

NORTH PACIFIC UNION GLEANEER

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

Vol. 2

WALLA WALLA, WASHINGTON, OCTOBER 16, 1907

No. 25

North Pacific Union Conference

DIRECTORY.

President W. B. WHITE
Vice President A. J. BREED
Secretary and Auditor A. G. ADAMS
Treasurer C. H. CASTLE

Office Address:

P. O. Box 429, Walla Walla, Washington.

A BLESSING.

Deut 33: 13-19

His land is blessed of the Lord,
For all that heaven can afford,
For dew and the couching deep in one accord.
For the precious fruits brought forth of sun;
And wondrous things which the moon hath
wrought;

For the chief things which the ancient mountain fills,

And precious things of the steadfast hills;
For all the glorious things of earth,
And that to which it e'er gave birth,
Yea, the will of Him who dwelt in fire
Did Joseph's honest mind inspire;
Because in isolation still his heart
Would not from Wisdom's way depart.

—Henry Dirksen.

NOTES OF TRAVEL

Leaving the chapel of the "sacred stairs" we entered the church of St. John Lateran one of the most noted churches in the catholic world. It is not imposing from without, but within it is very beautiful. When we visited it a large part of the interior was undergoing repairs which spoiled in a large measure the beauty of the place. In this church Leo XIII the last pope requested to be buried and his tomb was being built at great expense when we visited the building. He is at present resting in St. Peters but his body will soon be transferred to St. John Lateran in har-

mony with the request he made before his death. We spent an hour looking through this celebrated building, and listening to the chants of richly dressed priests who were ministering at the altar. All seemed very solemn and impressive, but imagine our surprise, astonishment and horror as we passed out, to find men at the door engaged in the open sale of the most obscene pictures, that could be imagined. Permitted by both the church and civil authorities this traffic was being carried forward without hindrance. To the mind of the writer it was only an index to a deeper state of corruption which may not appear on the surface of society in Rome. Out on the plaza in front of this church is an obelisk in which we were much interested. It weighs 500 tons, and is one of the most ancient things we saw in Europe. It was brought from Egypt many years ago and the writing with which it is covered establishes its identity. It seems that Thotmes IV, Pharaoh of the XVIII dynasty had it made and erected before the temple of the sun at Heliopolis 1597 B. C. In the course of centuries it fell to the ground was covered with earth, but hundreds of years later was excavated brought to Rome and placed before another heathen temple. As this obelisk was erected before this sun temple in Egypt 1597 B. C. we see by the chronology in our Bibles that this was thirty years before the birth of Moses. Surely this is an old landmark and is in a good state of preservation. Of course the pedestal on which it rests is modern, but the shaft which is about fifty feet long is intact.

Near this obelisk is a small circular

building in which is a large baptismal font, where the rite of sprinkling is administered to the faithful. There is nothing remarkable about this, but a certain door in this little building is a marvel. It is called the musical door and as it is opened it is so arranged that it runs the notes of the scale in a perfect manner. This is a very ingenious affair and attracts the attention of many people. Our next visit was to St. Peter's church but of this we will speak in another article.

W. B. White.

UNSELFISH CHRISTIAN EFFORT

John writes: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At

that time prompt decisions will be made. Those who have been convicted under the presentation of the word will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire.

Soon the inhabitants of the world are to be arraigned before the judgment-seat of God, to answer for the deeds done in the body; and "Prepare to meet thy God" is the message we are everywhere to proclaim. The trumpet must give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it as unto the Lord" is the thought that throws a charm over the work that God gives him to do.

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity.

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let his people

work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense.

Do you, dear reader, realize your responsibility? Are you doing this work that God has given you to do? Is the love of Christ abiding in your heart, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourself before God? Have you surrendered yourself to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor?

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work.

Mrs. E. G. White.

RELIGIOUS LIBERTY

SUNDAY-LAW PERSECUTION IN TENNESSEE

One Sunday early in the present summer, Geo. B. Thomson and D. A. Deedon, of Manchester, Tenn., were stretching a wire fence to keep the cattle out of their corn. They had always been very careful not to perform any Sunday labor in such a place or manner as would be offensive to their neighbors, and felt that it was absolutely necessary for that work to be done on that day. They were, however, observed by some men who were passing, and yet who testified that they were not really disturbed by the work being performed.

On the 4th of September, they were tried, and fined five dollars and costs, amounting, in all, to \$47.80. They did not feel that it was a just sentence, or that it would be right for them to pay the fine and costs. They were then sentenced to work out the fine and costs in the work-house, or jail, at the

rate of forty cents per day. This meant an imprisonment of over two months for each man. As both these brethren were working the same farm, the judge kindly permitted one man to work the farm while the other man went to jail. Brother Thomson went to jail first, and the other brother was permitted to go freely about his work, without even being under bonds. They evidently did not regard these men as dangerous criminals. After the first few days, the door of the cell of Brother Thomson was unlocked, and even the jail door was left unlocked, so that he could have gone out freely if he had wished.

The jail was in an unsanitary condition; and the air was poisonous, I believe actually dangerous, for the offensive odors in his cell caused him to be sick at first. Through the efforts of the prison doctor, these conditions were later somewhat improved. One small window, which was more than half iron bars, admitted all the light and air to his cell, except the barred door leading into the corridor. When we visited him, Brother Thomson was doing missionary work with the other prisoners.

A petition to the governor was circulated throughout the town, asking him to release these honest, Christian citizens from the unjust sentence. This was signed by the mayor and the leading attorneys, bankers, and, in fact, nearly all the leading citizens of the town and community. The judge seemed to feel really very sorry that these brethren determined to go to jail rather than pay the fine and costs, and offered, if they would pay twenty-five dollars, a little more than one-half the lawful amount, to let them go. They felt that they could not conscientiously pay the fine and costs, or any part of it, and thus sanction this unjust law.

The judge, however, has levied on the goods of these brethren for the amount of the fine and costs. For the twenty days Brother Thomson was in jail, they allowed him eight dollars.

The sheriff stated that he had been sheriff for over a year, and deputy-sheriff for some years before that, but this was the first arrest for Sunday labor he had ever known in that community, although many of the people did as much work on Sunday as these Seventh-day Adventists. He did not, however, seem to be able to see that these brethren were, according to his own words, arrested for keeping the

seventh day rather than for working on the first day of the week. He gave us notice that the law must be observed and would be enforced.

Elder C. P. Bollman secured a very kind letter of introduction from Ex-Governor Porter to the present governor, Mr. Patterson. We visited him without favorable results. He said it was impossible for him to remit the costs. He said if the matter were a prison sentence, he would grant our petition, but that the costs must be paid or worked out in jail.

There have been many cases of prosecution for Sunday labor in this state. We want our people all over the United States to help us in circulating religious liberty literature, to call the attention of all the people of the state of Tennessee to the injustice of the state Sunday law. Tennessee has been the storm center in the United States for Sunday-law prosecution. It is certainly time for us to arouse, if we expect to do the work that is before us. Pray that God may give the people of the state of Tennessee wisdom to improve this great opportunity to send out his light and truth.

J. S. Washburn.

A WORD OF APPRECIATION

A canvasser to whom we have sent the Gleaner gratis the past summer, sends us his subscription accompanied by a letter from which we take the liberty to quote the following:

"I am writing in acknowledgement of your favor in sending me the Gleaner during the time that I was canvassing. It has certainly been an inspiration to me as I read the good reports from different parts of the field."

It is gratifying to know that our little paper has been a source of help and encouragement to this worker as well as to others from whom we have received similar words of commendation.

NORTH YAKIMA SANITARIUM

There are three sanitarians in this Union conference that are owned and controlled by the denomination, viz., Portland Sanitarium, under Union Conference management, the North Yakima and the Walla Walla sanitarians both under the control of the Upper Columbia Conference.

It is with regard to the North Yakima

institution that we desire to speak more particularly at this time.

In order to give our readers something of an adequate idea of this growing institution of health, we present herewith a cut of the building as it appeared something over a year ago.

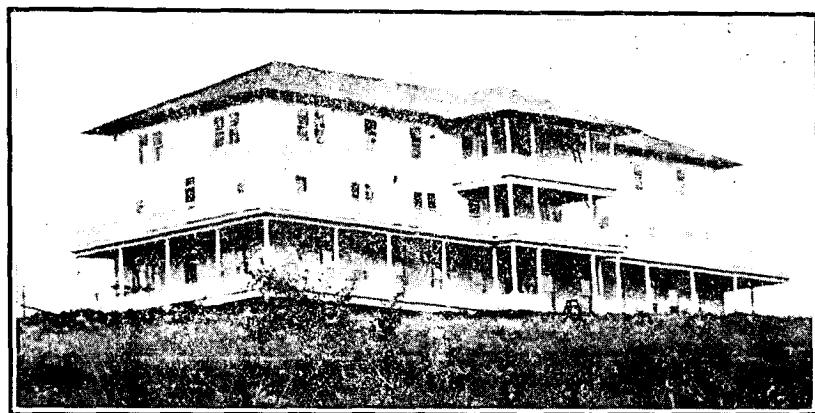
It is pleasantly situated upon an eminence known as Knob Hill, two miles to the westward of the city of North Yakima, overlooking the city and the beautiful and fertile valley of the Yakima river. The valley at this point is almost surrounded by a range of mountains,

christian principles, and many remarkable cures have been effected by means of the skillful and rational methods of treatment which are employed in the care of patients.

To all who are seeking relief from physical ailments, we can most heartily recommend this sanitarium.

Knowing that every patient accepted will receive the best of care and attention.

The following statement of resources and liabilities Sept. 1, 1907 will show the financial standing of the institution:



NORTH YAKIMA SANITARIUM

there being a gap to the northward as an ingress and likewise one on the southward forming an egress for the river. Looking to the westward from the sanitarium the snow capped summits of Mt. Rainier and Mt. Adams may be seen above and beyond the crest of the nearest mountain range.

The beautiful views obtainable from the windows and verandas of the sanitarium, together with the healthgiving atmosphere surrounding it, all combine toward making an ideal place for the treatment of the sick.

About \$2,000 has been expended upon the grounds and internal improvements the past year, so that the accompanying cut does not correctly represent the appearance of the grounds at the present.

The building will accommodate from 45 to 50 patients comfortably. The rooms are light and airy and the interior is cleanly throughout.

Dr. F. M. Rossiter is the medical superintendent. He has a physician and a corps of capable nurses to assist him.

The institution is conducted upon

FINANCIAL STATEMENT OF THE NORTH YAKIMA BENEVOLENT AND SANITARIUM ASSOCIATION.

SEP. 1, 1907

RESOURCES

Real Estate	- - -	\$24000 00
Personal Property	- - -	3300 09
Total Resources	- - -	27300 09

LIABILITIES

Bills Payable	- - -	15209 00
Bonds	- - -	6300 00
Personal Accts. Payable	- - -	786 79
Total Liabilities	- - -	22296 37
Present Worth	- - -	5003 72
		27300 09

Miss Alice Clinkenbeard who has been in Bible work, in the city of Walla Walla the past summer, expects to leave soon. She goes to Granger, Wash., where she will engage in church-school work the coming year.

October 16, 1907

NORTH PACIFIC UNION GLEANER

ALASKA

We clip the following from a letter just received from Elder A. M. Dart, superintendent of the Alaskan Mission Field:

"We left Skagway Tuesday night, and arrived at Juneau early the next morning. We have two sisters here at Douglas, and they plead so hard for us to hold a few meetings that we secured the M. E. Church, which is not occupied at present, and are having meetings every night. The attendance is quite small, but good is being done for the sisters, who go years without hearing a sermon; and the husband of one of them has decided to keep the Sabbath. He has kept the Sabbath in the past, and was a member of the church; but he has been working on the Sabbath for some years, expecting, when his financial prospects were brighter, to keep it again; but he told me he was no nearer the goal now than he was years ago. He is quite dissatisfied with his course, and has decided to keep the Sabbath at all costs. The wisdom of such a decision is apparent. How prone we are to seek first our own welfare instead of the kingdom of God and his righteousness!

"We expect to go on to Ketchikan next week, unless an interest should spring up here, which there is no sign of at present.

"A. M. Dart."

UPPER COLUMBIA WASHTUCNA

Dear Editor: Since you were so kind as to allow space in your paper for my previous report in full, I feel that I must trouble you once more, as my books have all been delivered, and I have so many things to praise God for.

I started out on Monday morning, September 16, and Friday evening, September 20, found me again at the home of Brother J. E. Lovell, with all of my books delivered, and a heart full of praise to the dear Lord for his tender care over me. Oh, how often did that dear old song ring in my ears, as I would go from house to house and find the people anxiously awaiting my arrival, "There's Not a Friend Like the Lowly Jesus; No, Not One; No, Not One"! Truly, the canvasser has many things for which to thank the dear

Lord. In the taking of orders, we so often realize that Jesus is near, and in the delivery he so often goes before and prepares the way. Oh! it is a blessed thing to have a humble place in the Master's vineyard.

May the Lord bless the printed page, and may those who have been so faithful in the distribution of the same be richly blessed during the most important time—the delivery—is my prayer.

Yours in the Master's work,
G. S. Garner.

MONTANA

Trials and perplexities come to us in Montana as well as to others but we thank the Lord that the work is onward.

Sabbath, Oct. 5, Elder White, Brother Hanson, and myself were at Missoula, and celebrated the ordinances. The Lord came near and blessed His people.

I also visited a lone sister at Paradise. It has been some years since she had heard or seen a minister, but she takes the Review and others of our papers, and loves the message.

Early in September, it was my privilege to baptize two at Bozeman. One week ago sabbath, I baptized one of the students at Mt. Ellis Academy; a young man who desires to fit himself for the work of God.

The first of the week I went to Plains, and visited a couple of families. I found them faithful to the truth and desiring to do all in their power to help to advance the message. One family took twenty-five copies of the Signs.

The attendance at Mt. Ellis Academy, including the primary department is about forty, others are coming in soon so that the attendance will be increased to about what it was last year. There is now an excellent spirit in the school, and with the Lord's blessing the school will be a power for good. Crops are good on the school farm, and with favorable weather to gather them in will make quite an income to the school.

On my way from camp-meeting, I stopped a short time at Havre, where Elders Holden and Stewart Kime are holding a series of tent meetings. I found a nice audience assembled, and Elder Kime was talking on the change of the Sabbath. I understand that since that time a number have taken their stand for the truth.

September 17-21 was held the local camp-meeting for the northern part of Montana. Representatives were present from two churches, Kalispell and Rollins. The attendance was not large, as there are not a great many of our people in that section of the state. The attendance on sabbath was forty-two. We were favored with the presence of Elder W. B. White throughout the meeting, and as he has quite fully reported the same it will not be necessary for me to say more about it, further than to say it was a good meeting and a great source of strength to our people there.

RESULTS FROM A CONSECRATED 5-CENT PIECE

A few months ago, a sister, living then in Montana, wrote that she had dedicated five cents to the Lord's service, and by the sale of tracts it had amounted to twenty-five cents. She began selling the Signs, and soon her five-cent piece had amounted to twenty dollars, and since then she has continued selling the Signs until all record, so far as dollars is concerned, has been lost sight of. She has continued her faithful work, using four hundred Signs a week, and her success has been remarkable. From Spokane, where she and her daughter have worked recently, she writes:

"We have sold 1,350 Signs, and they went like wild fire. Enclosed find six dollars for 400 more to Tacoma. We have sold \$130 worth of papers here, besides giving many to those not having the price.

From Tacoma she writes:

"We went out after the Sabbath, and that evening sold \$9.50 worth of papers." Surely this is a fulfilment of the scripture: "He that is faithful in a few things, I will make him ruler over many," and should be of special encouragement to those willing to add works to their faith and let the Lord bless the results.

We have other house-to-house work-

ers doing equally well. But where we now have one we want one hundred.

Your tract society secretary will be pleased to tell you of some of the results of this work, and of the special blessings enjoyed by those who are regularly circulating the Signs of the Times. He will also tell you that an individual who sells fifty or more copies from house to house, or on the street, per week is entitled to a special rate of 11-2 cents per copy. The regular club rate, which applies on all other clubs, is 2 cents per copy per week. The regular retail price is 5 cents per copy, but some sell them for 10 cents.

The World's Missions double number will soon be out. This retails for 10 cents per copy. It will be by far the best special we have ever issued, and will sell at sight.

Would you not like to dedicate some portion of your means and time to a work to which the Lord so wonderfully adds his blessing, as evidenced by the experience given above?

Address your tract society secretary, or the Signs of the Times, Mountain View, Cal.

LIFE AND HEALTH

The October number of Life and Health has reached us. This very interesting and helpful medical journal has been increased to forty-eight pages, instead of thirty-two. It has a very attractive cover design, which will change with each issue.

Every number will be a special. The October edition is an educational number. Here are some of the topics considered:

Suggestions upon the proper recreation for students.

The importance of a physical education, as well as a mental and moral development.

The establishment of a systematic physical training for the youth.

Considers the welfare of school children in the matter of their diet, condemning knick-knacks, and recommending health-giving, nutritious foods.

Suggestions for the teaching of cleanliness among school children.

The school and degeneracy.

Don't let the children contract scarlet fever.

The importance of school hygiene.

Brain development through play.

Does education prevent crime?
The religious education of children.

It especially sets forth Jesus, the Great Physician, as the children's special friend and healer.

This number ought, by all means, to be placed in the hands of every teacher in our schools, as it contains so many hints and suggestions that, to the Christian teacher, are invaluable.

The November number is called "The Worry Number." Many know that a bad mental state injures their health, but think there is no help for it; but there is a cure for worry. Worry is a habit, and, like many other hurtful habits, may be cured. The November number of Life and Health will tell you how this cure may be effected; not, however, by the use of medicines or the payment of money. You need only to read and put into practice what you can recognize to be truth. Will you do it?

As Life and Health has been increased in size, and as each issue will be more fully illustrated, containing other improvements in mechanical make-up and literary matter, it becomes necessary to make a slight change in the prices, as follows:

Single copy, 10 cents; 2 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy. Write for special rates on orders for 500 or more copies.

The regular subscription price, beginning Jan. 1, 1908, will be 75 cents.

Clubs.—Ten or more copies, one year, to one address, in one order, 45 cents per copy.

Foreign subscriptions, including Canada, \$1.00 a year.

Old subscribers may renew their present subscription for one year from the date of expiration at the old subscription price.

New subscriptions given before January 1, for the full year of 1908, will receive free the October, November, and December numbers.

The same rate of discount on new annual subscriptions will be allowed agents on the new subscription prices.

Order of your state tract society.

INTER-HIGH-SCHOOL ATHLETICS

I have seen a great deal of this world, but nowhere have I found less active athletics among men, and more talking and bragging about athletics, than in this country; nowhere in the world have

I seen such careless and criminal neglect of one of the most important factors in the education of the young as here. It is astounding how little attention is paid in our schools to a sound and systematic physical training of the growing youth, and yet it is of no less importance than spelling and arithmetic.

We either neglect this important branch of our education entirely or leave it to the judgment of our children, and stimulate their interest by prizes and false glory. If a boy jumps a little higher than his fellow student, we make him feel that he is a great hero, who saves his country's reputation; we see to it that he gets his name and picture in the paper: no wonder the boy believes that he really did something wonderful. Then we encourage him to beat the best jumper in some rival school, and tell him that the honor and reputation of his school rest upon his shoulders. The boy will strain every nerve to beat his adversary; he will practice jumping from morning to night to succeed. Then later he will enter college athletics. Here again he will be urged onward; the reputation of his alma mater is at stake; he must win or die. He is goaded on by an unscrupulous crowd of men who want to be amused, and is only too often a victim to pecuniary speculation on the part of the college authorities. If he is successful, he may finally enter the race for the world's record. By the time he is in the prime of life, when the world might have derived some benefit from his existence, he will pay the penalty of broken health, and not infrequently an untimely death. That is the kind of athlete we develop in this country, and we do it at the expense of a thousand boys and girls who are utterly neglected for the sake of this one record-breaker.

Our American men are not athletic. They may talk about athletics till the cows come home, but, unfortunately, that does not produce muscle. If you wish to convince yourself of this fact, go to any of our athletic meetings, and you will always find about a dozen men in the field, furnishing amusement for ten thousand on the grand stand. It is of no moment to me what the general rabble delights in, whether it be a slugging match or what not; let them have their pleasure, but our schools should not sanction or encourage such mistaken ideals.

It is not my purpose to cry out against

athletic games and a reasonable amount of competition. On the contrary, I champion them; but I certainly do not approve of their abuses, which have a most pernicious effect on general athletics. Games are only a sort of recreation in the regular course of gymnastics; they create an interest in, and taste for, physical exercise, but they certainly should not supersede gymnastics, for gymnastics are no play. Let the boys have their games, let them play baseball, even football; as long as they play for the sake of playing, it will not hurt them. But, I assure you, the average American boy is not fit to play competitive football; he breaks down under it, physically and morally. I say morally, and I mean it. I have heard it said that football is distinctly a gentlemen's game, since only gentlemen can play it. I do not doubt the truth of this statement, but I regret that we can not recognize the gentlemen until the game is over. I have seen a great many enter the game of football as gentlemen, and they were transformed into rowdies.

Such competitive athletic games, however, as are practiced in our schools too strenuous for the average boy athlete. And the boy on the fence? Well, he fares even worse than the athlete, for unless a boy is a good athlete himself and can appreciate and enjoy the niceties of the game, he is in danger of becoming a braggart or a gambler. We can pride ourselves on having produced both kinds.—Extracts from an address delivered by Arnold Werner-Spen-Hoofd before the High School Teachers' Association of the District of Columbia, May 16, 1907.

A FORMAL BELIEVER IS AN OPPOSER

We are either exerting an influence to lead to Christ or away from him. There is no neutral ground to be taken, but we will either gather together or scatter abroad. It is true of every member of our churches that the life is telling for the advancement of the cause or for the defeat of the work. That one holds a membership in the church and conforms largely to the many regulations of the church is not sufficient evidence that his life is one that is leading others to the Saviour.

"Christ has brought us into church capacity that he may engage and en-

gross all our capabilities in devoted service for the salvation of souls. Anything short of this is opposition to the work."

This is a statement that should startle every one to the point of careful self-examination. We are made to feel that an opposer of this great cause is some one upon whom the frown of heaven must rest in a special way. When we understand that anything short of whole hearted activity and full consecration of all that we have and are to the advancement of this work is opposition to the cause, it should lead each one to carefully ask himself, "Am I an opposer?" Those words should make us realize that there is to be greater activity on the part of our people in the work of this time. We talk about consecration, but I fear that many times when we say that we have consecrated ourselves to the work of God there is more talk about it than actual experience. Those who triumph with this message will certainly not be a class that can be pointed out as opposers.

The foregoing sentences quoted from page 448 of Volume 6 are followed by these words: "There are only two places in the world where we can deposit our treasures,—in God's storehouse or in Satan's,—and all that is not devoted to Christ's service is counted on Satan's side, and goes to strengthen his cause."

These solemn words first quoted seem, in this instance, to have reference more especially to the use that we are making of the means God has entrusted to us. There are many in our churches whose faithfulness in this line is such that it would seem to place them where language of this kind does not apply. I believe there are many who are faithfully depositing their treasures in God's storehouse. It is a fact, however, that there are many within our conference who need to consider these brief words that I have quoted from the Spirit of Prophecy most carefully.

There are those who are reaching out and adding to their property, and enlarging in such a way as to cause their neighbors to feel that they have no hope of the Saviour's coming for many years. Many who may not be enlarging and adding to property in this way are carelessly and selfishly spending tens and hundreds of dollars for needless luxuries and imaginary necessities. It is to this class of persons that I desire to have these words apply in a strong way.

Message after message of this character is coming to us, and our present danger is to become so bent upon following our own ways, and so indifferent to these messages, that, after a little, pleas of this nature will be of no avail. I wish to quote a sentence which appeared in Sister White's article in a late issue of the Banner: "Those who have money should understand that now is the time to use it for God." Again I quote from Volume 6, "The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are committed to stewards that they may be carefully traded upon and bring back a revenue to him in the saving of souls unto eternal life. And these souls, in their turn, will become stewards of the truth, to co-operate with the great firm in the interests of the kingdom of God."

Those who are faithfully studying the Testimonies, and especially those of more recent date, are aware of the frequent appeals of this kind that the Lord sees fit to bring to the minds of his people at this time. Conditions of need and calls for money in our own conference, as well as elsewhere, are designed to appeal to those who are holding on to more property and money than they should now. Satan has commissioned all of his angels to use their influence to have the people of God deposit their treasures in his storehouse. He knows that this is accomplished if he can only prevent the people of God from depositing their means in the storehouse of God, where it will be used for the advancement of the work. Please retain this thought, that God would have us so engaged in his work that every capability may be fully engrossed in devoted service for the salvation of souls, and that anything short of this is opposition to the work.—E. K. Slade, in the East Michigan Banner.

"The right kind of martyrdom lets somebody else advertise it."

The missionary campaign is on. Have you enlisted to take your place upon the firing line? The supply of ammunition is unlimited; the magazines are being filled to overflowing with missiles of truth that when cast abroad in the land will strike with telling force upon the lines of the enemy.

NOTES

Taken at the trial of Willard G. Baker, of Saginaw, Mich., arrested for keeping his photograph gallery open July 14, 1907.

HISTORY

Willard G. Baker was brought up a Seventh-day Adventist; was baptized at about the age of twenty-one, at the Lansing camp-meeting, but never joined a church. At the date of his arrest he was approximately thirty-six years of age.

The testimony on trial showed that he learned his trade at Midland, opened a gallery at Coleman, where he lived for three years. From there he moved to Midland, where he operated five or six years; from there to Manistee, where he remained three months; from there to Chesaning, where he kept a gallery about three years; and from there to Saginaw, where he had been at the date of arrest, about eighteen months.

Testimony uncontradicted showed that it was Baker's custom to close his gallery at Midland and at Coleman.

He claimed to have made it his custom and introduced testimony to show that he closed his galleries Saturdays at Chesaning: but the prosecution showed some one hundred transactions taking place on Saturdays during the year or more that records could be produced in court.

About six months after Baker's arrival in Saginaw, he joined the Photographers' Association. Sometime in June this Association voted to close their galleries, during July and August, on Sunday. This was not because of any love for Sunday, for they had been operating all the while on Sunday and intended to open their galleries again as soon as the summer weather ceased.

Baker objected to this plan, as he said he closed his gallery Saturday and desired to open Sunday. The Photographers' Union, knowing that this would cut into their profits if one man was allowed to operate Sunday, made strenuous objection and insisted that he keep his gallery closed Sundays. The Association then undertook to invoke the State law for Sunday closing to shut Baker up. He was notified to appear in the office of the prosecuting attorney. This he did and the prosecutor told him that he would have to shut his gallery Sundays. Baker said that he was

an Adventist and kept Saturday. The prosecutor privately informed the local Adventist pastor that if Baker was really and truly an Adventist or actually did keep the seventh day, that no prosecution would be attempted, but that they thought Baker was using Adventism as a subterfuge. The Photographers' Association was in no position, however, on its vote, to begin prosecution. So they had another meeting, at which Baker was not present, and voted to close up their galleries hereafter on Sunday. Then a spotter was hired by the Association to go into Baker's studio on Sunday and get a picture taken, a member of the Association furnished the money. The party so hired was a clerk behind a cigar stand in a prominent hotel of the city of Saginaw doing business on Sunday. This picture was taken on the fourteenth of July and Baker was promptly arrested for breaking the Sunday law of the State of Michigan.

THE TRIAL

The trial took two days, one of them largely being spent in securing a jury and listening to an argument on the part of the defence that as no prison penalty attached to the law it was not a misdemeanor and that the people should proceed by civil suit to collect the \$10 penalty rather than to prosecute criminally.

Trial was in Arthur Ganshow's court of the city of Saginaw.

One startling phase developed early. Four of the six jurymen as impaneled remained throughout. In drawing talesmen, however to complete the jury, four out of five of the talesmen said under oath that they had such a prejudice against a law that would permit a man to work on Sunday, even though he had rested the day before, that they could not give the defendant a fair trial. These men were excused by the court for cause.

The following were some of the answers made to questions asked as to the competency of the jurors:

Q. Would you have any objections to a man's working on Sunday if he kept Saturday?

A. I think he ought to observe the custom of the country.

Prosecutor:—

Q. But the law says that if a man believes that Saturday ought to be kept

and keeps it, that he can work on Sunday. Do you object to that law?

A. I think he ought to observe Saturday and Sunday too.

Q. Do you think a man ought to observe any day he desires?

A. No, sir.

ANOTHER JURYMAN

Prosecutor (after stating the law) (we will state in this connection that the prosecutor was eminently fair in his questions and in his method of conducting the trial):—

Q. Can you apply this law to the defendant at the bar?

A. I can.

Prosecutor:—

Q. Now, this law is placed on the ground of sanitation and the test is as to whether the man is conscientious in the observance of the seventh day and actually observes it. Do you believe you can make a fair application of the law?

A. I do.

ANOTHER WITNESS

Prosecutor (after stating the law of exemption):—

Q. Do you believe that you can give a fair trial under this law?

A. I believe that a man should not work on Sunday, even if he keep Saturday, and that a law letting him work on Sunday after resting on Saturday, would not be a good law.

Another juryman, in expressing his belief that a man ought to be allowed to worship any day he chose, and that if he worshiped one day that was sufficient he said he believed that every tub should be allowed to stand on its own bottom. Upon further inquiry, he said he did not think it a sin for anyone to work any day and every day, under the circumstances. This man was allowed to stay on the jury, which showed the liberal disposition of the court and prosecutor.

One juror was asked if he knew the prosecuting witness, the president of the Photographers' Association, Mr. Krupp.

Juror:—

A. Yes.

Q. Are you intimately acquainted with him?

A. Why, not especially; I have seen him in his gallery when I went there to get my picture taken on Sunday.

This juror was also allowed to remain on the jury.

North Pacific Union Gleaner

PUBLISHED WEEKLY

BY THE

NORTH PACIFIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS.

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

Subscription price, 50c a year.

EDITOR A. G. ADAMS

Editorial Committee:

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

Entered as second class matter, at the post office at Walla Walla, Washington, May 22, 1907, under act of Congress March 3, 1879.

One jurymen, however, said that he formerly kept a store and that he made it his business to keep Sunday, but if a farmer or someone should come who wanted anything out of the store, he was willing to open his store and let him have it. This, however, was so much like the defence that Baker was to put in that the prosecutor could not permit him to remain on the jury and he was peremptorily excused.

(To be continued.)

ITEMS

Have you subscribed for Life and Health? Price seventy-five cents a year.

About five hundred agents are employed in selling Life and Health each month throughout the United States.

Elder W. B. White and Prof M.E. Cady met with the Spokane church last Sunday evening.

Elder A. G. Daniells, President of the General Conference, expects to attend the next biennial session of our Union Conference.

Elder C. W. Flaiz, formerly president of the Minnesota Conference, is coming west and expects to make Portland his field of labor.

Elder A. J. Breed has been sent by the North Pacific Union Conference as a delegate to the meeting at Leduc, Alberta, which convenes October 18. At this meeting it is expected that a new Canadian Union Conference will be formed, including the territory now occupied by the British Columbia Conference.

The Missions Special of the Signs is the best yet issued. How many copies have been ordered by your church? How many will you become responsible for as an individual?

No decision has been made as yet with reference to the place of holding the next biennial session of our Union Conference. Present indications seem to favor Seattle or Walla Walla.

The Southern Idaho Conference is expecting to establish an academy. Prof. M. E. Cady and Elder W. B. White have gone to Southern Idaho to assist in finding a suitable location for the school.

The history of the trial of Willard G. Baker for Sunday work in this issue of the Gleaner should be read by all. This report shows how important it is that our daily life harmonize with our profession.

MONTANA ITEMS

The school farm realized a net profit of \$150 from a small patch of strawberries this year, and it is estimated that the potato crop will bring \$300.

The tent company in Havre is continuing their work with some interest. Four souls so far have taken a firm stand, while others are almost persuaded.

Elder S.H. Kime and wife are now laboring at Dayton. There is one sister living there who has interested some in the truth and we hope to see a harvest of souls.

Elder W.B. White is visiting some of the larger churches and spending a few days with each of them. His presence and help in spiritual things, are highly appreciated by all.

Brother W. A. Yarnell and his sister have resigned as teachers in Mt. Ellis and have gone to California. Brother Kenneth Haughey has taken up the work as principal of the school. The school is progressing nicely and we look for a prosperous year.

At a recent meeting of the executive committee of the North Pacific Union Conference, it was voted to hold the next biennial session of this Union Conference Jan. 31 to Feb. 9, 1908. The date had formerly been fixed for Feb. 20 to March 1, 1908. The change was made in harmony with a request from the General Conference brethren.

BRITISH COLUMBIA

Receipts for September, 1907

Cumberland	-	-	-	\$30 95
Manson	-	-	-	34 00
Vernon	-	-	-	7 00
Silver Creek	-	-	-	14 85
Armstrong	-	-	-	6 65
Vancouver	-	-	-	15 00
Individual	-	-	-	50 00
				\$158 45

Trust Funds

Manson Industrial Academy	-	-	\$20 00
Second Tithe	-	-	5 98
\$150 000	-	-	20 00

\$45 99

Bertha Lofstad, Treas.

NOTICE

We hope all church clerks throughout the North Pacific Union Conference will begin at once to make preparation needful for the annual report for year ending Dec. 31, 1907. These reports should be in the hands of your conference secretary within three or four days after the year closes. This will enable the conference secretary to compile his report and forward it to the union conference secretary so that a complete statistical report for this Union Conference may be prepared and in readiness to be presented at the next biennial session of the Union Conference, which convenes Jan. 31 to Feb. 9, 1908.

If all will act promptly this work can be prepared within the appointed time.

Your blanks for the annual report may be obtained by addressing your State Conference Secretary. We feel sure that you will desire a report from your conference at this important meeting. Whether this shall be depends upon your prompt action in assisting the Conference Secretary by furnishing the necessary data from your church.