

NORTH PACIFIC UNION

GLEANER

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

Vol. 1

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North Pacific Union Conference DIRECTORY.

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THOSE WE LOVE BEST.

They say the world is round, and yet,
I often think it square,
So many little hurts we get
From corners here and there.
But, one sad truth in life I've found
While journeying through the West,
The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are oft to strangers shown.
The careless mein, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas! for those who only see
This truth across the tomb.
But soon or late the fact grows plain
To all through sorrow's test;
The only ones who give us pain
Are those we love the best.

—Selected.

"THE GOOD OLD WAY."

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

There is danger, in these days of worldly rush and change, that the people of God shall get away from the good old paths of safety the Lord has provided for us in the message for these last days. We are not only to ask and seek for these safe old paths, but "walk therein."

Sometimes we are led to wonder if we do not need to come back to the good old way of carrying on home missionary work. Perhaps the methods of *how* to do the work are not so much the trouble as that lying back of the activities. All true missionary endeavor springs from a love in the heart of the believer for perishing souls. If this is lacking, the best methods will fail.

Early in the history of this cause, nearly every believer felt *burdened* to do his part in extending the message. All wanted a part in the work. Thus the tract and missionary work originated. The efforts of the believers were focused largely upon two truths—the seventh-day Sabbath, and the coming of the Lord. They believed these truths; they talked them; they wrote to their friends concerning them; they lived them; they scattered tracts and papers filled with these precious messages; and they prayed for those for whom they were laboring. As a result, believers multiplied.

It is to emphasize the importance of coming back to the doing of this same home missionary work that this article is written. Many in the churches feel they have nothing particularly to do in any *definite* way in extending the truth. "It is such a little thing I can do, anyhow," they reason, "that it will not amount to much; so I will let the missionaries sent abroad, and the preachers and canvassers at home, warn the world."

Suppose the little nail, poised in the

master builder's hand, should cry out, "O, I am only such a little bit of iron; why drive me into that board, to remain forever out of sight? Would that I had been made into part of that grand locomotive, so proudly speeding on its way over mountain and plain; then it would be worth while." But who can tell which of the two is more useful?

So our mite of helping to spread the advent message may to us seem of little moment, not worth the doing, but in the hand of the Master Builder that very same bit of expressed soul-love may be as a nail in a sure place, to some poor tempted, struggling one.

Just the other day a sister had been talking with a person, explaining the meaning of these terrible calamities of earthquakes, storms and accidents, so rapidly coming on the earth. She was met with unbelief. But a few days afterward this same individual was in the appalling railroad wreck near Washington, D. C., in which some forty persons all about him were instantly killed. His life was spared. Afterward he met this same sister and told her that he thought of her earnest words during those awful moments.

Let us stick to the old Sabbath and Advent doctrines. This is the old path to which the Holy Spirit will bring us back. Tracts and papers filled with these truths let us circulate. Why not subscribe for the Signs, or Watchman, or both, and mail or give or sell them to some one not acquainted with this blessed truth?

If we have not this early love; if it

has been choked out of our hearts, let us go to weeding around in our *own gardens*, and praying God to send it into our souls once more. Then as we go to work for others, the old-time missionary zeal will revive, and a new life will come into the church.

Noah never ceased preaching and talking to his generation about being saved in the ark. Neither will Seventh-day Adventists, true to the same God whom Noah served and obeyed, cease to tell others of the true Sabbath—God's holy seal—and the coming of the Lord. "Blessed is that servant whom his Lord when he cometh shall find so doing."

T. E. BOWEN.

TITHING.

By Elder A. M. Dart.

The tithe is the Lord's, and is holy.—Lev. 27:30.

The tithe was given for the support of the Levites, which tribe was especially chosen to carry forward the work of the Lord, and because of this fact were given no inheritance in the promised land.—Num. 18:23, 24.

The tithe was placed in a common fund, or treasury, and distributed as the cause had need.—Neh. 13:12, 13.

When God's people were not faithful in the payment of tithes the Levites were forced into the field to work and the cause of God suffered.—Neh. 13:10.

When God's plan was followed all rejoiced together; the Levite was provided for and the work of the Lord prospered.—Deut. 12:10-12.

Each had an individual responsibility in the matter.—Deut. 12:19.

Tithing did not originate with the Levitical priesthood, but has been a test of loyalty to God in all times.—Gen. 14:19, 20. Compare Heb. 7:4. See, also, Gen. 28:22.

The Saviour recognized the system.—Matt. 23:23.

The Gospel is the Lord's.—Rom. 1:16 and 15:16, and he purposes to carry it forward at his own expense.—I Cor. 9:13, 14. Lev. 27:30.

But like all other plans of the Lord's, he desires to bring a blessing to man in carrying it forward.—Mal. 3:10, 11.

God expects his people to co-operate

with him in this gospel plan, and in their failure to do so, in face of the light, they are denounced as robbers and left under the curse.—Mal. 3:8, 9.

The Lord hates robbery.—Isa. 61:8. We are Christ's ambassadors.—II Cor. 5:19, 20.

If we fail in tithing do we not reject Christ and choose another?—John 18:39, 40.

Who is the other? Answer: Self.

Tithing, like the observance of the Sabbath, develops faith in God. Circumstances sometimes are very trying and we are tempted to withhold the tithe, but if we remember the Lord as the giver of the health and strength, or of the wisdom in getting this or that gain, and return to him his own, we are thrown in line with his blessing. On the other hand, if we withhold the tithe in these trying circumstances we reveal that we do not believe the promises of God. See Rom. 8:31, 32.

Israel of old could not enter into the promised land because of unbelief.—Heb. 3:18, 19.

A solemn exhortation.—Heb. 4:11.

A LESSON FROM AN EXPERIENCE.

Not very long since while on my way to visit one of our churches, I had an experience which was an encouragement to me, and if I tell it, it may help you; so I will pass it on. After purchasing my ticket I observed several people in the depot waiting for the train. I remembered that I was God's messenger; that I was to watch for souls; that he had called me to be a "fisher of men." So I passed among them, gave to each a tract on some point of present truth, and kindly invited them to read it. Soon I had a number of people reading about Christ's soon coming, the Sabbath of the Lord, the sleep of the dead, or looking at that beautiful picture on the leaflet, "Good Words for Sad, Sick or Weary People." And as I watched them read and study the picture of Christ healing the sick and blessing the people, I could see they were interested. When I was seated on the train a young man came to me, introduced himself and took a seat by my side. He said he had received one of our tracts in the depot and so knew

I was an Adventist and wanted to talk with me. He told me he had read several of our books and was much interested in our faith. He was not a professor of religion, but wanted to be a Christian. He knew we had the truth and was convinced he ought to keep the Sabbath. He asked me to explain several Scriptures. We had a very interesting Bible study. I sold him Thoughts on Daniel, and the Revelation, and he paid me the money for the same. He asked me to pray for him, as he told me of his trials and temptations. I felt drawn toward him in sympathy and love. I believe he will be converted and be a Sabbath-keeper.

You see, it was our little tracts that helped me to find him. Had I not distributed the tracts in the waiting room of the station I might not have met and talked with him. I have many similar experiences. I find them in depots, on railroad trains, on steamboats, on street cars, in hotels, in hospitals, sanitariums and other public places. Like Jesus, "I must be about my father's business," and my business is to seek and save the lost, to sow beside all waters. Read the good promise of God for missionary workers in Psalms 126:6.

I believe we should do more personal work for people. Preaching often runs all around men and all over them and often misses them altogether like a bucket of water sprinkled over a number of corked bottles. Personal effort uncorks the bottles, puts in the funnel and fills them one by one.

See how Christ worked for men. True, he preached to great congregations, but many, if not all, of his disciples were made by personal effort. See how Nicodemus was won. The woman of Samaria, who became a successful missionary for him. Christ got an apostle for his church and a writer of his gospel by speaking to Matthew at the place of toll. Phillip found Nathaniel alone under the fig tree and brought him to Christ. Andrew won his brother Peter by a personal effort. The apostle Paul, after his miraculous conviction, was convicted and baptized by a disciple at Damascus. We are not saved by congregations. It is an individual personal work. It was Nathan's personal

"Thou art the man" that brought David to his knees and made him the author of the 51st Psalm. Oh, brother, let us watch for opportunities to speak to men about their salvation. The Lord says he will give us the tongue of the learned that we should know how to speak a word to him in season that is weary. Isa. 50:4.

He is not willing that any should perish. Am I his follower and can I live longer at ease with a soul going downward, lost for the lack of the help I might give? Perishing, perishing, and he is not willing. Master, forgive and inspire us anew. Banish our worldliness; help us to ever live with eternity's values in view.

DANIEL NETTLETON.

WESTERN WASHINGTON.

AMONG THE CHURCHES.

Young People's Work.

No attempt will be made in this report to mention the details of this line of our work. Miss Ruth Hollenbeck, who is corresponding secretary in our conference office, and who is leading out in the work among the young people, reports a very encouraging awakening of interest in the Young People's societies, and doubtless she will favor the Gleaner readers with a good report of what is being done and the prospects for the future.

Miscellaneous Notes.

Elder Wollekar returned to Seattle last week after an absence of three weeks, attending a general meeting of the Danish-Norwegians in Minneapolis.

While at this meeting Elder Wollekar, under advice from the conference committee, made some effort to secure a laborer to take the place in our conference to be made vacant when he goes to the Danish West Indies in response to a call that has come from the General Conference. We hope that before long such help may be secured for our field.

Elder A. J. Stone of Chicago, has been invited by our committee to come to Western Washington to labor for the Swedish population. He is expected to arrive here early in March. The Scandinavian portion of our population in this field is an important fac-

tor, and the help we are planning to get is urgently needed.

Elder J. L. Wilson and Brother Henry Peirce, our Indian laborer in British Columbia, have been making a call at some of our churches recently soliciting funds for the proposed mission among the Indians in the vicinity of Port Simpson. We hope that the efforts made to help these neglected souls may be wisely directed, and that a good harvest may be reaped among them.

A recent letter from Elder A. G. Daniels acknowledging receipt of \$800 sent the General Conference from our surplus tithe, states that the receipts by the General Conference during 1906 of surplus tithe from local conferences has aggregated the sum of \$52,000—\$1,000 a week for the year. This does not include the \$800 from us mentioned above, which amount Elder Daniells says will head the list of donations from the conferences for 1907.

It might be mentioned in this connection that up to the present time of this fiscal year we have appropriated outside of our conference from the surplus on hand May 1, 1906, \$1,584 as follows: \$1,050 to the General Conference; \$334 to Australia, account Elder Nellis' salary; and \$200 to British Columbia, account Elder Watson's work among the Indians. We have over \$500 of last year's surplus on hand yet to be sent on to needy fields and the prospects at present are that we will have a larger surplus at the close of the present fiscal year from which to make appropriations to the great field outside our little conference.

We know this encourages our people at home as well as abroad. We have not mentioned in this the support by our conference of Elder O. E. Davis in the West Indies, and our pro rata of the salary of one of the Union Conference workers; nor that the action of our committee provides for the further appropriation toward Elder Watson's salary from our current resources through the rest of this conference year.

This report is too long now to write more. Further items will be furnished the Gleaner soon. F. M. BURG.

Renew your subscription to the Gleaner now.

UPPER COLUMBIA.

FOREST, IDAHO.

On my return from our very profitable and interesting institute at College Place, I held some good meetings with the Lewiston and Clarkston churches. From there I was called to attend the funeral of Sister Walker, at Myrtle, Idaho. I have since held several meetings with the Craig Mountain church. February 9th one was baptized and united with the church. A commendable zeal is manifested in raising our part of the \$150,000 fund, the most of which has already been paid in, and we hope the rest soon will be. The study of Religious Liberty and Religious Legislation was taken up. This is a live question in this State now.

F. D. STARR.

ALBION, WASH.

In my last report I had just commenced a series of meetings in a school house near this place. We had good sleighing for two weeks and the attendance was excellent and the interest good. Then the winter broke and the roads became almost impassable, so we were compelled to close the meetings at the end of another week. The work was continued for a week longer, visiting and studying the Bible with the people. One lady embraced the truth; others are interested and might have taken hold if the meetings could have been continued.

L. A. GIBSON.

EASTERN IDAHO.

I feel almost lost in the largeness of this great stretch of country, which is practically shut off from the rest of the conference. By consulting the map I find it to be about 600 miles to conference headquarters.

I have visited the following towns and country settlements, most of which are largely Mormon communities: Camas, Market Lake, Menan, Louisville, Rigby, Iona, Ammon, Lincoln, Payne, Idaho Falls, Wapello, Blackfoot and Porterville.

There are several families in each of these places who are reading the Signs of the Times each week, about fifty

families in all. At present we are trying to provide our good paper with an article each week bearing upon some of the issues of Mormonism. I have been holding meetings during the past month in the country settlement of Porterville. There has been a very good interest and I have hopes of some fruit. The school districts on both sides of this one are now calling for meetings, as is also Market Lake and Pocatello.

We need help to answer these calls. I feel deeply anxious that these places shall receive attention soon. We have but a small company at Blackfoot; one family at Idaho Falls, a sister at Payne, two families at Camas and one at Pocatello.

Brethren, pray for the work in this field, that some jewels may be gathered for the Master.

W. A. ALWAY.

BOISE, IDAHO.

Quite early in this session of the legislature two Sunday rest bills were introduced in the house of representatives and several petitions were sent in from different parts of the State asking for a Sunday rest bill. A Dr. Tufts, from Portland, Oregon, has spent the last seven months working up sentiment along this line. A month ago a large mass meeting was held in the M. E. church. It had been predicted, however, quite generally that the bill would not carry at this legislature; even the framer of one of the bills told me three weeks ago that he was certain it would not carry.

It finally came to a vote last Friday afternoon and to the surprise of nearly all it stood 33 for and 14 against its passage. Now it is with the senate and will probably pass that body this week.

Besides one hundred of the magazine Liberty No. 3, we have used quite freely seven hundred each of Nos. 1, 2, 3 and 4 of Religious Liberty leaflets in the legislature and the town.

We had a profitable Sabbath-school and Young People's convention February 15 to 17, seven meetings in all. The weather was fine. There were representatives from Baker City, Parma, and Caldwell. Brother Willoughby was present with us.

Our church-school is progressing nicely. It is now in the seventh month; the attendance has been from 25 to 27. Seven grades have been regularly taught. The new readers were hailed with delight.

WM. H. SAXBY.

WESTERN OREGON

EUGENE, ORE.

For some time Bible studies have been conducted at Springfield, Oregon, by Mrs. B. B. Tabor. A man and his wife decided to obey. I understand the man left his job in the mill and purchased a team, expecting to commence teaming the next Monday. The good wife did up her work on Friday, and all things were ready for the Sabbath; but that night the good sister had a dream, and she awoke happy in the thought that it would be all right for them to keep Sunday. When I visited them they were both so very happy that they were at last preserved from the great Sabbath delusion. I said, now I am not here to do missionary work with you and your husband, for the work of both my wife and myself for you is finished. Surely, after seeing and admitting the truth, and taking the positive stand you did, to make this sudden change you must have some very plain "Thus saith the Lord" for your position. And I will now listen while you give me a Bible study showing me why I am wrong and you are correct. After listening to her dream and the very weak argument she presented, I reviewed them, and when I had finished the study and arose from a season of prayer, she took me by the hand and with tears in her eyes, said, "O, I want you to pray for me, for if I am not right I want to be."

It is sad to deal with those whom Satan has blinded. But when one gets a First-day Adventist where he is sure they have the truth, I find they get some way to ease their conscience, if it is only a dream.

I returned home with a heavy heart, but on opening Vol. III, page 37 (and, by the way, it opened of itself to this very page), I found these words: "The First-day Adventists as a class are the most difficult to reach. They generally reject the truth, as did the Jews. We

should, as far as possible, go forward as though there was not such people in existence. . . . It would be the greatest calamity to have many of their number embrace the truth. They would have to unlearn everything and learn anew, or they would cause us great trouble." And I said, Thy way, O Lord, not ours.

I am sure we have a great work to do, and though the Samaritans may trouble and hinder the work, "we cannot come down," for the walls of the city must be built.

B. C. TABOR.

TILLAMOOK, ORE.

On Sunday, February 17, the Foley Sunday-school voted to discontinue the Sunday-school and to meet on Sabbath, February 23, for our first Sabbath-school. Accordingly last Sabbath, when the time arrived there were over twenty persons gathered for Sabbath-school and meeting. Of this number there will be about fifteen that will be regular members.

There are a few others that we hope will take their stand soon. Pray that these may give themselves fully to God, and that many sheaves may be garnered in this place.

C. L. BUTTERFIELD.

SALEM.

Some weeks ago I sent a report for the Gleaner, but find now that I did not send it to the right place, so will try again. We are five and a half miles east of Salem, and as the roads have been bad we have organized a Sabbath-school among the few families living near here. Our Sabbath-school numbers 16 and some outsiders attend. Following we usually have a Bible study. Brother J. A. Cole has labored some in this section, and later Brother Theumler came and is now engaged in a series of meetings three miles farther east. There is quite an interest awakened there and several are studying into the truth, among them a Baptist minister.

In the midst of the interest the weather has settled and the people are busy attending their farm work, but have invited Brother Theumler to return a few weeks later. We desire the

prayers of the Gleaner readers that much may be accomplished here.

MRS. LEROY A. JONES.

BRITISH COLUMBIA

VAN ANDA.

In fulfillment of my promise I write a few lines to let those interested in the Indian work know how we are getting along. At our conference held at the close of last year it was decided that Brother Pierce, our Indian preacher, and I should attend the ministers' institute at College Place in January, and there present the needs of the field, which we did. A contribution was taken amounting to something over \$30.

The Upper Columbia Conference committee were together at this time and seeing the needs of this worthy field, decided to give \$200 to help along the work, and they will try to do more later. They also gave us the privilege of visiting the churches in that conference to solicit funds and to acquaint the people with the Indian work and its needs; also the plans that are being laid for it. At each place visited five brethren had an opportunity to donate if they desired. Our time being so limited, we only visited the churches of Milton and North Yakima, and they responded nobly, though I am not able to state how much was given as this will be paid to the conference treasurer and find its way to the British Columbia treasury at Port Hammond through the regular channel, and the amount raised will likely be published in the North Pacific Union Gleaner.

Elder Burg, president of the Western Washington Conference, gave us permission to visit the churches of that conference, but on account of sickness we visited only Wilkeson, Tacoma and Seattle. A good interest was manifested at these places. We would have been pleased to have visited every church on our way, but could not do so. I am sure our brethren and sisters would have been glad to have met our Indian preacher and heard him give his experience, and no doubt many hearts would have been touched by his earnest plea for help for his people. But, brethren and sisters, you are not cut off from helping us to get this

work started, and above all, pray that wisdom may be given that the work may prosper and souls may be saved.

J. L. WILSON.

MONTANA

ITEMS.

Elder W. F. Martin will top at Butte and Helena on his way from College Place, Wash., where he has been attending a meeting of the North Pacific Union Conference committee.

Brother D. H. Hanson is assisting Brother Holden in the work in Butte.

Sister Tillie Vye, of Elliston, who is suffering from an attack of rheumatism, is at Hunter's Hot Springs taking treatment.

Brother Charles Rittenhouse, of Bozeman is planning to attend the General Conference council in Europe this spring. He will go in company with Elder W. B. White. The time of their departure is set for March 19.

Brother Stewart Kime reports progress in the work in the Kalispell country. He is having some lively experiences with some of the preachers in that section.

Sister J. E. Bailey, who has been living at Bozeman this winter, has been very ill. Brother and Sister W. H. Holden brought her from Bozeman to Helena last Monday. She is somewhat improved at this writing.

W. A. Gosmer and wife are now located in Helena, and are planning to do aggressive work among the people of that city. There has been no work done in Helena for four years. We trust that souls may accept the message as a result of the effort now being put forth.

The State legislature adjourned on the 7th inst.; there was no attempt made during the session to pass a Sunday bill. This seems rather strange considering the fact that there is so much clamor on the part of the popular ministry of the State for a Sunday law.

W. A. GOSMER.

EDUCATIONAL DEPARTMENT

THE ROYAL ACADEMY.

Since last reporting, we have been favored by a visit from Elders Bunch and Starbuck. We were glad to welcome these experienced brethren and appreciate their advice and helpful suggestions.

Brother E. M. Oberg, our State canvassing agent, has been with us for several days during this week arranging for the canvassers' institute to be held here, beginning March 22d, and continuing till April 2d. Eight from here are planning to take the canvassing class, and others are expected from the surrounding churches.

Our missionary society is doing good work. The field is being systematically studied. Many pages of our literature are sent off each Wednesday morning, and prayers are being offered that God will bless the reading matter sent out. We should be glad for any good names to send papers to.

This morning the society was favored with a visit from Elder Babcock, who, notwithstanding his eighty-seven years, walked the mile and a half to the school and gave a stirring talk. We are glad this faithful old brother is with us.

As we see the signs of the near coming of the Saviour thickening, we are glad for an active part in giving this last message of mercy to a dying world, and we are glad that God has placed it within the reach of so many of the young to obtain a preparation.

All the classes are doing good work, and a blessed spirit of harmony and good will pervades the school and church.

L. G. PAAP.

LIBERTY.

The fourth number of "Liberty," now ready, completes the first year of this new magazine. As to age, it is a mere babe, but in influence and power it has proven to be a giant. Its average circulation during the nine months it has been published reaches nearly to 50,000 copies per issue. No doubt it will have a circulation of 100,000 copies before the close of its second year.

The fourth number of "Liberty," while it reveals improvement along religious liberty lines in foreign countries, it presents conclusive evidence that the pagan and papal philosophy of union of church and state is rapidly growing in favor in the United States. The special message for this time is, therefore, "Proclaim liberty to the captives." Let the people understand that the spirit of the gospel is opposed to bondage of any kind, and has no part in religious coercion; that God has left every man free to choose or reject divine government; that the right to believe and to worship includes the equal right not to believe and to refuse to worship; that religious freedom is heaven-born,—a gift of God, and does not admit enforced observances.

The fundamental principles of religious liberty upon which the foundation of this nation was built, is being eclipsed by the philosophy and sophistry of National Reformism, and those who are favored with a clear conception of the only worship and service acceptable to God have resting upon them a binding obligation to impart this knowledge to those about them. A mighty struggle between truth and error is upon this nation. The issue is clearly drawn, and its culmination is not far in the future.

Let all the readers of the Gleaner ponder the present crisis and arrange to do their full duty in disseminating the gems of truth associated with the gospel of liberty. Send for a liberal supply of the magazine and sell them in your community. The people will buy them readily if properly presented to them. They are interested. This is a live, interesting issue in which all intelligent people are more interested than appears upon the surface.

"Liberty" is a quarterly magazine of 32 pages. The subscription price is only 25 cents a year, or 25 or more copies in one order to one address, 2½ cents a copy. The retail price is five cents a copy. Order through the tract society, or direct from the publishers, Liberty, Takoma Park Station, Washington, D. C.

GIFTS AND OFFERINGS.

We should feel an intense interest in the advancement of the work of God.

This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help.

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field.

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish.

Let our church members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing.

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls.

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God.—Ex-

tract from Testimony dated Sanitarium, Cal., Dec. 6, 1906.

THERE WILL BE AN OVERFLOW.

We have heard a few prophecies that it would be next to impossible to raise \$150,000 at this time, but the recent history certainly demonstrates that this is not true. When the \$100,000 was raised, an overflow of more than \$15,000 proved that our people had become willing in this, the day of the Lord's power, to do that which would hasten his kingdom and his coming in glory. As in the days of ancient Israel, when there was a call for offerings for the sanctuary, the people had to be restrained from giving. There was more than enough.

This was true in the matter of the Washington church, which was the forerunner of the Washington Fund—there was more than enough, the people had to be restrained. Then in the fund previously mentioned there was the same, but a proportionately larger overflow.

We are confident that our people will not only quickly supply the \$150,000 called for by the General Conference, but that there will be an overflow. The willingness of our people to give is an evidence that we are in the day of the Lord's power. May this consummation quickly be reached, and may every call sanctioned of God for funds needed to push the triumphs of the message to every part of this world (at present the kingdom of Satan) be increasingly successful, and be mightily hastened. Will you have a part, my dear brother, my dear sister, in this work?

J. S. WASHBURN.

A returned missionary of long experience and conservative judgment was asked: "What do you believe to be the greatest single obstacle to the speedy evangelization of the world?" After a moment's pause he replied: "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home church, in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." Did he answer right?

WESTERN OREGON.

Tithe Receipts for February, 1907.

Albina	\$ 57.98
Ashland	41.45
Astoria	4.50
Dilley	4.59
Drain	7.60
Eugene	63.35
Gravelford	58.60
Hopewell	30.55
Jacksonville	5.00
Laurelwood	24.11
Miscellaneous	9.00
Montavilla	12.00
Mt. Tabor	4.50
Myrtle Point.....	6.20
Newberg	52.36
Portland	405.23
Salem	4.10
St. Johns.....	99.96
The Dalles.....	4.25
Total.....	\$894.37

Trust Funds.

Annual Offerings.....	\$ 10.00
Colored Work.....	1.00
E. Carribbean Training School.	5.00
\$150,000 Fund.....	147.41
Levant Mission.....	7.52
Mission Board.....	16.35
Mt. Mission India.....	5.00
Religious Liberty.....	61.79
S. S. Donations.....	33.73
Southern Field.....	1.00
Weekly Offerings.....	9.86
Canton Chapel.....	5.88
Second Tithe.....	3.57
J. J. Westrup Fund.....	2.00
Total.....	\$310.11

EDITH STARBUCK,
Treasurer.

WESTERN WASHINGTON.

Tithe Receipts, February, 1907.

Bachelor's Island.....	\$ 116.46
Bellingham	27.70
Cedar Home.....	67.40
Connie	12.75
Etna	26.30
Everett	40.35
Green Lake.....	115.20
Kent	21.00
Lynden	12.50
Mossy Rock.....	13.75
Mt. Vernon.....	39.87
Paulsbo	7.15

Pe Ell.....	1.59
Personal	365.00
Puyallup	83.00
Sara	6.80
Seattle	46.02
Sedro-Wooley	10.00
Tacoma	86.53
Vancouver	351.84
Total.....	\$1,451.21

Trust Funds.

Second Tithe.....	\$ 10.42
Tent and Camp Meeting Fund ..	21.35
Industrial Schools.....	24.50
Educational Fund.....	32.50
Conference Sinking Fund....	35.69
India Mission.....	10.50
\$150,000 Fund.....	121.48
Colored Work.....	26.29
Annual Offering.....	101.35
Weekly Offering.....	26.65
Religious Liberty Fund.....	30.42
Mission Board.....	6.00
Levant Mission.....	10.95
S. S. Offering.....	43.22
Brethren in Russian Famine.	6.43
Jamaica School.....	5.00
B. C. Indian Mission.....	4.45
Pacific Press Rebuilding Fund	5.00
Total.....	\$ 522.20

C. E. KNIGHT,
Treasurer.

CONTRIBUTORS—PLEASE NOTICE.

We have several times expressed our appreciation of the short reports of labor and items that have been furnished us by our workers and lay members and trust that we shall continue to receive these. However, there is one very important point that we could wish would always be remembered when writing for the Gleaner, viz.: please *do not* write upon every line, but rather upon every other line and NEVER upon both sides of the sheet. To regard this brief request will be one of the most effective ways of helping those who have the work in hand at the office.

Quite a good many names have been cut off from our list this week for which we are very sorry, but we trust that all will renew their subscriptions so that henceforth we may be spared the necessity of cutting down the list

any further. The Gleaner will very soon be issued as an eight page paper and we believe occupies a place which no other can well supply.

ITEMS OF INTEREST.

Elder A. J. Breed has been confined to his bed for the past week with a serious hip and back difficulty. He is improving, however, and will soon be out again.

After an absence of about a year Elder H. W. Decker has again located his family in his cottage near the Portland Sanitarium, where he is now living.

Elder W. B. White went to Portland the present week to attend a board meeting of the Portland Sanitarium, and also the annual auditing board of the Western Oregon Conference.

The stereopticon lecture recently given by Elder J. M. Cole on the islands of the Pacific before the students of the college was an interesting occasion and was greatly appreciated.

Brother Robert Greaves, who spent last summer with Elder Dart in Alaska, has been recommended by the union conference to make the British Columbia Conference his field of labor. He will enter that field as soon as the college closes in June.

At the recent annual meeting of the board of managers of Walla Walla College, every member of the faculty who wished to remain was re-elected, for another year. The board felt that they had done good service during the present school year, and so asked them to continue their work.

Elder Daniel Nettleton, chaplain of the Portland Sanitarium, visited the college during the annual board meetings and gave an interesting temperance lecture in the chapel which was much appreciated by all. He also gave several talks before the students of the college and the students of the village school.

Elder A. M. Dart, who for about nine months has been working in Ketch-

North Pacific Union Gleaner

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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,
OLYMPIA,
KENT,
GRANGER,

WASHINGTON
WASHINGTON
WASHINGTON
WASHINGTON

ikan, Alaska, is now contemplating moving to Skagway, farther north, where he will be more closely in touch with those who are entering and coming from the Klondike. A small company are now holding forth the truth in Ketchikan, and he hopes to establish others along the southeast coast.

The annual report of the treasurer of the union conference, made at the annual meeting of the union conference committee in College Place, Feb. 25 to March 3, indicated that during the first year of the union conference it had lived within its means and had a few hundred dollars on the right side of the ledger. The report in full appeared in the Gleaner of Feb. 28.

There is now a strong prospect that ere long Manitoba and that part of Canada lying west, including British Columbia, will soon be organized into a Western Canadian Union Conference. If this is done, as it likely will be in the future, the British Columbia Conference will likely enter this union and thus be severed from present relations with the North Pacific Union.

"To know God is better than to know ourselves. To know ourselves is to have charity toward all; for a knowledge of ourselves shows us to be so exceedingly sinful that we will not feel to criticize others' imperfections."

VICTORY.

(The following selection is printed at the request of the laborers of the Western Oregon Conference.—Ed.)

When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult—that is victory.

When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.

When you can bear any discord, any annoyance, any irregularity of unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.—Selected.

SATAN'S METHODS.

Near Aynthia, in Siam, is a curious labyrinth where elephants are captured alive. The labyrinth is formed of a double row of immense tree trunks. Where it begins, the space between them is over a mile wide, but it gradually narrows until the elephants cannot turn around. Tame elephants lure the wild ones into the trap, and at the inner end of the labyrinth the tame ones are let through a gate, while men slip shackles over the feet of the captives. This is not a little like Satan's method of capturing men. The broad way gradually narrowing, the use of tamed captives to betray the free, and the shackles at the end of the labyrinth, all suggest his wiles.—Youth's Companion.

THE SIGN OF A DYING CHURCH.

An artist was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering

ruin, he painted a stately edifice of modern grandeur. Back of the open portals could be seen the richly covered pulpit, the magnificent organ, and the beautiful stained-glass windows. Just inside the grand entrance, guarded on either side by a pillar of the church in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship, for the offerings of the fashionable worshipers. Just directly above the "offering plate" there hung a very simply painted square box, bearing the legend, "Collection for Foreign Missions." But right over the slot through which the contributions ought to have gone, he had painted a huge cobweb.—Review and Herald.

OBITUARY.

Died, at Everett, Wash., of heart failure, Brother H. C. Kirkvold. Brother Kirkvold had been living at the home of Peter Larson, at Stanwood, Wash., and had gone for a short time to Everett. The immediate cause of his death was due to overexertion to catch a train, resulting in sudden death. The funeral was held at Cedarhome and his remains buried in the cemetery near by. Brother T. J. Linrud assisted by Peter Larson conducted the services.

WANTED—At once, two Seventh-day Adventist men to help log. Steady work for three years. Wages, \$2.50 and \$3.00 per day. Address, G. Anliker, Goble, Oregon.

WANTED—A few good loggers in a Seventh-day Adventist camp. Only good men with references need apply. Address, Frank Stubbs, Van Anda, B. C.

Life and Health is coming to the front as a live, interesting little magazine, well worthy a place in any library and is worth many times the subscription price of 50c per year. The March number is out and contains much valuable reading matter.

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.