

# NORTH PACIFIC UNION

## GLENER

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

Vol. 2

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### North Pacific Union Conference

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#### Office Address:

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

### TWO KINDS OF PRAYER

The Pharisee informed the Lord  
How good a life he led:  
The publican shrank back in shame,  
And smote his breast instead:  
But when the Lord, in tender love,  
The penitent commended,  
The hypocrite, his heart unchanged,  
Straightway his prayer amended.

Said he, "The man who says he's worse,  
Is by the Lord thought best."  
So next when he to worship went,  
As publican he dressed,  
And smote upon his hollow heart,  
And bowed him down and groaned,  
And, proud of his humility,  
His unfelt sin he owned.

The publican—an altered man—  
Came too, with lifted head,  
And joyfully gave thanks to God  
For the new life he led:  
The Lord again his offering took,  
Still spurned the Pharisee's;  
For sometimes tears and sometimes thanks,  
But only truth, can please.

—Selected.

### THE TWO COMINGS OF CHRIST

#### THE FIRST ADVENT

In the great scheme of human salvation the two comings of Christ stand out as two great mountain peaks, surpassing everything else in importance. Indeed, but for these prominent features, the whole scheme would vanish altogether. Christ first came to earth

incarnated in human form. He was the Son of the Eternal Father, the "Lamb slain [in prospect] from the foundation of the world." Rev. 3:10.

In the eternal counsels between the Father and the Son, this provision of infinite love was made in case man sinned. He who knows the end from the beginning had prepared a plan for any and every emergency. When man actually sinned, and was deceived to his ruin by the "old serpent called the devil and Satan," who has "deceived the whole world," the seed of the woman was promised, who should "bruise the serpent's head." And immediately the typical offerings began in the shedding of the blood of innocent animals, the only value of which was a visible type of him that was to come, whose blood could take away sin; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Yet these offerings continued through all the Old Testament dispensation. They were the shadow of things to come; but the real body that cast the shadow was Christ.

In all the offerings Christ's offering of his own blood was prefigured. The ancient church looked through that shadowy system to Christ. We, since Christ came, look back to him through the gospel ordinances instituted by him. So Christ is really the center of all dispensations. His is the only "name under heaven given among men whereby we must be saved." Acts 4:12. Many references in the prophetic books, like the psalms and the prophets, foretell the death of Christ as he acted as a substitute for all who should be saved by him. The fifty-third of Isaiah and Daniel

9:24-27 are remarkably plain statements of this great fact. The latter prophecy even foretells the year when his death was to occur.

Nothing is made plainer in the New Testament than that Christ died for all mankind, thus making provision for the salvation of every son and daughter of Adam, if they would believe on him and accept him as their substitute, who died in their stead. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." These great facts all evangelical Christians believe, and it is not necessary to enter into a long argument to prove these positions.

To these great facts all who labor for the conversion of souls ever point repentant sinners. Their salvation turns upon their acceptance of Christ their Lord, who died for them. The blood of Christ shed for us is the agent through which our sins are pardoned and washed away. All who revere that wonderful Name look back to Christ's coming to earth as the one grand event of the past of special interest to all believers. To it the poor sinner is ever referred. Our hopes of salvation all hinge upon that event. The life that he lived upon earth was to serve as our perfect example. His obedience to his Father and his Father's law was complete, perfect. He tells us we must follow in his footsteps; that in no other way can we meet the mind of God.

In his death we perceive what an awful thing sin is. It caused the death of the Lord of glory. He died to open the way to our salvation. That blessed thing is a free gift from God through the death of his Son. We can never

earn salvation. All our good works will never atone for a single sin. In our own strength we can never even live a life of right doing; much less can we atone for the multitude of sins of the past. What a glorious event of hope and comfort, then, was Christ's life and death to us poor, perishing mortals! No wonder we all look back to the cross of Calvary as the most wonderful event that has ever transpired in our world!

What, then, of his second coming? Which of the two is more important?—G. I. Butler, in the Watchman.

### PATIENCE

The Bible calls our attention to "the patience of the saints." Rev. 14:12. Patience is indispensable to the attainment of a character acceptable to God. Therefore we are exhorted to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. And when the righteous are brought into a great crisis of opposition and persecution, they are to possess their souls "in patience." Luke 21:19.

Where, then, can we obtain patience? It can not be developed out of our sinful selves, but is the gift of God. It is an attribute of the divine character. We have all heard of the patience of Job. Job was very eminent among men for his patience; yet when Job viewed himself in contrast with God, he exclaimed, "I abhor myself." Job 42:5, 6. Do we ever stop to consider the patience of God? For thousands of years God has borne with a world full of sinners, who have been every day heaping insults upon him and contempt upon his law and government. Constantly he has borne with the world and returned good for its evil. At an infinite sacrifice he has sought to save the world, by giving his only-begotten Son to be crucified, and he sees this sacrifice continually treated with contempt by those for whom it was made. Yet the Almighty does not lose his patience. For six thousand years the great adversary, Satan, has been doing his utmost to mar God's handiwork, spread contempt for him and his law through the world, turn the souls God has created and cared for from their allegiance to him, and rob him of the subjects of his kingdom; yet the Almighty has borne

with him all this time. He might at any time have destroyed Satan and stopped his work of destruction; but he has permitted him to continue his work, and will permit him until the day of judgment comes. God has refrained from doing what he has the power to do, and what he would have done if he had for one moment lost his patience. At the day of judgment a final reckoning will come between God and all who have opposed him, and they will pay the penalty of their deeds in the lake of fire; but until that day arrives, omniscient wisdom has ordained liberty to the enemies of God to do their evil work, and the patience of God has borne with it. We shall never be called to exercise the degree of patience God has shown toward his enemies. When God imparts to us his patience, it will be amply sufficient for all our needs. But we must get patience as a gift from God. It can not be developed out of impatience, which is all that we possess within ourselves.—L. A. Smith, in the Watchman.

### THE GREAT DAY OF THE LORD

(Concluded)

Now some are going to be settled on their lees. They say, The Lord will not do good neither will he do evil. They may belong to some church, be professors of the faith of Jesus, or pride themselves in the founders of their church who were God's servants. I might mention Calvin, Luther, Wesley, and others, who walked in the light. God gave them a message for the earth at that time. The people have simply settled on the lees of that great reformation. They have not received the light of the third angel's message. They are saying, The Lord will do nothing, he will neither do good nor evil. You may preach to me about keeping the commandments of God and the faith of Jesus. You may tell me the transgression of the law is sin. You may say to me that the wages of sin is death. But I say that the Lord will do neither good nor evil: we mean to go on and transgress a part of the commandments of God.

He says to these people that have settled on their lees that "their goods shall become a booty and their houses a desolation: they shall also build houses, but not inhabit them." Yes we are in the

building period of the world's history. Borrow some money and build a home. And if there is a man that comes along with a doctrine that would seem to interfere with this, simply let it pass and say that the Lord will neither do good nor evil. But the Lord says "they shall build houses and not inhabit them." "And they shall plant vineyards and not drink the wine thereof." All is lost, the whole thing lost. My dear brethren and sisters, there is only one thing that will win out in the end, and that is the third angel's message.

The Apostle Paul in his letter to Timothy describes very vividly the condition of the world at this time. "In the last days perilous times shall come, men shall be lovers of their own selves." Do you ever meet and deal with people who seem to be lovers of their own selves? O let us pray God that that spirit may not creep in among us!

I will go now to another text of Scripture that describes the condition of the people at this time. "For she said, I will go after my lovers that give me my bread and my water, my wool and my flax, my oil and my drink." When you go to them with the truth they say, "If I should keep the commandments of God, all of them, I would probably lose my position. I am going after my lovers that give me my bread. God has promised his people that their bread and water shall be sure. But here are a people that turn away from God, they say, 'I will go after my lovers that give me my bread and my water, my wool and my flax.'"

"Therefore, behold, I will hedge up thy way with thorns, and make a wall, and she shall not find her paths." You who are going after your lovers to get these things will find your way hedged up. It is possible that you might with suffering get through the hedge of thorns, but the Lord says that he will make a wall that they shall not find their paths. These are solemn truths. We cannot afford to let these things pass without some thought. The only way that we can keep these things in our heart is to say that we will not go after these lovers. We must stand for the truth, we must stand for righteousness, then we will not find the way hedged up with thorns.

"Then shall she say, I will go and return to my first husband; for then was it better with me than now." But it may be too late to return. You may de-

lay until the door of mercy is closed forever. The people in the days of Noah waited too long. God gave them the evidence that he would destroy the earth by flood. The wise men thought they knew better. They thought it was impossible for a flood to envelope and destroy the earth. God has told us that not many wise, not many noble after the flesh are called. Many people stumble to-day because of the great men. Why do not statesmen, the lawyers, and the learned men see this? At the same time God is saying, "She did not know that I gave her corn and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." They actually did not know that God gave them all they possessed. They had forgotten that God gave it all. They were worshipping Baal: and we have Baal worship now in Sunday. We are asked to bow down to Sunday. Let us turn from Baal to the Lord, and be faithful and true to him. This will require more than our power.

We will need to ask the Lord to help us in this matter, to create within us a clean heart and renew within us a right spirit. It may be that we have been keeping the Sabbath, it may be that we have been taught this message, but there must be a deeper work. The Lord said, "Ephraim is a cake not turned." Now if you are a cake that has not been turned, if you are not baked on both sides, it is time that you were turned.

The natural heart is the carnal heart, and speaking of it Paul says, "Who shall deliver us from the body of this death?" Suppose you were lashed to a corpse, and could not get free from it, what would the result be? Death. So Paul says, "Who shall deliver me from the body of this death?" I am bound to this body of death, I have tried to free myself. Now if we are bound to sin, can we free ourselves from sin? No, it is the blood of Jesus Christ that cleanses us from all unrighteousness. Jesus will make you free. You need not perish in your sins. Thank the Lord for that. Jesus will deliver us from the body of this death. He will cut the shackles and let us go free.

In the times of the apostles a spirit of selfishness crept in among them. Although they had been with Jesus, the greatest teacher that this world knew, yet there was a spirit of selfishness that seemed to predominate in their lives. They were very desirous to know who would be the

greatest in the kingdom, and even the mother of those two sons asked Jesus if one might sit on the right hand and the other on the left. At one time there was a passover at hand, and people from far and near came to hear the Saviour. He went over to the other side of the lake that he might rest with his disciples, and when they found that he had gone, they went after him. Though he was tired and weary yet he taught them all the day through, and as it began to grow dark, Jesus said to Philip, "Give them to eat." Simon answered that there were only five loaves and two small fishes in the whole multitude, but the Saviour said, "Give them to eat." And Jesus said, "Make them to sit down in companies of fifties and hundreds." And they gave to the people, and they ate till they were all filled. Now when the disciples saw the control he had over the people, how thousands of the people were ready to do his bidding, they said, "This is an opportune time for us to proclaim him king. Now is the time for him to say, I am king." And they said "You must do it." Jesus constrained them to get into the boat and go over to the other side, because of the spirit that took hold of them. He was not ready to set up his kingdom at this time. They went away murmuring. Whenever people begin to murmur and complain, it means, I could do better if I had the doing of things. They thought they could do better, and so they went down reluctantly to the boat, not daring to go back, because his word was imperative. And the Lord had to permit a great tempest to come on them to stop the spirit of murmuring. What caused all this trouble? It was the spirit of selfishness that wanted to have the supremacy in this world. We need to learn the lesson of meekly abiding at the foot of the cross. We need to talk with Jesus. You remember there was a proud Pharisee, a great man in his day, who felt a little too proud to talk with Jesus in the day time, so he came to see him by night, and expressed himself as thinking that the Saviour was a man of God, for no man could do the works of God except God be with him. But the Saviour, who knows the heart of everyone, came immediately to the point and said, "Except ye be born again, ye cannot see the kingdom of God." That message did its work: in due time this Pharisee gave his heart to God and em-

braced the message for that day, and lived to the service of God.

Now what are the characteristics of his people? I read in the fourteenth chapter of Revelation, "Here are they that keep the commandments of God and the faith of Jesus." Those people who are going to get the victory will keep the commandments of God, every one of them, not ignoring a single one, "And have the faith of Jesus." "This is the victory that overcometh the world, even our faith." But dear brethren and sisters, how do we get faith? If you would have faith in God, read his word, study the prophecies, and see his dealings with his people, how he has protected them and kept them.

I will read from Isaiah, the thirty-third chapter beginning with the fourteenth verse, and see who it is that gets the victory, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him, his water shall be sure." Thank the Lord. Let us go forward, brethren, in faith, let us not waver or falter. Let us keep our eyes on the blessed Saviour. Some of our brightest men may sink, but what does that signify? Set your eyes upon him, and he will give you the victory. Brethren and sisters, soon this controversy will be over, and I expect to meet many who are here this afternoon in the kingdom of God by his grace. Let us hope in God, and may his grace sustain and support us in every trial and in every temptation. Let us hold fast until he comes.

Welcome Visitor.

#### FIRE IN COLLEGE VIEW.

Sunday evening, October 6, about 7:30 o'clock, while Elder Andrews was offering prayer at the beginning of Elder Warren's baptismal service in the College View church, the college bell rang the alarm of fire. It proved to be the college power house. In some unknown way, perhaps from an electric wire, the fire caught in the upper story of the building, and when first seen was burst-

ing out of the ventilator on the top. Nearly everybody was in church. One man was in the boiler room, and another was studying on the first floor, but neither knew of the fire until it was beyond control. So rapid was the progress of the flames that it was seen from the first that the building was doomed, especially since there was no adequate provision for fighting fire. In a short time, the entire building, including boiler room, laundry, printing plant, bakery, blacksmith shop, and carpenter shop, was consumed. A few tools, one printing press, part of the week's laundry, the College Press account books, the Messenger list, and a few books, were all that was saved. The loss is estimated at about \$25,000. There was \$5,000 insurance on the building, but nothing on the machinery and printing stock. The actual loss will not be so great as the figures would indicate, since the boilers are thought to be little injured, and a less costly and safer building can be erected. Care will be taken not to bring so many shops together.

After the fire a few of the managers assembled in the business office for a season of prayer and consultation as to the best plans for meeting the necessities of the school. In a short time it was arranged to connect the heating, lighting, and water systems of the sanitarium with those of the college. The parlors and vacant rooms of the sanitarium were placed at the disposal of the ladies of the college home for study if the weather should turn cold.

The running of the school was not interfered with by the accident. The recitations proceeded next day without interruption. Before ten o'clock the sanitarium water supply was flowing through the college system. That same night South Hall was receiving light from the sanitarium dynamo. Fortunately, the weather is mild, and there is little need for heat. The steam heating system of the college is being connected with that of the sanitarium, and soon our buildings will be heated from that source until our own plant can be repaired. Work on the new boiler house will begin immediately, and will be completed before cold weather sets in.

The students are behaving nobly. The boys worked like heroes to save property. Some sustained a few burns and bruises, but no one was seriously injured. A good spirit prevails. There is no

talk about going home, but all are determined to stand by the college through this crisis.

At the church the service for baptism ceased without interruption during the fire. The men went largely to render what assistance they could, but the candidates and a large audience of people remained or soon came back from the fire. When the electric lights, supplied by the college dynamo, were extinguished, lamps were brought in. Perfect order and deep solemnity prevailed while sixty-two candidates were baptized by Elder Warren. There will be another baptism soon. The good work is still going on in many hearts, and the influence of the solemn preaching of the last two weeks has been deepened by the fire. Pray for the work of the Lord in College View.—C. C. Lewis in Northern Union Reaper.

## WESTERN OREGON TILLAMOOK

A general meeting was held at this place from October 4 to 13. Elder J. M. Cole was present and assisted in the meeting. An excellent spirit prevailed all through, and the Lord gave liberty in presenting the message of instruction and encouragement. A Christian minister attended the most of our evening meetings and opposed enough to keep up a good interest.

On account of the difficulty in reaching this field in the winter, it was decided to attend to the election of officers for the coming year, and the following were chosen: For elder, J. S. Stephens; for deacon, D. B. Darby; for treasurer, Mrs. Linnie Conover; and for clerk and librarian, Mrs. W. E. Eberman.

The brethren here have just repainted their church, and things have a neat and prosperous appearance; but the brethren were obliged to lift hard on this load, as their number are few.

October 5 a liberal offering was made to the Southern field, and Sunday, October 13, at our business meeting, we had a good attendance. Tithes were paid in, the first-day and other offerings were brought forward, and a good, liberal contribution was added to their previous offerings to the \$150,000 fund. Subscriptions were taken for various periodicals, and the Gleaner was not passed by.

Monday, Elder Cole started for another general meeting, in the Rogue River Valley.

In the afternoon, I baptized two precious souls in the river near by, and three were added to the church.

I intend to leave this part of the field next week, to take up work in my district, including Polk and Yamhill Counties. I wish to say to any of the brethren in these counties, if you have in mind any openings, or school districts where you think meetings should be held, and wish preaching in your neighborhood, please write to me at once, and I will plan to help you. Address as below:

W. C. F. Ward,  
Portland, Ore.

285 Salmon Street.

## YONCALLA

Immediately after our camp-meeting in Portland, Brother Prescott Wheeler, a young man from the Royal Academy, joined us in a tent effort for six weeks at Myrtle Creek. We labored with little apparent results. Two signified a desire to be baptized, but the creek being so shallow they decided to put it off till fall, when I was to return. Since then one of them was baptized at the Roseburg camp-meeting.

We pitched camp again at Youcalla the first of August. After setting up and getting nicely started, with a good attendance, the writer was taken with an abscess in the left foot. The resident doctor relieved the situation with his knife, which was much appreciated. The things he had heard at the tent made him kindly disposed towards us, and his services were rendered without charge. Brother B. C. Tabor, from Cottage Grove, very kindly assisted for a couple of days. The conference then relieved Brother T. L. Thumler from the Aurora effort to assist us, so that the meeting was continued uninterrupted in the interim of my foot trouble, which confined me to my bed for over a week.

We had a happy, companionable experience in laboring with our tent company during the summer. We have had many blessed experiences, both together and with the people. As a result, thus far five have been buried with their Lord in baptism. Four others had been baptized, in good faith, in other churches. These, together with

their children and brother and a sister living out five miles, who had been Sabbath-keepers for some time, make a lively little school of twenty members. Two or three others are nominally Sabbath-keepers, but have not yet given up the use of tobacco. Still others say they intend uniting with us later.

In all this labor the dragon spirit has not been wanting. Most reproachful things have been said of the writer in public print, but they are of the nature found in Matt. 5:11; while we are enjoying verse 12.

With the spirit of a Joshua, Brother Thumler said one morning, "Let us build a church in Yoncalla." At first it did not so appeal to all of us. We looked at our own finances, and began at home. Brother Thumler acted creditably as financial secretary, receiving from the outside something over one hundred dollars. We will be more definite in a later report when the church is dedicated. The lot was donated by one of our new Sabbath-keepers. Before the citizens were aware, we were at work. This was also a good object lesson for the truth's sake. Brother Wheeler was the principal head in the construction of the building. To-day as it stands, although only 20x30 feet, it is a neat little memorial for the message. But let it be known to our people that it has taken more than talk to do it. The workers have had many a tired bone over it. It will be dedicated in the near future, free from debt.

Brother Thumler left us for his home field the first of October, while Brother Wheeler left October 11 to resume his school work at Royal Academy. He has done good work this summer. Let our young people have a chance to develop. God wants them in his service. Make yourself felt for good, so our conferences will know where you are.

If you will excuse our lengthy report this time, we will not do it again for some time.

We are still hard at work.

C. J. Cole and Wife.

## ALASKA

On April 11, I sailed from Port Simpson on the "Princess May" of the C. P. Line, to visit Ketchikan, Alaska. Mr. John Davis, my fellow-countryman, was a passenger on the same boat, and

was also on his way to Ketchikan. We experienced a reasonably smooth voyage across, for which I felt grateful to the Lord. In Ketchikan, I met Elder A. M. Dart and his wife and daughter. Brother Dart received me gladly in his home. On Sabbath, April 13, at eleven o'clock, we had a good Sabbath-school, and the Spirit of the Lord overshadowed the place where we studied his holy Word.

On Sunday, April 14, two days after my arrival, I was invited by a native pastor of the Methodist Church to preach. About three o'clock in the afternoon I talked on the glory which will accompany the second coming of Christ. The good Spirit of God was manifested in the meeting. After the close of the meeting, I was invited by a young man to his house for supper. Before and after supper we had a good Bible study; we had a splendid time.

On Monday morning, April 15, I left Ketchikan to visit Port Chaster, Alaska, where Dr. Duncan was, and where I arrived the same day at eleven o'clock. But God had led me. I found a little company of Christians in this place. It has cheered my heart to see how these dear people appreciate my coming to them. The day following, Tuesday, April 16, at night, I was invited by the leader of this little company of believers to speak in their meeting, which I did. I talked on "The Ten Virgins." The Lord was very near in this praise service. There were only two women in the audience that were not in harmony with the word which I spoke to them. At the close of the meeting, I was requested to spend a week among them, which I did.

This little company is not of our faith, but they wish to hear the third angel's message. On Friday night, April 19, I spoke again in the meeting. I talked on the "Law of God." The Holy Spirit seemed to overshadow the place. At the close of the service, several prayers were offered by these dear people for God's blessing to attend my mission to Alaska, and they also thanked God for sending this message to them. The message is a new thing to these people; and, as they have been educated to call Sunday the Sabbath and to regard it as a sacred day, they think it hard to make the change. But under Roman tradition the word of truth was buried, and this same tradition led them away from

the word of truth. Tradition has long been the bulwark of error, and a thousand years of wrong will not be corrected in one single hour.

On Sunday, April 21, I was invited by the four elders of the Metlahkatla Church to their evening service. After the meeting was over, I was invited into a large room back of the church. These four men tried to overthrow me by their questions; but they don't know that the Lord commanded his people to take no thought how or what thing they shall answer, or what they shall say, for the Holy Ghost shall teach them in the same hour what they ought to say. In this meeting I felt very thankful to the Lord for his wonderful teaching in helping me to answer their questions. The first question I met was the Sabbath question. The first man asked me as follows:

"How long have you people kept Saturday?" I answered, "From creation." I turned with him to Gen. 2:1-3. I told them that the Sabbath was observed before the law was given on Mount Sinai. Ex. 16:23-30. It is a sign between God and his people. Ex. 31:17; Eze. 20:20. The other man said as follows: "I know the law was made for the Jews alone, and we are strangers to that covenant; and why do you come here to teach us, and try to compel us, to keep the Jews' Sabbath, which was done away at the death of Christ?" I turned with him to the law of God in Exodus 20, and to the last part of the tenth verse. I said: "Brother, although we are strangers to that covenant, yet the Lord mentioned us in the very bosom of the unchangeable law,— 'nor the stranger that is within thy gates'. Again, the sacred writer mentioned us in Isa. 56:6." To the third man's question, "Did Christ keep the Sabbath?" I answered, "Yes." I turned with him to Luke 4:16. It was Christ's "custom" to preach on that day. I read other Scriptures where Christ kept the Sabbath. His next question was, "Did the Gentiles keep the Sabbath?" I answered, "Yes: the Gentile believers also observed the Sabbath. Acts 13:42, 44; 16:13; 18:4. Paul continued his teaching among the Gentiles in one place a year and six months (seventy-eight Sabbaths)." The next man said, "We don't want to keep the Jews' Sabbath, but the Lord's day." I asked him, "Which is the Lord's day?" He

said, "Sunday is the Lord's day." I asked him again, "How do you know that Sunday is the Lord's day?" He said, "The Bible tells us." I asked him again, "Which part of the Scriptures tells you to keep the Lord's day instead of the Sabbath?" The man said, "I don't know which part of the Scriptures, but the missionary told us to keep the Lord's day instead of the old Jewish Sabbath." I turned with him to Rev. 1:10, and told him that on this question four different positions are taken by different classes. One class hold that the expression, "the Lord's day," covers the whole gospel dispensation, and does not mean any particular twenty-four hour day. Another class hold that the Lord's day is the day of the judgment, the future day of the Lord, so often brought to view in the Scriptures. The third view, and the one perhaps the most prevalent, is that the expression refers to the first day of the week. Still another class hold that it means the seventh day, the Sabbath of the Lord. These four classes contradict one another, and they confound the whole world by their teaching. I turned with him to the sacred writings, to Prov. 29:21: "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

I thank God for the privilege of meeting with these people here. The day following, my friend told me that Dr. Duncan would call for me about seven o'clock in the evening, and open a debate in his house, but he did not. The day following, some one reported that he would send me away, but he can not, because the Lord is with me.

On the next day, I left Metlahkatla for Ketchikan again, and I met Brother Dart and some of my friends in Ketchikan. More than a week after, I returned to Port Simpson, where I met Brother E. L. Stewart, president of the British Columbia Conference, accompanied by Elder Watson and Brother T., just before going on the boat. I had no time to talk with them. By the grace of God I returned home safely.

Henry D. Pierce.

### ST. THOMAS, D. W. I.

We are at last at St. Thomas. When we arrived in Washington, D.C., we found that we would have to wait a month before we could get a boat from New York.

We remained in Washington ten days, and it was a privilege to meet and become better acquainted with our brethren who are at the head of the work. It is encouraging to see the harmony and love prevailing among the workers there.

We sailed from New York August 24 and arrived in St. Thomas September 1. As our vessel did not stop here, we were obliged to pass by, and go to St. Croix, 40 miles distant, from which place we took a sailing schooner to this place. We arrived here between 12 and 1 o'clock in the morning, and were of course obliged to go to a hotel. We could get nothing less than \$5.00 a day, which seemed quite high to us, but since we have learned something of the cost of living here, we do not wonder at the price.

After our arrival when we had a chance to climb a hill and look over the city, we felt considerably puzzled to know where we should find a suitable place to live. As a rule the houses are crowded close together on narrow streets, or alleys, we would call them in America, with no yards and no place for children. The Lord had a place for us though, and very early Monday morning he directed us to it. It is a place where the owner had died, and his widow, who was going to Europe to live, had tried in vain to sell it. Finally just before we came, she offered it for about one quarter its real value, and so we bought it. It is located on a hillside where the air is good, and where we have a fine view of city and harbor. We feel to praise the Lord for thus providing a place for us. Had we come a little sooner the price would have been too high for us or a little later it would probably have been sold. Thus we see how God cares for his own.

Charlotte Amalia is a city of about 10,000 inhabitants, all but 200 of whom are colored. The officials are Danish, and since I can speak to them in their own tongue they have shown me many favors.

We have a small church building here and a membership of about 40. Have five meetings weekly. At the Sunday night meetings we have an attendance of about 200, many of whom are deeply interested. Last Sunday night the American Consul was present and expressed himself as pleased with the services. He is a Baptist.

We trust that soon honest souls will

step out and walk in the light of the third angel's message. We see a great work here to do with but few to do it, and hope in the future others may join us here in the work of soul-saving. We are well and of good courage.

H. C. J. Walleker.

### WESTERN OREGON. CANVASSERS NOTES

Miss Ada Blue from Springfield, Ill., has recently decided to enter the book work. This experience is new to her, but her first report of \$20.75 in ten hours shows up quite well for a beginner. Just keep at it and success is yours.

We are glad to welcome G. E. Boyd from Medford to our list of workers. May success be his in this line of gospel work. Brother Lockwood will start out with him, and we hope to receive some live reports from Southern Oregon very soon.

One of our Portland canvassers, Grace Ellis, leaves our ranks to attend Laurelwood Academy: The Lord has blessed her work; the past two weeks in 28 hours she has taken nearly \$90.00 worth of orders for Heralds. We shall certainly miss her regular report, but are glad she can continue her studies.

W. H. Coffin is hard at work at The Dalles working for Daniel and Revelation. He says: "It is a rough country and a hard problem to get to very many houses in a day, but we are going to keep pegging away." Your reports have certainly acted as Good Cheer to us, and we pray that God may continue to bless your efforts.

Frank Raley is with Brother Coffin, and is using Daniel and Revelation. Considering this is his first experience as a canvasser, and handling a large book like D. & R. his reports are very good. Truly God is blessing your work.

He says: "I feel that the Lord is working for me not only by putting the truth into the homes of the people, but also by a valuable experience I am receiving."

B. O. Lockwood has been delivering books in Coos County. The Lord has blessed his work the past summer, as has been reported. He now leaves the coast for Southern Oregon. The Lord opened the way for him to get over the mountains by selling a book to the stage driver. From a recent letter I quote the following: "I sold \$19.00 worth of books on the train in one car coming from Roseburg to Medford. I never tried it on the train before, but it worked fine. I could have sold more had I had more books with me."

This is something new in the line of canvassing. Who can say the Lord does not open the way for faithful canvassers?

Mrs Mary Kendall has been having some interesting experiences. She says: "I have been delivering books at Springfield this week. This is a hard place. All the ministers are against us. I sold a book (Great Controversy) to the Christian minister's wife. When he came home and found the book, he put it into the stove, and next Sunday spoke about it in the church. Satan works harder there than any place I have been; but for all that I think God will bring some good things out of it. Some of those that Satan has worked so hard with seem to be my best friends now."

After all this experience Sister Kendall sold many books at that place. We are sure God will bless the increase.

E. M. Oberg.

#### ITEMS

Elder W. B. White returned last week from his trip to Boise and Portland.

Elder Langdon reports the baptism of eight persons at Viola, Idaho, Sunday Oct. 20th.

Western Oregon Conference will hold a ministerial Institute at Salem, Ore., Dec: 5 to 11, 1907.

Elder G. D. Ballou and wife of Rochester, N. Y., have been spending a few days at the Portland Sanitarium.

Elder White and Prof. Cady have visited several churches lately in the interest of the Walla Walla College Fund, and with good success.

D. R. Nichols, business manager of the Portland Sanitarium, has been quite ill for several days. We hope for his speedy recovery.

Dr. S. A. Lockwood, medical superintendent of the Portland Sanitarium, is attending a medical convention of the Pacific Union Conference at Loma Linda, Calif.

Miss Grace Rawson, formerly stenographer for the Battle Creek Sanitarium, has recently arrived in Portland and is employed by the Sanitarium Food Co. as stenographer.

The readers of the Gleaner will all be gratified to learn that Brother Carl Weeks, Missionary Agent of the North Pacific Union Conference, is making a splendid recovery from his late illness.

#### ROSEAU, DOMINICA

The following is an extract from a private letter received at the office, written by Philip Giddings:

"The Gospelry, Roseau, Dominica,  
"Sept. 16, 1907.

A little over two and a half years I have been in this island of the Caribbean. It contains a population of about thirty thousand, the great majority of whom are Roman Catholics. It has been a battle from the day we commenced up to date; and perhaps more so now that they have begun to see we mean to plant our stakes.

"Here and there we have gleaned a few souls, and have begun to build a house of worship. Some are so wroth, that, Sanballat like, they would tear down if they could. Under difficult circumstances, strong in faith, we are going right ahead.

"The site on which we are building faces the street which is the chief thoroughfare from town to country. It commands a sea view, as well as land

view, and is in the neighborhood of the boys' school, the government treasurer's residence, the police station, the courthouse, and Carnegie library. Thus it is beautiful for situation."

#### IT CAN BE DONE.

In the latter part of 1905 it was proposed that the \$100,000 Fund should be closed by the time of the General Conference, which met in Washington, May 11—30. Some thought it would be impossible to make the balance of the fund up by that time, but there was a special and united effort made to raise the \$100,000 before that time, and by the time of the close of the meeting the fund had been made up and more too, so that the secretaries of the Treasury Department could not keep up with the flow that came in from all sources. The limit of \$100,000 was past and over \$15,000 was sent in besides.

Now why cannot we awaken to the importance of finishing up the \$150,000 Fund before the first of January, 1908? Very important enterprises are waiting until the fund is made up. If all will enlist as one California sister has done, it will not take two months to accomplish this work, and in fact it could be done within a week.

We quote a few lines from her letter. "I am giving a part of every dollar I earn (under God),—for that is all I can call my own—to that sum and shall continue to do so until it is finished, then I stand ready for the next call."

We have no doubt this will be done some time, but why not by the first of next year, and then, as with the \$100,000 Fund, cannot there be a large overflow? Some have given to this fund several times, but if the spirit of the writer from whose letter we quote is followed, they will continue giving regularly until the whole amount is made up.

Are there not those who will come in with large donations, say of \$100 to \$1000, until this work is finished? Many others can give regularly until there is no more need, and all can give as God has prospered them.

J. S. Washburn.

"When parents cease to take care of their children, the devil will take care of them, for he is interested in the youth."

