

NORTH PACIFIC UNION

GLENER



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

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North Pacific Union Conference DIRECTORY.

President.....W. B. WHITE
 Vice President.....A. J. BREED
 Secretary and Auditor.....A. G. ADAMS
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Office Address:
 P. O. Box 1800, Spokane, Washington.

WHAT DOETH IT MEAN TO THEE?

What doeth it mean to me,—
 That cross on yonder hill?
 For Him now hushed and still
 In death's embrace, the sun
 Hath hid its face. "'Tis done,"
 He cried, and henceforth Calvary
 Speaks freedom, life, and victory.
 What doeth it mean to thee?

What doeth it mean to me,—
 That open sepulchre?
 Within all radiant were
 The angels. "He is risen,"
 And will ascend to heaven;
 And there with pierced hands and side
 Will plead for me for whom He died.
 What doeth it mean to thee?

What doeth it mean to me
 That He will come again?
 The King of kings to reign,—
 In majesty descend,
 His voice death's fetters rend,
 And heaven's hosts shall lend to be
 An escort, when He comes for me.
 What doeth it mean to thee?
 —Worthie Harris Holden.

SERMONS.

The following elements should enter into every sermon:

1st. A living message; without this it is mere talk. It may sound well but it will not convert, and it is powerless to move souls. It may contain the theory of the truth but is dead. "Human strength is weakness, human wisdom is folly." As dead air is poisonous to the body, so are these godless sermons to the soul. But they are far in advance in numbers. They constitute the vast majority of present day

preaching. The fruit of such is clever pulpit orators and actors.

2d. The man must be equal in life and character to the message. None can preach that which he does not himself possess. "An intellectual knowledge of the truth is not enough, we must know its power upon our own hearts and lives. Our success does not depend upon our talents or learning, but upon our living connection with God." The sermon has only the weight and power that the daily life of the speaker gives it. Says David, "Purge me with hyssop and I shall be clean;" "Create in me a clean heart, O God, and renew a right spirit within me." "Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Oh, how dare one to stand in the desk, between the living and the dead, without knowing that God has given him a message and is standing by his side. It should never be done. The soul that realizes the responsibility of preaching gospel truth will say,—"I walk with trembling before God, I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say,—"Who is sufficient for these things?"

Tone of voice, dress, and gestures of the speaker all form a part of the sermon and vary as he realizes the presence of the Holy Spirit. But however much one may be in earnest and realize God's presence or his responsi-

bility, his preaching fails and loses its force in proportion to his lack in this part. Let the voice be rough or creaky, or pitched too high or too low at a time when a tender appeal or persuasion is necessary, or winning pathos to be used, and a failure is the result. The effort is largely lost. A favorable or unfavorable opinion is often formed by the manner of speaking. The tone of voice and manner of speaking is much more affected by the Holy Spirit than the dress or gestures of the speaker.

One fundamental in the speaker is the sound sense of appropriateness. Thorough training is a necessity, and is God's plan of making one efficient. An awkward gesture may so amuse some that the most solemn discourse would lose its effect. Good judgment is to be coveted and sought for by the minister. A well balanced sermon and a well balanced man should always go together. Oh, how essential is the power to properly weigh matters.

3d The proper method of presentation and arrangement of the subject matter is the third element entering into a sermon. Some begin with the details of minor points and gradually work up to the main part, bursting the subject upon the wondering congregation. But this is not the Bible way. "Whom say ye that I am?" says Christ; this is the proper method. Come right to the point, stating the pillars of the subject and then supporting them with strong proofs, until they stand out as mile posts in the sermon. The fewest possible, and the simplest words should be used. Long introductory remarks

and apologies should be entirely dispensed with, as they destroy the force of the sermon and weary the audience. Always close at the highest point of interest. If the golden moment passes the victory may be lost. Forty minutes to one hour is usually long enough. Special occasions or special subjects may call for a longer discourse, but more often for beginners it should be shorter.

4th. Illustrations are an important and powerful element in many sermons. By the illustration the attention is arrested and held while the truth is presented, but nothing cheap should be used—only those of an elevated and noble character. Not only do such illustrations hold the attention, but they often fasten the point in the mind. The Savior used striking illustrations in most of his sermons. The Prodigal Son, illustrating the course of a loving and pitiful father toward a wayward and repentant child; The Lost Sheep, illustrating the intense and heroic sacrifice of a shepherd to regain a straying lamb, are among the most forcible examples.

Life and energy are vital to the successful sermon. One definition of eloquence is:—"Logic set on fire." In the drama, through the living energy of the actor, things that are not true are made to appear real and life-like, thus causing a profound and lasting impression. How much more then, should the important truths of the Bible be made impressive. Let us who are called to present life saving truth act as though we believe what we are presenting. Let the slow lazy speaker cut the length of his sermon in two twice, in order that an impression may be left. Not a few have the habit of continually smiling while the solemn truths are presented. This may be pleasing to the hearers, but could not convict.

ELDER E. L. STEWART.

PETER AND JOHN.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

Peter and John. Two men engaged in the same great work, but how opposite in character and temperament. One quiet and meek, the other quick, rash, and impetuous. One had faithfully followed the Master, and was one whom

Jesus loved, the other in trial and test had followed him "afar off" and afterward denied him with swearing and curses. John well knew the course Peter had taken. All those events of the past few days, weeks and months, were fresh in their minds yet, and John had not forgotten how Peter had forsaken the dear Master just at the time when he was most in need of human sympathy. Isn't it a wonder he had any confidence whatever in Peter? Why didn't he say, "well I don't know about him; he has made some bad breaks, he has proven himself unfaithful and I don't know whether I can trust him or not. Before I associate very closely with him he will have to prove himself." Why didn't John reason thus, and why did he not hold the unfaithful Peter at arms length, for a while, till he had restored confidence, and proven himself true and faithful?

But he did no such thing, for here the two are together going up into the temple to pray, to seek the living God, evidently with no variance in their hearts toward each other, but walking together in perfect love and confidence, as fellow laborers should.

What is the secret of all this, that such opposite natures can be blended so perfectly into one, that mistakes and faults in each other can be overlooked, and the two work unitedly with the power of God attending their labors? Well, the secret lies in the fact that those two men, as they were that day going up together into the temple, were on the right side of Pentecost. Before that glorious day when they were so completely filled with the Spirit, things were different. There was strife and contention, variance, and ill feelings toward each other; but now how changed was their feelings and attitude. They had surrendered all those evil things completely during the ten days while they tarried at Jerusalem, before the day of Pentecost, and now they were enjoying pentecostal power in their experiences and labor. All differences had now vanished, all ill will had been surrendered, all peculiarities in disposition were overlooked, hearts were united as one, and the power of God mightily attended their work.

What a blessed thing to be on the right side of Pentecost. How soon a

pentecostal experience sets things right. What wonderful power it has to unite hearts, blend lives, and make people true Christians. May this power and experience be ours to enjoy each day, for surely we need it in our work in these closing days of earth's history.

W. B. WHITE.

OUR MISSIONARY CAMPAIGN.

In the time of war a campaign consists of a series of military movements directed toward some objective point. Carrying out the idea, our missionary campaign consists of a series of missionary movements directed toward some objective point. In order to do a definite work, we must have a definite purpose in view.

Realizing the importance of this fact, the men who have been chosen of God to lead out in the general work have given careful and prayerful consideration to this matter, and as a result a definite line of work has been formulated. Here is the plan of campaign as outlined by the leading brethren in the work:

Home Missionary Program.

1. Placing the Review in every Sabbath-keeping home.
2. The liberal circulation of message-filled tracts.
3. A more general use of our missionary periodicals, the Signs of the Times, Watchman, and Life and Health—a small club by each isolated member and a large club by each church and company.
4. The development of interest thus created by the sale of forty-per-cent books, "Christ's Object Lessons" and "Ministry of Healing."
5. All these lines of work to be followed by Bible readings, cottage meetings, missionary correspondence, etc.

By a careful study of this outline I think it will seem clear to all that this campaign has been so wisely planned as to furnish every believer in this message—man, woman or child—with some work to do. When the military general plans his campaign, the subordinate officers receive the plans and, unifiedly they are put in execution. The soldiers receive the order, "Forward, march!" They do not hesitate nor inquire as to the feasibility of

the plan—they obey orders, and the work goes forward.

The General at the head of this missionary campaign never makes a mistake, and His subordinates are guided by His spirit. His plans are wise, logical and easily executed. Willing and united action should always characterize every missionary soldier. Please notice the logical arrangement of this outline. Unless the first three sections are carried into effect, the success of sections four and five will never be realized.

Now, let me ask you, church elders and tract society secretaries, what have you been doing and what are you doing toward placing the Review and Herald in every Sabbath-keeping home? If that has already been accomplished in your church, kindly report it to the Gleaner. For some time space has been reserved for such reports. Thus far only three churches have reported. We feel sure others are entitled to a place in this list. With a little systematic and painstaking effort no doubt every church in the North Pacific Union Conference would soon find its place in the list. Who will be the first to send in a report?

Are message-filled tracts receiving a liberal distribution in your neighborhood? Is the circulation of the Signs of the Times and Life and Health increasing in your immediate vicinity? Readers of the Gleaner take hold of this work with vigor. Send us reports of your work and we will gladly publish the same, realizing that it will prove a source of encouragement to some one else who is engaged in the same good work.

How glad every believer of this truth ought to be, that in this missionary campaign wise provision has been made for all to have a part in the work, and consequently a part in the blessing that attends the gospel work.

A. G. ADAMS.

GOOD NEWS.

The Signs of the Times subscription list is rapidly increasing. Each succeeding week finds the list perceptibly nearing the 100,000 mark.

We feel sure our readers will be encouraged by the following record:

	Increase Over Week Before.
Nov. 7, 1906.....	565
Nov. 14, 1906.....	564
Nov. 21, 1906.....	1054
Nov. 28, 1906.....	588
Dec. 5, 1906.....	636
Dec. 12, 1906.....	456
Dec. 19 and 26, 1906.....	601
—	
Total	4553

Is it not a source of great encouragement, as we study the above record, to think that in the space of two months 4553 more persons have the privilege of reading the Signs each week? What a far-reaching influence for good is thus exerted!

What part has the North Pacific Union Conference taken in making the above record possible? We will tell you.

November 1, 1906, there were 46 clubs of Signs being sent to our Union Conference, aggregating 586 copies. January 1, 1907, the number of clubs had increased to 81, and the total number of copies to 1152.

Just how much more has been done we are not prepared at this time to state, as we have no data furnished us as to single subscriptions.

Notwithstanding all this is very encouraging, still we should not feel satisfied. It is only a beginning. Let 100,000 circulation be our watchword. Press the battle to the gates. Let the weak say "I am strong."

WESTERN OREGON

TILLAMOOK, ORE.

Dear Brothers and Sisters of the Gleaner Family: Over a month has passed since our good and profitable institute was held at Newberg. At that time, we, as workers, agreed to be more faithful in reporting to the Gleaner. Since then I have anxiously watched for reports from Western Oregon, but I have been somewhat disappointed, as you, no doubt, have been. One brother has favored us with two reports but where are the "niné?" I will wait no longer to hear from others but will write with regard to the work in this part of the Lord's vineyard.

Last October I began holding meetings in two school houses. One of them thirteen and the other seventeen miles from Tillamook city. The houses were

well filled each Sunday and the people wanted me to conduct Sunday school at each place. Schools were organized at once and for literature to use, I recommended our Lesson Quarterlies, Youth's Instructor, and Little Friend. As a result twelve Lesson Quarterlies, thirteen Youth's Instructors, and fifteen Little Friends are now being used at these places. The lessons have been studied with interest and profit. At the two places there is an average of about fifty people who meet each week and listen to the truths for this time. This is in a long narrow valley and where the people cannot meet at night so the only time that I can get them together is on Sunday.

Just before the holidays I presented to the people some of our books containing present truth, and with no effort on my part about \$10 worth were ordered, and they are being read and loaned to one another to read.

It is impossible at present to say what the result of this work will be. But from all appearances in a few weeks, at least, our Sunday schools will become Sabbath schools and I trust with as many members as we have at present. To God be all the praise.

I am now presenting the testing truths and by the time this report reaches you these people will be deciding for or against the truth. Pray that they may make the right decision.

This is a report of only one part of my field of labor. But it is a part that is sometimes rather hard to reach. In order to fill my appointments I have had to drive through water that came into my buggy seat, then the roads became so bad that I had to get a saddle and go on horse-back.

At some future time I will write with regard to the work being done in Tillamook city and the immediate vicinity. But I shall continue to look for reports from Western Oregon. Trusting that God will abundantly bless His work and workers, I remain,

Yours in the Master's service,
C. L. BUTTERFIELD.

A blue pencil mark here indicates that your subscription has expired. Be sure to renew promptly in order that you may not miss a copy.

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BY THE

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EDITOR A. G. ADAMS

Editorial Committee:

W. B. White F. M. Burg M. E. Cady
A. J. Breed

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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

WESTERN OREGON CONFERENCE.

Tithe Receipts for Conference Month
Ending January 1, 1907.

Albany	\$ 58.40
Albina	77.55
Ashland	97.90
Astoria	26.35
Beaverton	13.70
Blachly	2.35
Chitwood	60.89
Coquille	125.86
Cottage Grove	22.56
Dilley	10.85
Drain	10.00
Eugene	37.30
Falls City	42.80
Friend	47.00
Grants Pass	89.75
Gravel Ford	45.44
Hopewell	93.31
Jacksonville	2.50
Lake Creek	128.82
Laurelwood	123.20
Medford	200.00
Miscellaneous	1.65
Monitor	85.91
Montavilla	64.27
Mount Tabor	417.41
Myrtle Point	25.75
McMinville	39.25
Newberg	86.57
Park Place	14.50
Portland	206.40
Roseburg	87.31
Royal	178.06
Salem	47.00
St. Johns	95.35
Sheridan	8.55

Svensen	19.72
The Dalles	43.20
Tillamook	83.80
Willamina	50
Woodburn	62.37

Total.....\$2,882.93

Trust Funds.

Annual Offerings	\$ 489.78
Canton Chapel	\$ 3.66
China Girl	.31
China Mission	5.00
Christian Record	7.00
E. Carribbean Training School	1.00
Haskell Home	2.55
\$150,000 Fund	235.01
International Publishing Ass'n	5.35
Mission Board	22.00
Sabbath School Offerings	234.34
Second Tithe	9.06
Southern Field	5.40
Weekly Offerings	33.07

Total.....\$1,053.53

EDITH STARBUCK, Treas.

NORTH PACIFIC UNION CONFERENCE.

Receipts for January, 1907.

Tithe	\$1013.07
Second tithe	857.82
Annual Offerings	1964.99
Colored Work	58.37
China Mission	2.51
East Carribbean School	48.95
Foreign Missions	55.19
First-day Offerings	224.22
Haskell Home	8.20
India	2.00
India, J. L. Shaw	187.75
International Pub. Assn	191.24
James White Home	1.00
Literature for the Blind	4.00
Library Fund, Little Friend	.25
\$150,000 fund	1167.91
Pacific Press fund	2.50
Sabbath-school Donations	361.62
Southern Field	24.36
Southern Missionary Society	.75
South African Mission	3.02
Walla Walla College fund	310.00
Gleaner	13.07

Total.....\$6502.79

C. H. CASTLE,

Treasurer.

"Genius, that power which dazzles mortal eyes.

Is oft but Perseverance in disguise."

ITEMS OF INTEREST.

Many subscriptions to the Gleaner expire with this issue. Kindly send in your renewals at once.

There will be a meeting of the executive committee of the North Pacific Union Conference, at College Place, Wash., February 25 to March 3. A meeting of the Walla Walla College Board has been called for the same time and place.

Reports from the various conferences did not reach us for this issue, presumably because of the paralyzed condition of the railroads incident to snow-slides and floods. We hope to be well supplied with reports from the field for our next issue.

In our announcement, last week, of the pamphlet containing the report of the institute recently held in College Place, a mistake was made. The price of the pamphlet is 20 cents instead of 10 cents.

This pamphlet contains much valuable and helpful information. Church elders, librarians, S. S. superintendents and everyone, in fact, who is at all interested in the best methods and plans for carrying forward the various lines of religious work will find it greatly to their advantage to own a copy of this report. As there is only a limited supply, orders should be sent in immediately to the Upper Columbia Tract Soc., College Place, Wash.

\$150,000 FUND.

The \$150,000 Fund is increasing in the North Pacific Union Conference. We publish a report of the fund in this issue. The money is greatly needed just now. Let every Seventh-day Adventist put his shoulder to the wheel. By each one lifting a little the work will be accomplished. Soon the work will be finished and then your help will not be needed. Send in your contributions now, and thus share in the blessings that will attend the closing work of this message.

Total received to Dec. 31, 1906. \$ 120.08

Receipts for Jan., 1907:

Western Oregon	207.83
Montana	27.25
Upper Columbia	667.41
Western Washington	265.42

Total received to Jan., 31,

1907.....\$1287.99