

NORTH PACIFIC UNION

GLEANER

“Put ye in the sickle, for the harvest is ripe”

Vol. 1

SPOKANE, WASHINGTON, OCTOBER 11, 1906

No. 24

North Pacific Union Conference DIRECTORY.

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MORE LIKE THEE.

God gave us longings. He himself would
nourish
The inward cravings for the good and best.
These are the earnest which our souls should
cherish.
Through earthly strivings, as his signet
blest.

We cannot mount, but if desire beckon
Our eager souls to heights, we shall attain
Through Him who emptied out His soul to
reckon
The price to bear for aye the Victor's
name.

Then be not satisfied with simply living
A mere existence through our mortal strife,
For after years of yearning and endeavor
We "shall be satisfied" through endless
life.

Grant, Lord, to purify our heart's desire;
May all our souls from vanity be free,
And all our fervent longing but aspire
To be, my Savior, more and more like Thee.

WORTHIE HARRIS HOLDEN.

WORK AND EDUCATION.

It is not a virtue for men or women to excuse slow bungling work of any character. The slow habits must be overcome. The man who is slow and does his work at a disadvantage is an unprofitable worker. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes

readily in five. Such men do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else. It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do.

Some who are engaged in domestic labor are always at work. It is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. Dullness and ignorance are no virtue. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourself in hand and reform, or you may say cultivate your powers to do the very best kind of service, and then you will find yourself in demand anywhere and everywhere. You will be appreciated for all that you are worth. "Whatsoever thy hand findeth to do, do it with thy might." "Not slothful in business; fervent in spirit; serving the Lord."

MRS. E. G. WHITE.

AS JESUS TAUGHT.

As Jesus taught the people, he made his lessons interesting, and held the attention of his hearers, by frequent illustrations from the scenes of nature about them. The people had come together while it was yet morning. The glorious sun, climbing higher and higher in the blue sky, was chasing

away the shadows that lurked in the valleys and among the narrow defiles of the mountains. The glory of the eastern heavens had not yet faded out. The sunlight floods the land with its splendor; the placid surface of the lake reflected the golden light, and mirrored the rosy clouds of morning. Every bud and flower and leafy spray glistened with dewdrops. Nature smiled under the benediction of a new day, and the birds sang sweetly among the trees. The Saviour looked upon the company before him, and then to the rising sun, and said to his disciples, "Ye are the light of the world." As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission, diffusing the light of heaven upon those who are in the darkness of error and sin.

In the brilliant light of the morning, the towns and villages upon the surrounding hills stood forth clearly, making an attractive feature of the scene. Pointing to them, Jesus said, "A city set on a hill cannot be hid." And he added, "Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house." Most of those who listened to the words of Jesus were peasants and fishermen, whose lowly dwellings contained but one room, in which the single lamp, on its stand, shone to all in the house. Even so, said Jesus, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."—Mount of Blessing.

Oct. 11, 1906

North Pacific Union Gleaner

PUBLISHED WEEKLY

BY THE

NORTH PACIFIC UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS.

Office: 221-222 Temple Court, Spokane, Wash.

Subscription price, 50c a year.

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Entered as second-class matter August 8, 1906, at the postoffice at Spokane, Washington, under the Act of Congress of March 3, 1879.

ALASKA.

KETCHIKAN.

We have been very busy at Ketchikan the last few weeks preparing a place to hold meetings in. This is being done at the expense of Brother Sparhawk, save in the labor in which the writer has the privilege of acting quite a prominent part. Carpenters' wages are \$5.00 a day here, and if we had to hire all the work done it would materially increase the expense. The building is a store house, the upper story being fitted up for meetings. The room is 18x36 and will make a good comfortable place for worship till such time as something better is in order. We thank the Lord for this provision. We hope to have it ready to occupy in a week or two.

Our Sunday night meetings are quite well attended. Half, or more, of the attendants are natives. Quite a number of these natives also attend prayer meeting.

A fine looking native came where I was working on the building the other day and made it known that he wanted to see me. I came down and he extended his hand, saying, "Is this Mr. Dart? My name is Mather. I have heard a good deal about you. I am glad to see you." Mr. Mather is a Metlahkatla Indian. He was sent to Washington some twenty years ago to represent his people in some government affairs. He is now a preacher. He has been attending our meetings ever since he arrived here, which was only a short time ago.

I gave him the tent to preach in last Thursday night and we listened to a real good sermon. He spoke part of

the time in his own language and part in English, as he had a mixed audience. This theme was "Repentance."

He read the third chapter of Jonah, and compared the aversion of the doom promised in Jonah's message because of the people's repentance, with the destruction of Sodom, which repented not. He read a number of texts of scripture and made sensible comment upon them. I have heard sermons from talented white preachers which, from a Bible standpoint, were not so good. He told the people they were not getting my words at the tent. They were getting the words of the Lord.

I am sure that God has jewels among these people, and solemn is the thought that his jewels are soon to be made up.

Good reports are coming in from the isolated Sabbath keepers through the field, and the receipts of tithes and offerings from these faithful souls are quite encouraging.

Pray for us that we labor acceptably in our corner that souls be won for the Master.

A. M. DART.

BRITISH COLUMBIA.

VERNON.

Elder J. L. Wilson and myself came to this town of a population approximating 1,200 and began holding cottage meetings about the first of January last, and we found two souls there who had already started to keep God's Sabbath through the efforts of a German brother and some reading loaned them. They knew but little concerning other phases of this message. After a few week's labor two others accepted the truth, thus making four in all who united with the remnant church and are tithing their means faithfully to carry to others the good news which is such a comfort to them.

Knowing that we could not stay long because of the Pacific Union Conference which was soon to convene at Portland, and because of other pressing calls upon our time, we used every care not to spoil the field for a tent effort this summer, which we were then planning for. After conference, by permission of the executive committee, I visited my old home confer-

ence, Upper Columbia, and had the privilege of meeting the brethren with whom and for whom I had labored in times past, and was much encouraged to see their faithfulness. After nearly three weeks' stay we returned to British Columbia.

The whole of April was spent entirely in pastoral work among the churches awaiting the annual conference in May at Victoria. It was there decided to request Elder P. P. Adams and wife and myself to commence a tent effort at Vernon as soon as the weather would permit, and thus close up the work already begun there. While waiting the time to commence here I visited Reiswig church, situated on the Shusuap river, thirty miles from railroad communication, where we have a small company of German brethren who are earnestly trying to let their light shine, which has resulted thus far in one English brother accepting the Sabbath and who sadly needed help on other points of present truth, so after further instruction he declared himself a candidate for baptism and we gladly administered the rite. Brother Asa Smith has since taken charge of the church school there, so we hope to see him still further strengthened in the knowledge of the truth. As I came away he gave me \$15 tithe and \$15 with which to purchase literature.

In the early part of June we pitched out tent and did all we could to get the ears of the people. This town is a stronghold of Catholicism; sport and pride predominate. Those who became interested attended quite regularly and are fully convinced and expressed themselves thus, yet are still weighing the question of obedience. The English people are proverbially slow to move out of the beaten track of their fathers. However, when once fully decided, they are usually quite steadfast.

The brother that Elder Adams reported as struggling with tobacco came out fully at last and was baptized. One of the ladies who had attended quite regularly for a while was missed from her usual seat for about a week. We learned that her husband was opposed to her coming, so we visited him at his shop, when he soon began to tell his trouble in securing efficient help and said it really hurt

his business. As we had some experience in that line of work we volunteered to help him, which he gladly accepted, and now his wife has taken a decided stand and he too is much interested and attends every meeting he can.

We were sorry to lose the company of Brother and Sister Adams, but they had to return to their duties at the school farm, so my wife decided to come and assist me in closing up the work.

In the first week in September, as the evenings were getting colder and the rainy season coming on, it was thought best to take down the tent and continue our work with cottage meetings, which we are now doing and the interested ones continue to come.

Last Sabbath two more, a husband and wife, closed their shop and declared their intentions to be true to God and His law. We certainly praise God for His goodness in thus blessing the work done here.

Elder E. L. Stewart recently visited us here and we were much encouraged with his kindly counsel and help. There are still others here who are interested and we look only to Him who giveth the increase that he may lead them to make right decisions.

MARY L. YOUNG,
WM. C. YOUNG.

UPPER COLUMBIA.

BAKER CITY, ORE.

Upon returning from conference to my home at Union, I began a series of meetings, continuing sixteen evenings with a fairly good attendance. At the close of the meeting five that had followed the studies through decided it was the truth, but only two took their stand for it. I believe in the near future the others will also fully identify themselves with us.

On the 11th of July we moved to Baker City, the place assigned me to labor, and I have been doing all I can to arouse an interest here. Mrs. Smith, Brother Frost and Sister Stuller are assisting all they can in giving Bible readings and as a result we are having the pleasure of studying the Bible with quite a number. Three have accepted the Sabbath, but are not yet established on all the different points

of faith. There are quite a number of interested ones here, but we are having to contend with the evil spirit all the way. We have now started weekly services at the church with a fair attendance and we hope to increase the interest this way until later, when we will start in for a continued series of meetings. I trust that every one who reads this will pray for the work at Baker City. This is a wicked city, but there are some honest souls here that must be gathered out. In a short time Mrs. Smith will be able to devote her whole time to the work and then we can enter more homes. Our courage in the Lord is good.

E. E. SMITH.

MONTANA.

Miss Edna Tibbits, who has been ailing for some time, died in Bozeman October 2. Elder W. F. Martin conducted the funeral services. We extend our sympathies to the bereaved family, who we believe sorrow not as others who have no hope. Sister Edna gave her heart to God several years ago, and we believe she rests in hope. And while she was taken away just as she was merging into womanhood, still God's way is best, for He sees the end from the beginning.

Brother Stewart Kime stopped for a few days at Bozeman on his way from Kalispell to Red Lodge.

The new academy building will be completed this week. Thirty-five students are already in attendance at this time. This does not include the church school department, which at present enrolls ten little people. Sister Adeline Rouleau has been asked to assist in the work of teaching. The prospect at this time is most encouraging.

The Darby camp-meeting is now in session. Elder W. B. White, who was expected to be at this meeting, was detained at home, owing to ill health. Elder H. W. Decker of Portland, Ore., has come to assist in the meeting. The ministers in attendance from this field are Elders Martin, Foster and Gosmer.

Brother M. D. Hortenberry and

and wife, who went South about three years ago to engage in self-supporting missionary work, have returned to Stevensville. Sister Hortenberry was not able to endure the climate of the South and this accounts for their return. We are glad to welcome them again to our midst.

W. A. GOSMER.

SPOKANE CHURCH DEDICATED.

The dedication of the Spokane church building is now a matter of history and an event that will live long in the minds of those who were privileged to be present on this occasion. As announced, the first meeting was held Thursday evening with a fair attendance. Elder Ford gave a very interesting discourse on the thought expressed in James 4:14, "For what is your life?" A very practical lesson was drawn out.

Contrary to expectation, neither Elder White nor Elder Langdon were present the first evening. Word was received that Elder White was ill in Seattle and he was not able to attend the meeting at all. Elder Langdon was delayed en route to the city so that he did not arrive until after the evening service.

On Friday night a large congregation was out and gave good attention to a stirring sermon from Elder Langdon.

Sabbath was a day much enjoyed by all the congregation who assembled to participate in the communion service and ordinances of the Lord's house. Quite a number of brethren and sisters were present from the surrounding country, some coming in from Idaho.

At the Sabbath night service Elder Ford presented to the large congregation the financial phase of the situation, stating that we were obliged to raise the small sum of \$250 before we could dedicate our house free from debt. At the same time he brought out a small blackboard on which he had arranged a diagram of squares in which were placed figures ranging from 10 to 1, which represented as many dollars to the square. The squares thus divided represented the entire amount of \$250 and as opportunity was given for volunteers to assume a portion of this indebtedness the square corresponding to the

CANVASSING DEPARTMENT

UPPER COLUMBIA CONFERENCE.

Week Ending September 29, 1906.

Name—	Book	Hours	Orders	Helps	Tot. Val.
A. D. Guthrie.....	H. H. B.	33	26	\$120.00
Rosa E. Herr.....	Herald	29	19	4.00	32.50
Total.....		62	39	4.00	\$152.50

amount assumed was erased from the board. This proceeded for a short time, when it was found that \$180 has been subscribed for. Not wishing to bar others from having a part in this part of the program, who might be in attendance at the next meeting, this phase of the meeting was supplemented by a short talk from Elder Langdon from Matthew 25:14.

On Sunday evening the house was completely filled and long before the hour arrived for the services to begin nearly every seat was taken. Elder Langdon, Elder Ford and the officers of the church occupied the rostrum. Several selections were rendered by the choir and the congregation was led in prayer by Brother Rider. Following the prayer Elder Ford read a short Psalm and again presented the financial phase of the service and in about ten minutes the remaining \$70 had been erased from the board and a good share of the money handed to the treasurer, thus providing for the entire indebtedness of the church. The whole congregation then arose and very appropriately sang "Praise God From Whom All Blessings Flow."

Elder Langdon then preached the dedicatory sermon which was intensely interesting and enjoyed by all, including many not of our faith. Elder Ford offered the dedicatory prayer, when the congregation joined in the closing hymn, No. 347, from Christ in Song, "We Dedicate to Thee."

Thus another monument is erected to the praise and glory of God and in dedicating this house of prayer to God free from monetary incumbrance, we, as a church and as individuals, re-dedicate ourselves to renewed consecration and active service, desiring to stand as beacon lights free from the encumbrance of sin. The jubilee song has been sung in Spokane and we are determined that henceforth no debts

shall be incurred to hinder the work of God.

The building stands at the corner of Nora avenue and Normandie street, on a lot 50x70 feet in size. The building is 46x50 feet, built L shaped, with the entrance in the angle beneath the tower, and facing the northwest. The auditorium is separated from the vestry, which is on the west side, by six large folding doors so arranged that when open it has the appearance of being a part of the auditorium proper. The church has a seating capacity of 350 people and the cost is about \$4,500. Altogether it presents a very neat and pleasing appearance within and without. A hearty vote of thanks was tendered the contractors, Brethren Schoenfeldt and Bitzer. Brother Schoenfeldt responded, ascribing all praise to God, who had given the wisdom and strength necessary to accomplish the work. The congregation was then dismissed by Brother Watts. * * * *

REAL SELF-CONTROL.

To most people self-control means the control of appearances and not the control of realities. This is a radical mistake and must be corrected if we are to get a clear idea of self-control, and if we are to make a fair start in acquiring it as a permanent habit.

If a man is ugly to me, and I want to knock him down, and refrain from so doing simply because it wouldn't appear well and is not the habit of the people about me, my desire to knock him down is still a part of myself, and I have not controlled myself until I am absolutely free from that interior desire.

So long as I am in hatred to another I am in bondage to my hatred, and if, for the sake of appearances, I do not act or speak from it, I am none the less at its mercy, and it will find

an outlet whether it can do so without debasing me in the eyes of other men more willing than I am to be debased.

My selfish desire to injure the man I hate is counterbalanced by my selfish desire to stand well in the eyes of other men. There can be no true self-control so long as either form of selfishness dominates my actions.—Annie Payson Call, in Leslie's Monthly.

ITEMS.

Elder C. F. Nott was a caller at the office on Thursday.

Elder C. E. Ford was with the church at Freeman over the Sabbath.

Elder G. E. Langdon spent last Sabbath with the company at Coeur d'Alene.

Elder W. B. White writes that he is getting along well and hopes to be himself again.

Brother T. G. Johnson writes that he is getting quite a number of people to take up work with the smaller books for the holiday trade. He is also securing some subscriptions for the Gleaner as he goes from place to place.

The Walla Walla Sanitarium has moved into its new building on the college grounds. This building was formerly a public school building and was moved onto the college ground and has been undergoing some changes to make it suitable for the sanitarium work.

A large company of young people gathered at the home of Brother and Sister E. M. Watts on the south side (Spokane) Monday evening and while enjoying themselves in a social way, also very much enjoyed a talk given them by Elder Langdon, the theme being the importance of gaining an education and making the most of their opportunities in their youth.

CORRECTION.

In the "Pacific Press" article of last week, Section (3), "It was voted to expend only \$2,500.00 in rebuilding." Should be \$25,000.00.