

NORTH PACIFIC UNION GLEANER

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

Vol. I

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North Pacific Union Conference DIRECTORY.

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"LORD, INCREASE OUR FAITH."

Luke 17:5.

We look down through the vista
Of years that have gone by
And view the march of nations
Led by the Omniscient Eye,

We ken through Patmos vision
The future bliss in store,
And know that what awaits us
Eye ne'er hath seen before.

More than by all the sages,
More than by John of old,
We know through history's pages
What prophets long foretold.

Should not our faith be stronger,
More valiant be our fight
Than patriarchs and sages
Who dwelt in lesser light?

We fain would be like Moses,
Like Daniel, or The Three.
O Lord, increase our faith, we pray,
Till Faithful and True like thee.

WORTHIE H. HOLDEN.

THE REGIONS BEYOND.

Soonan, Korea, Dec. 20, 1906.

It has been a few days more than fifteen months since we sailed from our native shores for this land of strange people. We feel that we have indeed been "sent to a people of a strange speech and of a hard language—to many people of a strange speech and a hard language, whose words thou canst not understand." But we are glad that some hearken and obey the words of their Saviour.

The Korean seems to be naturally devotional. He spends most of the Sabbath at the place of worship, as each one enters the church his head

is bowed in silent prayer for a moment. They have no time pieces, therefore the time for meeting is indefinite. The time is spent in singing and reading their Bibles until all have come then the leader announces that Sabbath-school will begin, a rather lengthy song and prayer service is conducted followed by a lesson taught from some portion of the Scripture. They have no lesson quarterlies. The Sabbath-school closes by prayer and a song. The after meeting is conducted in a similar manner a discourse being given by the leader. The Sabbath-school donation is not forgotten. They give liberally from their meagre store. What would you think of wages for men at manual labor being from \$3.50 to \$5.00 a month and ranging from \$6.00 to \$10.00 a month for professional men?

There are no chairs or benches in the church but all sit on the floor; also in their homes chairs are not used neither are bedsteads but the bed consisting of one or two mats is laid on the floor. Food is served on a low table about one foot in height.

The Koreans have many queer customs, some are pleasing to the foreigner while many are decidedly otherwise. He is as patient as slow. Their outer coat is spotless white but an offensive odor is about them that only warm water and soap would remove.

The New Testament is the only printed reading matter we have presenting the truths of the third angel's message. Plans have been laid by which we hope soon to have Sabbath-school lessons and perhaps some tract-

form matter to place before them. The educated can read Chinese but many especially among the women cannot even read the native script.

Koreans are a kindhearted and courteous people. If you were to visit their country you would have many callers each with a list of questions to ask you that has been handed down from father to son for centuries. "When did you arrive in Korea?" "Are your parents living?" "How old are they?" "How many brothers have you?" "How old are you?" "How many children have you?" "Have you a son?" "Are all the believers in America well?" are some of the questions asked not because they are inquisitive but due respect is wished to be shown by taking an interest in your welfare.

There are nine companies that meet to worship each Sabbath, five of which have church organization and two more expect to be organized soon. There are six native laborers, five men and one woman. My husband and I are all the foreign workers, Sister Sharffanburg is on her way. We will be very glad to welcome her and only wish it could be said that others were on their way to labor in this needy field. The work of a physician is needed badly. Can we not hear from some consecrated physician who feels called to answer the cry for help of the millions on this peninsula

We have just passed through the severe trial of laying our little daughter away to await the coming of the Life Giver in that glad day. Our hearts are very sore but our courage good

MRS. W. R. SMITH.

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1879.**IS YOUR CHURCH IN THE LIST?**List of churches in which every Sabbath-
keeping family take the Review and Herald.MT. VERNON, WASHINGTON
OLYMPIA, WASHINGTON
KENT, WASHINGTON**THE 1907 RELIGIOUS LIBERTY
COLLECTION.**

Sabbath, February 2.

The annual collection for the Religious Liberty Department, appointed by the General Conference Committee will be taken this year on Sabbath, February second.

It will be remembered that this is the only general collection which is taken for the support of this important line of work, and furthermore, the department has no other resources by which to carry on its work. Hence it is necessary that this collection should be a liberal one.

There has never been a time in the history of our work when the demands were so great upon us to exert our very best efforts in laboring and sacrificing for the cause of religious liberty as now, for the enemy was never so active in seeking to deprive men of the exercise of the rights of conscience as now.

Intelligence has just been received that twelve hundred persons had been summoned to court in the city of Boston for a violation of the New England Sunday law. A Sunday closing crusade is also on in Willimantic Conn., and in California a desperate effort is being put forth to secure a change in the State constitution which will provide for a Sunday law in that State. So the battle is on in many places throughout the country.

The latest news which shows a little of the fruitage of what this movement means is the arrest of three of our own

people in Spartansburg, South Carolina. Their trial was appointed for January 10.

It should not be forgotten that there is also a Sunday bill pending in Congress, the outcome of which no one can say.

Shall we not willingly sacrifice of our substance in helping stay the relentless and fearful oncoming tide of intolerance and persecution which will soon overtake us by enlightening the honest ones?

All collections should be sent through the regular channels.

K. C. RUSSELL.

THE COMING STORM.

The rapid passing of events in these stirring times, the fulfilled prophecies, the terrible calamities, the great increase of crime, the prevailing wickedness on every hand, the antagonism to the plain Bible truth manifested almost everywhere, together with the almost universal agitation in behalf of persecutive enactments in the form of Sunday laws, and the rapid shaping of public sentiment in favor of religious legislation throughout the world, and especially so in a land which was the very cradle of religious freedom—all go to show with most unmistakable evidence that the "time of trouble such as never was since there was a nation," awaits but the passing of a very few more brief, troubled years at the most. There is no room to question that each succeeding year will be characterized by greater activity and intensity on the part of the enemy than the one preceding it. And thus, this constantly deepening trouble will gradually and swiftly lead up to the great time of trouble which is just ahead of the people of God, and of the world.

The question with God's people, in view of this time of trouble, is not how to avoid it or escape it, but how to obtain a preparation to pass through it without falling under the power of the enemy or being shaken out by the way, and to stand victoriously triumphant on the other side of that fearful time. That many of the professed people of God will fall out by the way between this and the close of probation, sad though it is, is as certain as though it had already taken place. Note the following: "As the storm approaches, a

large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness.

. . . Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren." "The contest is between the commandments of God, and the commandments of men. In this time, the gold will be separated from the dross in the church. . . . Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."

Thus it is certain that "as the storm approaches," many who have been connected with this people, will drop out by the way and walk no more with them, and will become the "most bitter enemies of their former brethren." The question which now occurs to our minds is, Why will this be the case? And this question is a very important one, as we certainly want to know the reason why anyone who has known this truth should fail at last in the conflict. There are good reasons for the failure, and it is not a matter of chance or of fate. In our next we shall carefully consider some principles, the disregard of which may certainly be set down as a cause of the failure to endure unto the end.

W. A. GOSMER.

PACIFIC PRESS NOTES.

Work on our new factory has been delayed on account of our not being able to secure material as fast as needed, but the building is now all enclosed and the inside finishing and painting is nearly done. We hope to be able to move in the first of next month. All who have seen the factory pronounce it a model, both for convenience and economy. In many respects it will be better than the old building, but will not cost half as much. We are studying how to economize in every way we possibly can.

For the past few weeks we have had very cold, stormy weather, and this has hindered the work more or less. The hills and mountains on either side of us have been covered

with snow—a thing very unusual for this part of the country. It has been impossible to keep the temporary sheds in which our work is now being carried on warm enough to be comfortable, but all seem to be cheerful and are trying to make the best of the situation, hoping soon to be more comfortably housed.

Thursday, the 10th, steam was turned on the new factory for the first time, and this will help dry out the cement floor.

The annual meeting of the stockholders of the Pacific Press Publishing Company and members of the Pacific Press Publishing Association will be held here at Mountain View on Wednesday, January 30, 1907. At this meeting directors will be elected for another term and plans laid for carrying on the work during the year.

We are glad to say that the subscription list of our pioneer missionary paper, the Signs of the Times, has been increasing quite rapidly during the past few weeks. The first of November we were printing only about 14,000 copies weekly; now we print nearly 20,000 copies, but we hope that before the close of the year the list will call for 100,000 copies. This can easily be accomplished if we can have the hearty co-operation of our brethren and sisters, and this we have been promised.

We have just issued a little booklet setting forth what the next volume of the Signs will contain, and we would like to place one of these in the hands of every Seventh-day Adventist. They can be had free for the asking, either from the Pacific Press or your Tract Society.

We are bringing out a series of church-school Readers to be called the "True Education Reader Series," a full description of which appeared on the second page of the Signs under date of January 16. Book No. 2 is now ready, and others will follow immediately. This series was adopted by the General Conference at its educational convention held in College View, Nebraska, June 29 to July 10, 1906. The books are intended not only for use in our church schools and colleges, but in every family where there are children.

Volumes 6, 7 and 8 of the Testimonies are just off the press, and orders can now be filled. The other

volumes will be pushed to completion as soon as possible.

It must be remembered that we have only two cylinder presses in operation at the present time, and the Signs and Little Friend have to be printed on these, as well as all the book work. For several weeks—yes, nearly all the time since the fire—we have kept these presses running night and day, but have been unable to meet the demand. Soon we will have more presses in operation (those being restored from the effects of the fire) and then we can get out work more promptly.

Brethren H. H. Hall and E. R. Palmer have just left for Walla Walla, Washington, to attend a canvasser's institute and bookmen's convention to be held at the college January 15 to 22. After this convention Brother Hall will go east, attending meetings in Montana, Nebraska, Minnesota, and returning by way of Alberta and the Canadian Pacific Railway, stopping at points of interest on the way. This northern territory is becoming quite an important center for our book work.

C. H. JONES.

TESTIMONY READING ON THE SELF LIFE.

1. From what does God desire that we shall be completely emptied?

"The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise." Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make a new creature. New bottles can contain the new wine. The love of Christ will animate the believer with new life. In him who looks unto the author and finisher of our faith, the character of Christ will be manifest.—"Desire of Ages," p 323.

2. When can God work effectively toward the recovery of man?

The proud heart strives to earn salvation but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing

is withheld. He has unrestricted access to Him in whom all fullness dwells.—"Desire of Ages," p. 347-8.

3. When can we receive the blessed light from heaven?

So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure.—"Desire of Ages," p 202.

4. What is Satan constantly striving to do?

Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded, but there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and his cause, will place their own interests first, and resort to almost any expedient to guard and maintain them.—Vol. 31, p 236.

5. What is said of some who think themselves excellent Christians?

Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of no value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellowman in every possible way. But self is so large that they cannot see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension, but was fruitless.—"Desire of Ages," p 692.

6. How will many be deceived, who only can enjoy heaven?

Let none suppose they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them.

Those who have drifted along, carry-

ing no responsibility, thinking of themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation.—“C. O. L.” p 365.

7. What may be said of some who once lived in the love and favor of God?

Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom, because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord consisted in enduring toil and shame for others, that they might be benefitted thereby. We are capable of being happy in following His example, and living to bless our fellow-men.—Vol. 4, p 224.

8. What brings unrest to the soul?

It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led him to humble himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus and learn of him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit, Trust in God brings holier qualities of mind, so that in patience we may possess our souls.—“Desire of Ages,” p 385-6.

9. What often mars our service to Christ and communion with one another?

How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self. How ready the thought of self-gratulation, and the longing for human approval. It is the love of self, the desire for an easier way than God has appointed, that leads to the substitution of human theories and traditions for the divine precepts.—“Desire of Ages,” p 484.

10. When men begin to feel that they are a necessity for the success of God’s work, what will soon follow?

Before honor is humility. To fill a

high place before men, heaven chooses the worker, who like John the Baptist takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligencies can co-operate with him who is seeking not to exalt self, but to save souls.

But when men exalt themselves, feeling that they are a necessity for the success of God’s great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power.—“Desire of Ages,” p 518.

11. What sin is the most nearly hopeless and incurable?

God cannot connect with those who live to please themselves, to make themselves first. Those who do this will in the end be the last of all. The sin that is the most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed?—Vol. 7, p 200.

12. What course does God take with us to draw us out of our selfishness?

Upon your faithfulness in this work, not only the well being of others, but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with himself, that we may be one with him as he is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; He seeks to develop in us the attributes of His character—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in his school, to be fitted for the courts of God. By rejecting it, we reject his instruction, and choose eternal separation from His presence.—“C. O. L.” p 389.

13. What does selfishness prevent us from doing?

Selfishness prevents us from beholding God. The self seeking spirit judges of God as altogether such a one as itself. Until we have renounced this, we cannot understand Him who is love. Only the unselfish heart,

the humble and trustful spirit, shall see God as “Merciful and gracious, longsuffering and abundant in goodness and truth.”—“Desire of Ages,” p 351.

14. How can selfishness only be overcome?

In the human heart there is natural selfishness and corruption, which can only be overcome by most thorough discipline and severe restraint, and even then it will require years of patient effort and earnest resistance. God permits us to experience the ills of poverty, and places us in difficult positions, that the defects of our characters may be revealed, and their asperities be smoothed away. But after privileges and opportunities have been given of God, after light and truth have been brought home to the understanding, if persons still make excuses for their deformity of character, and continue in their selfish jealousy, their hearts become as granite, making it impossible for them to be reformed, except by the chisel, the hammer, and the polishing of the Spirit of God.—Vle. 4, p 496.

15. When will self cease its clamoring in the soul?

When we see Jesus, a man of sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till his mission was accomplished, when we behold him in Gethsemane, sweating great drops of blood, and on the cross dying in agony—when we see this, self will no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart service for the Master. We shall rejoice to bear the cross after Jesus to endure trial, shame, or persecution for his dear sake.—“Desire of Ages,” p 523.

16. How does Jesus say we should deal with self?

“And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.”—Mark 8:34.

W. B. WHITE.

This issue of the Gleaner has been delayed because of the illness of Brother Castle. He is better now.