks of vacation selling the Sign Magazine. May the Lord help us each to do faithfully all we can to hasten our Lord's return.

F. A. Detamore.

"Isn't it a great deal better to suffer than to sin?"

UPPER COLUMBIA

THE WEEK OF PRAYER AT MARCUS

I spent the first Sabbath of the week of prayer with a family at Chewelah. The next day I came to Marcus, arrived about 2 o'clock, P. M. It was soon announced that there would be meeting that night and fourteen met at the house of Sister Frances N. Milbrad and the "week of prayer services began." God's Holy Spirit was with us at the very commencement of the meetings. Two precious souls made a start for the kingdom and another's heart was made tender by the Spirit who I expect will soon plant his feet on the solid rock. The last Sabbath was a good day for us here at the meeting. At twelve o'clock the annual offering was taken, which amounted to \$21.25. The interest is so that I thought it advisable to continue the meetings that others may hear of the soon coming of our blessed Lord and kindred truths. Will the Gleaner family pray for the success of the work in this place?

G. W. Rogers.

DIED.—Sabbath morning, Dec. 12, Gladis E. McNele, the second daughter of A. C. and Mrs. McNele, of Freeman, Wash. Age, 13 years, 3 months, 3 weeks and 5 days.

Gladis was patient through her 12 months of illness until overcome by "the last enemy, death," in the dread disease tuberculosis. She leaves a father, step-mother, and two younger brothers, besides other relatives, to mourn their loss.

Words of comfort by the writer.

E. H. Huntley.

THE HUNDRED AND FORTY-FOUR THOUSAND

Bible questions should be answered from the Bible. To answer scriptural questions by the opinions of men is to cast one's self upon the sea of uncertainty without chart or compass. For, there is no Bible doctrine concerning which there is not some diversity of opinion, even with the best of men.

Who are the one hundred and forty-

four thousand referred to in the seventh chapter of Revelation?

John saw the one hundred and forty-four thousand stand with Christ on Mount Zion, having His Father's name written in their foreheads. Rev. 14:1. This was before the throne of God. Rev. 7:15-17.

The sealing message arises from the East, or as the rising of the sun, before the time of trouble, when the winds are being held. Rev. 7:1-3. When the servants of God are sealed and stand upon Mount Zion, they sing a song that none can learn, except the one hundred and forty and four thousand. Rev. 14:3. The two expressions, "which were redeemed from the earth" and "these were redeemed from among men," show who compose this company. Thus one important question is settled. They are the remnant people of God; the last of the church of Christ on earth. Yet, while on the earth and when in heaven, they are distinct from the innumerable company of the saved who stand before the throne and before the Lamb.

Do the one hundred and forty-four thousand mean a definite number?

All we know of the exact number of the one hundred and forty-four thousand is what John heard. "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand." Rev. 7:4. To say there were more, would be speculation; to say there were less, would be to contradict the testimony.

Will there be a partial resurrection before the general resurrection of the righteous, to help make up the one hundred and forty-four thousand?

The sealing message is given in this life before the ending of probation, and in view of this God gives a special promise to those who die under the third angel's message. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13, 14. This is according to the statute and ordinance made by God, through David, over a thousand years before. 1 Sam. 30:21-25. The prophet Daniel, at the time of trouble, announces a partial resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to

shame and everlasting contempt." Dan. 12:1,2. A representative class is here raised from the dead, and Caiaphas, the high priest who condemned Christ, and those who pierced Him, will be of this number. Matt. 26:62; Rev. 1:7. They are raised by the voice of God to hear His everlasting covenant.

Thus we conclude that those who die under the third angel's message of Rev. 14:9-14, being sealed with the seal of the living God, will share with those who gain the victory over the beast, his image and his mark, and will stand upon the sea of glass. Rev. 15:2-5.

Bible Training School.

MISSIONARY IDEA—Republished

The first edition of this excellent book was published by the Union College Press. Just as it began to become known, the entire stock was destroyed in the Union College power-house and printing-office fire. Since then it has been thoroughly revised, and a new edition has been published by the Pacific Press Publishing Company.

As most of our readers know, it is written by Mrs. M. E. Ellis, who is a missionary worker of long and successful experience. It contains just the help that church and young people's officers, and especially librarians, will appreciate.

Three hundred seventeen pages, paper covers, 50 cents; cloth, \$1.00.

OPENED HIS EYES

A young man entered the bar-room of a village tavern, and called for a drink.

"No," said the landlord. "You have had too much already. You have had delirium tremens, once, and I can not sell you any more."

He stepped aside for two young men who entered, and the landlord waited upon them very politely. The other stood silent and sullen. When they had finished, he walked up to the landlord and addressed him as follows:—

"Six years ago, at their age, I stood where these young men are. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In

this room I formed the habit that has been my ruin. Now sell me a few glasses, and your work will be done. I shall soon be out of the way; there is no hope for me. They can be saved; they may be men again. Don't sell it to them. Sell it to me, and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God helping me, that is the last drop I will sell to any one." And he kept his word.—Selected.

FIRES IN BAMBOO FORESTS

When the forests are afire; when the smoke makes dusk at noon, and reddens the harvest moon a thousand miles away, there is the measure of a conflagration. When the prairies burn, as they used to do before farms had crept in upon the endless miles of grass, there was a fire which ran furiously, and left behind it a blackened trail of death. If one could combine the speed of the prairie fire with the tumult of the blazing forest, that would be a fire indeed.

Such a combination is effected when the bamboo groves catch fire. The bamboo is but a grass,—a grass with the height of a tree, swaying stems reaching one hundred, even one hundred fifty feet in air.

In Cambodia, where the bamboo groves along the rivers cover the space of forests, it is no unusual thing for fires to break out, and sweep all before them for many miles. If the summer has been dry, the bamboo turns sere and inflammable as any grass.

All that is needed is a spark, then ruin devastates the country. It is not necessary to rely upon the carelessness of the woodsman to start the blaze. The bamboo can kindle itself.

Let two swaying stalks of bamboo be set in motion by the breeze; let one rub across the other long enough, and the friction will set the spark, and the long, dry leaves will feed the flame. It is known that many fires of the bamboo forests thus originate.

As soon as a flame in the bamboo has crept to the level of the tossing tips, it spreads like wildfire—the wind carries a sheet of flame along the grove at tremendous speed. Some observers say that such fires have been seen to move

forward at the rate of more than a mile a minute. Seen from below, it looks as if the sky had burst into an instant flash of flame.

From such a burst of fire there could be no escape. Fortunately, it passes high overhead at the tops of the bamboos. It serves as a warning to the traveler who may be making his way along some one of the water courses by which the forest is intersected. The bamboo itself is almost an obstacle to travel of any sort. It is well-nigh impossible to force a way through it except by the slow and toilsome labor of hewing out a path.

The fire in the great trunks moves more slowly; and if the warning be taken, it may be possible to sink one's boat and throw up wet herbage and clay against the bank of the stream to provide shelter until the furnace blast has blown by. Such a fire in the bamboo has not only the speed of the prairie fire on its sweep overhead, but it has the same volume of fuel as is found in any forest fire. It combines the two types.

Bamboo forest fires have another quality which is all their own. They bang and rattle with thunderous crashes, as of artillery fire, without cessation.

The stalks of these tree bamboos are frequently more than a foot in diameter. Near the ground the joints are close together; in the younger growth the nodes may be several feet apart. But long or short as they may be, each joint of the sun-dried bamboo is a tightly sealed chamber filled with air. The partitions between the cavities are singularly tough; the outside rind of the stalks is almost pure flint.

When the blast of the flame sweeps onward, the air in the stalks upon which it is driven is suddenly heated to a very high temperature, the residuum of moisture which may be in the stems is immediately transformed into steam, and at once subjected to superheating, thus becoming a violent explosive. As the hot breath of the flame becomes hotter, these joints burst with loud discharges.

Sometimes the force of the explosion near the roots is so great as to shoot the stalk like a javelin high into the air, where it flashes into torchlike flame, and is carried by the wind to spread wider disaster. The bursting of the smaller joints is like the roll and rattle of rifles and machine guns. The effect is that of a battle hotly contested.—Washington Post.

North Pacific Union Gleaner

PUBLISHED WEEKLY

BY THE

NORTH PACIFIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS.

15 & 16 Die Brucke block, Walla Walla, Wash.

Subscription price, 50c a year.

Editorial Committee:

C. H. Castle, Chairman; W. B. White,
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Entered as second class matter, at the post
office at Walla Walla, Washington, May 22, 1907
under act of Congress, March 3, 1879.

MONTANA NOTICE

The fifth annual Meeting of the Montana Conference Association of Seventh-day Adventists is called to meet at Mt. Ellis, Thursday, Jan. 21st, 1909 at 3 o'clock P.M. for the purpose of electing a board of five trustees, and to transact any other business that may properly come before the meeting.

Every accredited delegate to the conference is a constituent of the Association and entitled to one vote.

J. C. Foster, President.
A. E. Everett, Secretary.

PROMPT FORWARDING OF FUNDS

I desire to call the attention of all church and conference officers to the matter of promptly remitting the funds which have come into their hands intended for our mission fields. At this time of year we stand in great need of this money, in order that our brethren in destitute fields may not be left without proper support. We would therefore be pleased, and our workers greatly assisted, if all our church treasurers would send at once to the treasurer of their conference the amounts which they may have received on the Thanksgiving Ingathering, the week of prayer offering, or any other contributions intended for our mission fields. Then the conference treasurer will render excellent service to those in need of these funds by promptly forwarding to the Union conference and they to this office all money which should come here. Will the brethren concerned please attend to this matter without delay?

A. G. Danicils,
Pres. General Conference.

Financial

UPPER COLUMBIA

Month Ending Nov. 30, 1908.

TITHE

Bossburg	58 80
Conconully	3 00
College Place	392 66
Colville	143 83
Craig Mt.	88 70
Dayton	51 50
Endicott	100 00
Edwall	2 85
Farmington	45 00
" German	207 00
Grangeville	7 00
Granger	38 00
Individual	78 30
Lewiston	8 20
Malaga	31 49
Milton	17 75
N. Yakima	13 70
Natchez	20 66
Pomeroy	18 76
Rathdrum	40 45
Spokane	6 64
Viola	3 78
Wenatchee	69 76
Walla Walla	40 24
Wilcox	145 00
Walla Walla, Ger.	13 07
Moscow	133 60
	1779 75

TRUST FUNDS

Wash. D.C. Seminary Fund	25 00
Nashville School (Sutherland)	25 00
So. Idaho School	5 00
Evangelists Sendebud	2 50
Sions Voktare	2 50
India (Thanksgiving)	1 25
Bri. E. Africa	25
Venezuela	1 60
Central America	25
S. S. Donations	92 25
Weekly Offering	7 85
Foreign Missions	110 43
So. Field	1 25
Colored Work	68 15
Walla Walla College	17 50
	360 78

T. G. Johnson, Treas.

At the Christian Science headquarters in New York City, we are informed, there is exhibited "a list of thirteen hundred cures," and "with each account is the affidavit of the patient that before coming to Christian Science, he was under treatment by a physician for the disease mentioned, and there is appended the physician's address."

What does this prove? Does it prove that Christian Science is Christian? Not any more than the discarded crutches at a Catholic shrine prove that the Catholic religion is of God. Not any more than cures by the "laying on of hands" of Mormon elders prove that Mormonism is the true religion. Miraculous cures of disease do not prove anything. Signs and wonders do not prove anything. False christs and false prophets, said the Saviour (Matt. 24:24), shall arise and show "great signs and wonders" for purposes of deception. The proof of Christianity is not found in these, but in the manifestation of the "fruit of the Spirit." Gal. 5:22, 23.

What an editorial in the Washington Post describes as "by all odds the most formidable piece of fighting machinery the world has ever known," was launched recently in American waters. It is the U. S. battleship North Dakota, which is to be armed with "ten great guns, capable of hurling a 12-inch shell a distance of 40,000 yards effectively," and "so mounted that the whole ten can be trained at once upon the same target and be discharged simultaneously." "Between her and the ships of the American navy that were regarded as monsters of the deep at the close of the Spanish-American War," observes the Post, "there is almost as great a difference as that between the Oregon and the old wooden tubs which covered themselves and Farragut with glory in Mobile Bay."

With such rapid progress as this in the evolution of fighting machines, we may well query at what stage of warlike preparation the world will have arrived a few years hence, and when the stopping point, if there is any stopping point, will be reached. This may be progress toward an armed peace, but it is certainly not progress toward the millennium of popular theology.