

# NORTH PACIFIC UNION

## GLENER

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

Vol. 2:

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No. 33

### North Pacific Union Conference

#### DIRECTORY.

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"A man's life consisteth not in the abundance of the things which he possesseth". Luke 12:15

Not in the things I have and hold  
 Doth life consist for me,  
 Not in earth's increase nor its gold,  
 But what I choose to be.

Nor house nor wealth nor goodly store  
 Bring ease of mind and peace;  
 Only to love and live Christ more  
 Can make my life increase.

No arms are blazon on shield or greave,—  
 The escutcheon carved by time  
 Must be what I myself achieve,  
 Wrought on this soul of mine.

Life holds for me whate'er I will  
 Of profit or of loss;  
 God's grace and love abounding still  
 No life need hold but dross.

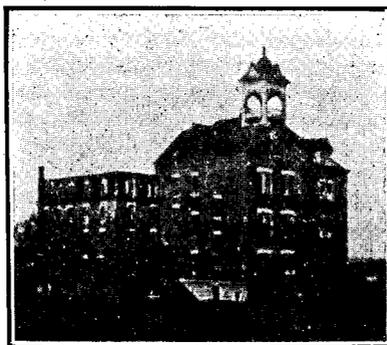
Ah, could we sense or even dream  
 What we in Christ could be,  
 Life's possibilities would seem  
 A glorious legacy!

Worthie Harris Holden.

### IT WILL BE DONE

At a recent meeting of the Union Conference Committee, held at College Place, Wash., it was decided to write to all the subscribers to the Walla Walla College Relief Fund, inquiring which they would rather the Union would do, —to hold the money that now is in, or shall come into the treasury, until the 15th of January, depositing the same with the banks, and then pay the col-

lege debt; or, as we now have between eleven and twelve thousand dollars, to pay off the notes with this and with other money that comes in and stop the interest. We have now received about one hundred and fifty votes up to date, November 29, and all but two vote that the money shall be used to pay off college notes. These votes are coming in every day and are very emphatic along this line. But there is one thought that many of our subscribers express that we wish to mention here, and that is this:



WALLA WALLA COLLEGE

Some seem to be fearful that this money that has accumulated at the Union Conference Office may be used otherwise than for the actual payment of debts. Quite a large number of letters which have accompanied the ballot have stated that they wished their money to go on the indebtedness of the school and they hoped the Union Conference would be careful to apply it that way.

Now, brethren and sisters of the North Pacific Union Conference and all subscribers to the Walla Walla Col-

lege Fund, we wish to say to you all that every dollar of Walla Walla College relief money that comes to the Union Conference Office will be actually applied on college notes, to pay debts, and will be used for no other purpose whatever. We will pledge to our brethren and sisters our word on this point, so you need have no fear along this line. The Union Conference Committee will keep its word with our brethren who are thus pledging, and they may be assured that their money will be actually applied on college notes.

W. B. White.

### NOTES OF TRAVEL

Among other places of great interest to us in Rome were the catacombs, or the underground burying places of the early Christian martyrs and others of the church of Christ in the first centuries. There are a number of these burying places in Rome, also in Naples and other places; but the most important one is the one we visited, which is about three and one-half miles out from Rome on the Appian Way. This is an old Roman road, about eighteen feet wide, walled up about eight feet high on either side with solid brick walls, and is the road the Apostle Paul used as he came to appear before Nero. It will be remembered that some of the brethren met him at a place called Appii Forum and the Three Taverns (Acts 28:15), which places are about twelve or fourteen miles out from the city on this road, and after the meeting all returned to Rome by this way.

There being no street cars out to the Catacombs, our party took carriages, which were about as cheap, and, passing through a section of the old wall of Rome and out at one of the gates, we were soon in the country. The Catacombs are on a slight rise of land overlooking the immediate vicinity, and no one would suspect that underneath these cultivated fields are miles upon miles of sepulchers, containing the remains of the early Christian church.

Paying the entrance fee of one franc (20 cents) each, we followed an old, barefooted monk, who, after furnishing us with small tapers, led us down into the dark galleries of the dead. The aisles are about five feet wide and from ten to twenty feet high, cut out of a red sandstone formation. On the sides of the walls are cut large niches of sufficient size to receive a body, which, after being placed in position, is concealed from view by a large slab of stone or marble. In one of these long halls, and at a certain point, there are fourteen of these tombs, one above another, in the walls, smaller ones being made for the children. At certain points are tombs which are embellished in such a manner that we can readily see that they hold the remains of persons of prominence and position. On many of the stone slabs before the tombs there are writings, emblems, and drawings, which were executed far back in the early centuries. These are indeed very interesting, and nearly all speak of the faith of the church at that time in Jesus Christ as their Saviour and the plan he laid for the salvation of man. Here rest hundreds and thousands of the martyrs of Christ, who yielded their lives rather than deny their Lord. As we traversed these dark passages, where the people of God sought refuge from the bitter persecutions of the Roman power in the first centuries of the Christian era, our minds went forward to the glad morning of the resurrection, when these dark tombs will be opened and those who have lived and suffered for Christ and his cause will come forth to immortal life. What a happy day that will be!

At different points in the Catacombs large chapels are excavated, where God's people used to gather for public worship, and many of these are to-day used by the Catholic Church for religious services. On this visit to this interesting place we were accompanied by a

Young Catholic priest, who was educated in the United States and who for five years had been holding services in one of these underground chapels. In doing this he had impaired his health, and was about to return to this country with his sister, who had come to Rome for the purpose of inducing him to take a vacation for his health.

To give the reader some idea of the size of the Catacombs which we visited, would say that there are now thirteen miles excavated and restored, and which can be visited; twelve miles excavated, but not as yet restored, and twenty-five miles not yet excavated.

Could these dark halls speak, they would tell awful tales of the days of persecution, when the blood of God's children was freely shed for the faith of Christ.

As we entered our carriages and started for the city, we were followed for nearly a mile by half-clad beggar children, who, with outstretched hands, ran along by our side, pleading for a penny to be thrown upon the ground for them. If, perchance, this was done, like a flock of vultures they would pounce upon it; when a scramble royal would ensue to see who would obtain possession of the same. From the swarm of visitors who yearly visit the Catacombs these little, youthful beggars must receive quite a sum, as most people remember them with some small piece of money.

Had we visited nothing but these underground cemeteries in Rome, we should have felt well paid for the trip, as it was one of the most interesting sights we saw in Europe. We secured some specimens of the rock formation out of which these tombs were cut, and have them in our collection of curios.

From this place we visited the place where it is said the Apostle Paul was executed, also St. Paul's Church near by, under the high altar of which it is said he is resting. Of this visit we will speak in another article.

W. B. White.

#### TO MINISTERING BRETHERN

There is a great and increasing need that those who minister in word and doctrine should be learners in the school of Christ. The influence of the one who preaches the word should be an in-

fluence that will lead souls to seek eternal life.

In these last days many influences will arise to draw the worker from standing firmly for a "Thus saith the Lord." Men who themselves have departed from the faith will seek to draw workers into controversy, and by this method attempt to present heresies that will lead souls astray. My brethren, do not be enticed by such influences. Engage in no debate. Take no heed to the persuasions and challenges of those who would draw you from your legitimate work. You have no time to voice their sentiments or to repeat their words. Time is golden; truth is precious. We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts for the past fifty years. But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith.

The Saviour has given the promise of his presence to all who labor in the spirit of true service. "All power is given unto me in heaven and in earth," he says; "go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." As you present the word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when he will not be near you by his Holy Spirit. He is in every meeting that is held in his name. His promise is given for as long as time shall last.

Be careful messengers. Do not be anxious to hear and accept new theories, for often they are such as should never be presented before any congregation. Speak no boastful, self-exalting words. Let the Word of God come forth from lips that are sanctified by the truth. Every minister is to preach the truth as it is in Jesus. He should be assured of that which he affirms, and should handle the Word of God under the direction of the Holy Spirit of God. Walk and work carefully before God, my brethren, that no soul may be led into deception by your example. It had been better for you never to have been born, than that you should lead one soul astray. Those who profess to be servants of God need to make diligent work for the obtaining of that life where sin and

sickness and sorrow can not enter. They are to be instant in season and out of season.

God is calling for reformers who will speak strong, uplifting words from our pulpits. It is when men speak their own words in their own strength, instead of preaching the Word of God in the power of the Spirit, that they are hurt and offended when their words are not received with enthusiasm. It is then that they are tempted to speak words that will arouse a spirit of bitterness and opposition in their hearts. My brethren, be advised. Such words are not to come from the lips of Christ's ambassadors. Sanctified lips will speak words that reform, but do not exasperate. The truth is to be presented in the meekness and love of Christ.

I heard the words spoken: Prepare to meet thy God. If you will learn of Jesus, you will possess a power that will take hold of hearts. You will speak words that will be a savor of life unto life. Shake off the worldly spirit that would take possession of our people. Pray, O pray; and believe that the fervent prayer of a righteous man availeth much.

If the minister's lips are touched with a live coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to him in effectual, fervent prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given to him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

Mrs. E. G. White.

### THE PASSOVER, PENTECOST AND EASTER

Nearly three years ago while holding some Bible studies with persons in a town in Oregon, I came across a sheet of paper with a number of statements and scripture references purporting to show that "Jesus showed himself to his dis-

ciples to their joy; and that the Holy Spirit came from Heaven on the First Day."

One of the texts referred to in proof of the thought in the first clause would instead indicate clearly that it was on Monday, or a later day in the week, that He appeared to His disciples. John 20:26. In support of the last clause the writer gave "Acts 2:14 and 1 Peter 1:12," neither of which state what day of the week it was. For his reasoning on it he set his stakes on Lev. 23:15,16, taking for granted that the verses referred to the Lord's regular weekly Sabbath; and then counting forward brought the fiftieth day, or Pentecost, on Sunday.

This put me to studying on this line; and what I learned by the search of the Scriptures on the point, together with the dates obtained from a perpetual calendar, which I procured, (after watching nearly a year to find where I could get one) I pass on to the Gleaner readers.

The Passover was a movable festival, so far as the days of the week were concerned, like our Christmas time (Dec. 25) which may come upon any day of the week. The Passover season always commenced on the fourteenth day of the first month and continued to the twenty-first day. Ex. 12:18. The 14th and 21st of that month both being 'holy convocations', or special Sabbaths. And the Israel of those days were to do no servile work therein. Num. 28:16, 18, 25.

Now Pentecost, which means fiftieth, depended, for its date, upon what day the Passover season began (because from a certain time therein is it determined); hence might come on any day of the week.

To find the day of Pentecost we are to count beginning with the fifteenth day of said first month, or the day after the Sabbath; that is, as the 14th day of the month, which is the first of the Passover festival, is a Sabbath, we begin the count on the second day of the season, and count seven complete sabbaths, or weeks (compare Lev. 23:15,16 and Deut. 16:9) which would be forty-nine days, and the day following, or fiftieth day would be Pentecost.

In order to ascertain the day of Pentecost mentioned in Acts 2:3,4 we must find when the Passover before occurred. The Passover was to be eaten "in the place where the Lord thy God shall choose." Deut. 16:7. The day preceding our Lord's crucifixion the disciples

came to Him and asked, "When wilt thou that we prepare for thee to eat the Passover?" And He told them and they prepared it. Matt. 26:17-19.

The time of this passover undoubtedly was March 29, A. D. 31, according to our present reckoning.

"Christ our Passover is sacrificed for us" (1 Cor. 5:7) "And become the first-fruits of them that slept." 1 Cor. 15:20. In the old typical system the people were to "bring a sheaf of the first-fruits of their harvest unto the priest," Lev. 23:10. "And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." Verse 11. "And ye shall offer that day when ye wave the sheaf a lie lamb without blemish of the first year for a burnt offering unto the Lord." Verse 12.

In our Passover, Christ, we have the antitypical, or true Sheaf waved, and real Lamb of God slain, who was crucified without the city, as formerly,—"Thou mayest not sacrifice the Passover within any of thy gates." Deut. 16:5.

Likewise, Jesus, our Passover, was slain on the fifteenth day of the first month, which was, according to Roman time as we now have it, Friday, March 30, A. D. 31. Calculating seven full weeks and a day, or fifty days, we have the great Pentecostal day coming on Sabbath (Saturday), May 19, A. D. 31, the day when the Spirit of God, or the Holy Ghost, was poured out to such a marvelous degree on Christ's disciples.

Just 1749 years later, or May 19, 1780, occurred the great supernatural darkening of the sun and moon as one of the tokens of this Christ's coming again to receive His followers. Matt. 24:29-33.

It is true that chronographers differ in regard to the date of the crucifixion—some placing it as early as A. D. 30, others as late as A. D. 33. But that it occurred A. D. 31, March 30, we believe that we have indisputable evidence, as follows: The prophecy of the 2300-day period; and the declaration that the Sabbath coming the next day after the crucifixion was "an high day."

The prophet Daniel was told in vision, "Unto two thousand three hundred days: then shall the sanctuary be cleansed," Dan. 8:14. He did not understand it (verse 27) then, but later the angel Gabriel came to explain it to him. Chap. 9:21-27. He told Daniel that seventy weeks were determined upon his people; that is, seventy weeks, or 490 days, of

the 2300 days were cut off to the Jewish people. Verse 24.

This great period was to begin at the going into effect of the commandment to restore and rebuild Jerusalem, which was in 457 (or about 456 1/2 years) B. C. (for it was in the fifth month of the seventh year of the reign of Artaxerxes, king of Persia. Ezra 7:8,9.)

That the days mentioned in this prophecy, as in others, are a symbol of years—literal time—is not or cannot, be questioned. Compare Eze. 4:6; Num. 14:34. The seventy weeks, or 490 years, then would reach (being more than 456 1-2) down to 33 1-2 years this side of B. C., or to the autumn of A. D. 34, the time when the work of the Apostles was turned mainly from the Jewish people to the Gentiles. Acts 13:49.

At the close of the 69th week—483 years, or just seven years prior to A. D. 34, autumn—was to be the setting forth of Christ as the Messiah, or Prince. Dan. 9:25. This was done at His baptism (Matt. 3:13-17); Messiah, or Messias, Greek form of the word, is the anointed. Compare Luke 4:18 and Jno. 1:41 margin. This baptism of Jesus took place seven years before A. D. 34, or autumn A. D. 27.

Then in the midst of this week was the Messiah to be cut off; but not for himself. And then was the sacrifice and oblation in the earthly temple to cease. Dan. 9:26,27. This was fulfilled in the crucifixion of Jesus for the sins of the world; and when he expired upon the cross the veil of the earthly temple was rent in twain by the unseen hand of God. This took place half-way between the autumn of A. D. 27 and A. D. 34, which was in the spring of A. D. 31.

Now as to the day of the week and month. Most all agree that the crucifixion took place on Friday. In A. D. 31 the thirtieth of March was on Friday. And John spoke of the Jews' order for the breaking of the legs of those that were crucified, "that their bodies should not remain upon the cross upon the Sabbath day, for that Sabbath day was a high day as it came in the passover week. Jno. 19:31. And the point is right here why they requested the breaking of the legs of Jesus was because the true Sabbath and high day came so early in the week this year that it came the next day after crucifixion day.

When the soldiers came to break the legs of the crucified ones they broke the legs of those crucified with Jesus, "but

when they came to Jesus, and saw that he was dead already, they brake not his legs." "For these things were done, that the scriptures should be fulfilled. A bone of him shall not be broken." Jno. 19:33,36; Ps. 34:20. Neither were any bones of the typical Passover lambs broken. Ex. 12:46; Num. 9:12.

The Passover was both commemorative and typical, pointing back to that deliverance from Egypt and the angel of death, and forward to the greater deliverance to be accomplished by Christ in freeing his people from sin and eternal death.

As this ordinance was to come to an end when the type met the anti-type, the Saviour just at the close of this last Passover supper instituted another ordinance, the Lord's supper, which is a memorial or reminder of both his crucifixion and his coming again: 1 Cor. 11:26.

It is not stated at just what period this ordinance should be celebrated; but the scripture says; "as often as ye eat this bread, and drink this cup: ye do shew the Lord's death till he come." 1 Cor. 11:26.

The emblems should be unleavened bread and unfermented wine, which are to represent the broken body and spilled blood of Jesus. The meat and drink offerings in connection with the Passover supper were fine flour mixed with olive oil, and the drink offering of wine. Lev. 23:13.

The last feast of Belshazzar and the last Passover feast were great crises but how different the feasts!

Further, the Sunday that is popularly called Easter fell that year, A. D. 31, upon April 8, but strictly speaking the Easter Sunday was unknown at that early date, for Easter of those times was a heathen festival and, like the Passover, came upon a certain day of the month, and upon any day of the week.

While the children of Israel kept the Passover by eating the Paschal lamb with unleavened bread and bitter herbs (Ex. 12:18), the heathen observed Easter, from a different motive, by eating many eggs and other dainties in honor of the goddess of procreation. This heathen festival was later transplanted into Christian usage by the Church of Rome, and through her special manipulations was made to come on Sunday (see Gibbon's History of Rome), and be observed, it is said, in honor of the resurrection of Christ.

The word Easter in Acts 12:4, according to Cruden of concordance fame, should, to be in harmony with the original, have been translated "Passover."

Therefore instead of observing the Passover, which has served its time, or celebrating the Easter, a heathen institution, should not we rather celebrate the ordinance of humility (Jno. 13:3-17), and the Lord's supper? Luke 22:15-20. And to do even this acceptably we should be living in obedience to God and be at peace with the brethren. Compare 1 Cor. 11:27-29; Matt. 5: 23,24.

S. H. Carnahan.

## UPPER COLUMBIA

### PULLMAN

The temperance people were making a strong effort in this place to drive the saloon out of town, the question to be settled December 3. Some of the brethren living near thought it a good time to begin work here, embracing the opportunity to tear down the prejudice by helping on the good move, thus showing our colors on the temperance question. I arrived in the town, however, too late to participate in a general anti-saloon meeting that was conducted for more than a week in a large tent by the townspeople; and it seemed very difficult to secure a suitable meeting place for my work. The only place available was a very small out-of-the-way hall that had been equipped by the Socialists for a meeting place; and as we did not like to leave without some effort being made, we finally decided to make an attempt these.

In our handbills we stated that the temperance question would receive exhaustive consideration; but when we commenced our meetings we were disappointed at not seeing a single temperance enthusiast present, and they have not as yet at the end of three weeks of meeting put in their appearance. Seeing that the temperance issue availed nothing in getting the ears of the people, I began the campaign on old time third-angle's-message lines, and at present have a fair audience, with some very much interested. We are just now starting on the testing points, which we know will prove the real nature of our hearers.

F. D. Wagner.

**ECHO**

Under date of December 5, Sister B. F. Raley of Echo writes the Upper Columbia Tract Society office: "The special Signs came all right, and I sold them all out and did not have enough to go around. I will send the money for them and also enough to pay for twenty-five more copies if you have them for me. The Lord has especially blessed us in this work, and Echo is now in a more hopeful condition than ever before for more work. I also found some very interested ones in Echo.

"Besides selling all my papers, I have taken six new subscriptions for the Bible Readings Series of the Signs. I am sorry I had not enough papers so that I might have gone on with the work this week. I am sure that I have had the prayers of God's people, or I should not have had the success I did have. Please send the papers just as soon as you can. I will write later what success I have."

**AN EXPERIENCE WITH THE SIGNS**

The Spokane Missionary Society pledged fifty dollars for the college. Monday, November 18, Brother Wiper and wife, Sister Cloak, and myself started for the Palouse with 600 papers and Liberties. We were gone three days, took in over \$560, had an actual experience in the Lord's work, and were very much encouraged. Sister Cloak and I went to Palouse City, where there are about five blocks of business places. She took one side of the street and I the other. We sold 56 Signs; we then changed sides, taking the Liberty and selling 50, making a total of 106 in less than three hours, besides getting some donations. We then met Brother Wiper and wife at the train, all going to Garfield. We had just forty-five minutes to work the town and change for the other depot. We took in about \$5.00 in thirty minutes.

This is truly a grand work for this time. The Lord is coming soon, and if we work and live with him here we shall reign with him there.

Maud Posey.

**WESTERN OREGON NOTES**

Brother T. L. Thuemler is attending the General Meeting in Chicago, but expects to spend some time in New York before returning to take up work in this conference.

Elder Ward has been spending some time recently among the churches in his district in the interest of the \$150,000 fund. The elder reports the quota for his district almost raised; only a few of the churches have not paid their quota in full.

Brother G. W. Pettit and wife have again taken up work at Scio, where an effort was made last summer in which Brother W. B. Scott and Brother C. F. Folkenberg joined. Brother Folkenberg is now working in the city of Portland.

The Portland church, under direction of Elder C. W. Flaiz, is making another move in behalf of the special Signs. One member was out recently one afternoon and sold 18 of the special number and took seven six-months' subscriptions. This may be an inspiration to others to get out into the field in behalf of this paper. Other churches are increasing their orders and are disposing of the papers.

The young people of the Laurelwood Intermediate School who were out recently in the interests of the special Signs have just sent in a list of the six months' subscriptions. As yet we have not heard how many of the Mission Signs were sold in this first effort. The school expects to make another effort in harmony with the recommendation of the General Conference, and we hope to hear of good results. They are well supplied with papers and are visiting four or five different towns.

W. C. Raley.

**THE WEEK OF PRAYER READINGS**

The General Conference has sent copies of the Review & Herald containing the Week of Prayer readings, and envelopes to be used in taking the annual offering, to all church elders. However, the

latest lists were not used in mailing these, and in some cases the persons addressed are not now acting as officers, some having moved to other locations. The new elders, by making inquiry, may obtain these supplies and have them to use in the meetings.

A number of the papers containing the readings are on hand at the conference office, 285 Salmon Street, Portland, Oregon, and church elders or others not already supplied may obtain copies by making request. We also have readings in the foreign languages.

W. C. Raley,  
Secretary.

**WESTERN WASHINGTON PORT ANGELES**

Elder Burg asks the questions, "Should the Gleaner die?" "Should the Gleaner live or die?" Like Elder Burg, we think the paper has its reasons for its place among us, and reasons that should enlist our interest and earnest effort on its behalf. In addition to the reasons given by Elder Burg as to why the Gleaner should live, I will give one more reason, and that is the comfort and information it affords to those of our faith who are isolated. We say, "No; let us not have a funeral, and if one should be appointed, let us not have a part in bringing about the conditions which make such an event necessary." For many months the Gleaner has been our only informant concerning the interests and work of the North Pacific Union Conference, and we assure you that we should miss its visits very much if it should cease to come. We are always interested to know how the work of God is advancing in the local conference of which we are a part.

While we are not employed by the conference to work in the Lord's cause, yet we might, during the past three years, have furnished some articles for the Gleaner which would perhaps have been of interest to its readers. We have not been idlers in the Master's vineyard, and have had some interesting experiences.

When we came to Port Angeles a year ago, we bought us a horse and wagon with the intention of going about the town and adjoining country to do missionary work among the people. We soon found that it was so expensive

to keep a horse here that we could not afford such a luxury. We then wondered how we should be able to meet the people to help them, as the town is so scattered and we are not able to do much walking. We prayed earnestly that the Lord would in some way help us to reach the honest ones by means of the printed page. We did not begin at once to scatter our literature promiscuously, but first studied our field as best we could, and gradually learned where we would best begin our work. It was not long after this that the minister of the M. E. Church came to see us and made us a visit of several hours' length, conversing all the while on deep and spiritual subjects. He was very reasonable, and when he left us he took with him "The Great Controversy" to read at his leisure. He said he would like to keep the book for some time. He has not made us a second visit, but he is always very friendly to us when we meet him, and we have learned that he has made the remark that the S. D. A. literature is good, that he has read some of it, and intends to read more.

We have given out many tracts and some periodicals and books, and we believe that the word of the Lord will not return unto him void. There are two women in Port Angeles, besides ourselves, who keep the Sabbath, but they do not meet with us on the Sabbath, because of the distance they would have to walk. The son of one of these sisters has recently come home to be with his mother. This young man is a new convert to the truth and seems glad to come and study with us on the Sabbath.

Sabbath before last a woman came to meet with us to inquire about the Sabbath. The subject of our Sabbath-school lesson was the change of the Sabbath; and as we studied and recited the lesson, she sat and drank in the truth as one thirsting for the living waters, and took some reading matter home with her. Last Sabbath she came again and brought her two daughters with her, aged respectively 9 and 15 years. She has also two sons, aged 11 and 19. She said that she and her children all made preparation for the Sabbath the day before, and when sundown came they all felt happy. Her face expressed the peace and joy that she felt, and she bore a good testimony. The older daughter is also seeking her Saviour and sorrowing for her

sins. The little son had said to one of his playmates that morning, "We have found that the Sabbath comes on Saturday."

To-day we met a man and his wife on the street; the woman asked if we were distributing the "good tract," referring to the tract called "Sound the Alarm." We told her we were. She remarked that all that is in that tract is the truth. We invited them both to come and study the Bible with us, and both consented to do so. Thus we see that the heaven is working. Our hearts are made glad, and with the Psalmist we would say: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

George H. Beck,  
M. O. Beck.

### LIBERTY

Thinking our readers would be interested in the following bit of information relative to our good magazine Liberty, which is doing such a grand work throughout the United States in the interests of religious freedom, we take the liberty of quoting the following from a letter just received from the publishers:

"Thought you would be interested in an incident that occurred last week in connection with Liberty. About a year ago we received some missionary names to whom we began sending some copies of Liberty. One of these names we continued to use for a year. The party received a few days ago a copy of Liberty No. 4. With this he was very much pleased, and he sent us a check for \$60 to pay for 2,000 copies, which he desires to circulate in his town.

"Some time ago we wrote a letter to some of our workers advancing the idea that some day Liberty would receive an endowment by some lover of Liberty who has money and whom the Lord has been preserving for this special purpose for a number of years in the past, and through this endowment Liberty would be circulated extensively. This instance just referred to is the first donation Liberty is to receive from the outside world, but we are not sitting idly by waiting for these windfalls, but we are doing everything we can to do our part. Last Friday's mail brought us orders that aggregated nearly five

thousand copies of Liberty, No. 4. All of our people are working with a will. They have some inducements to work because they are enabled by their sales to meet all expenses. When our workers can sell one hundred copies per day, they have no need of any better business. Seven dollars per day income to an individual without any special trade or profession is about as good as most of us can do."

### THE SPECIAL INSTRUCTOR

We have just received a copy of the special number of the Instructor, dated December 3, 1907. It is called "Our Truth Number." It has a beautiful cover, designed in color, and is nicely illustrated. It presents appropriately, impressively, and simply the principal features of the third angel's message through specially adapted articles on the following subjects:

The Sabbath, Nature of Man, Second Advent of Christ, Temperance, and Religious Liberty themes, besides some very excellent general articles.

Liberal supplies of the special number of the Instructor should be ordered by all the churches and freely circulated. The price will be 5 cents a copy; two to twenty-five copies to one address, 2 1-2 cents a copy; twenty-five or more copies, 2 cents a copy. Order through your State Tract Society.

### UPPER COLUMBIA CONFERENCE HAS ALMOST COMPLETED THE \$150,000 FUND

Knowing all our people are interested in learning how our portion of this fund is progressing, I will state that the outlook for finishing it very, very soon is excellent.

If all our churches and scattered members will send in to our conference office the money they have in hand for this fund, and the amount of their pledges, just as far as possible, immediately, I believe we can finish our quota this next week. Brethren, will you join us in this to-day? If so, Upper Columbia can have a star opposite her name in the following Review.

If the amount sent in during this next week should lack not more than

\$100. to complete the fund, we could borrow that amount from the Tract Society for a few days (till the remainder comes in to replace it), and send on the full quota to the Review at once; for they are writing that they are much in need of the fund now.

Dear brethren, this fund is almost made up in our conference; only a few hundred dollars now remain to be raised. God's people have responded nobly in this splendid sacrifice. Have you brought your offering? To those who have not it will soon be too late. Step in now and share in the blessing.

In conclusion, send in your gifts today, or the amount of your pledge just as far as you can, and by the Lord's help we will sing the "song of jubilee" before Christmas.

Yours for the Master's service,  
G. E. Langdon.

P.M., Monday, Feb. 3, 1908, for the election of officers and transaction of such other business pertaining to the interests and work of the association as may properly come before the meeting.

The association named above is a legal corporation, organized and existing under the laws of the State of Oregon; the articles and by-laws providing that the regular sessions of the organization be held in connection with the biennial sessions of the North Pacific Union Conference of Seventh-day Adventists; the regular delegates to said Conference being the constituents and authorized voters in the above-named legal association.

W. B. White,  
President.

F. M. Burg,  
Secretary.

**FROM VICTORY UNTO VICTORY**

Recently the writer, while working to raise the fund for the Washington Memorial Church and also the \$100,000 Fund, heard many doleful prophecies of failure. "You will not raise the full amount." "The money never will be raised." We believed, however, that God was in the forward movement which these funds represented, and they would both be successful. In both instances there was an overflow.

Nevertheless there has been during the raising of the \$150,000 fund, prophecies of failure, who have felt that at least in this we should fail. Now that we have long since passed the half way mark, and nearly \$100,000 has been paid in in actual cash, and about one half of the balance is pledged, those who have prophesied failure begin to see that the greatest financial move our people have ever undertaken, will be closed as successfully as those which preceded it, and that very soon.

I cannot speak for every Union Conference, but I have reason to believe that the Southern Union Conference has raised in actual cash and pledges, \$6,000 for this Fund. If we unite in a strong effort we feel that the whole amount can be raised by the 31st of December, 1907, and another victory in the conflict become a matter of history.

Then even greater battles and cer-

tain victories are before this people, till the day we shall cross over into the heavenly land, and march in triumph through the gates into the city where even now, we are laying up treasure, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"From victory unto victory,

His army shall He lead,

Till every foe is vanquished.

And Christ is Lord indeed."

J. S. WASHBURN.

**SPECIAL OFFER**

To all who will between now and December 31, 1907, send us 50 cents for the Gleaner, the paper will be sent till December 31, 1908.

To those whose subscriptions expire during November and prior to December 25, 1907, who will send us \$1.00 and the name of one new subscriber, we will renew their subscription to the close of 1908. Send your subscription to C. H. Castle, Box 429, Walla Walla, Wash., and DO IT NOW.

**NOTICE**

Owing to a misunderstanding in some parts of the field in reference to other meetings we have been obliged to change the date of our annual meeting in British Columbia from December 27-31 to January 17-21. We will ask all our brethren to make a careful note of this change. We have also written to the churches and scattered Sabbath-keepers as far as possible.

We have been obliged to change the time of our Annual Meeting to Jan 17-21, 1908. A meeting of the British Columbia Association of Seventh-day Adventists is called at nine o'clock A. M., Jan. 21, in the Manson Industrial Academy Port Hammond, B. C. for the election of officers and the transaction of such other business as may come before it.

The Annual Meeting of the British Columbia Conference of Seventh-day Adventists will be held on the school farm, Port Hammond, B. C., Jan. 17-21, for the election of officers and the transaction of such other business as is usual at such meetings. The first meeting will be held on Friday, Jan. 17, 1908, at 3 o'clock P. M.

E. L. Stewart,  
Pres. B. C. Conf.

**FERNDALE CHURCH-SCHOOL.**

In the northwestern part of the state of Washington about two and a half miles north of Ferndale, is a settlement of Seventh-day Adventists. Last year a church was built at this place and also a small school room, 18x20 feet. No doubt this school room would have been larger had they expected other families to move into that vicinity. During the past year several families did move in and began to establish homes. This has increased the enrolment of the school to twenty-eight pupils at present, with the prospect of a few more after January 1, 1908. You can readily see how crowded we are; still in spite of our crowded conditions, we are of good courage and try to do our best. Every grade is represented, which makes a very full program for the day. Some time has been given to sewing and sloyd work. Most of the pupils take great interest in this line of industrial training. The Lord has blessed us in our work, but we desire still greater blessings.

Hilma E. Pierson, Teacher.

**NOTICE**

The first biennial session of the North Pacific Union Conference Association of Seventh-day Adventists is called to convene in the chapel of Walla Walla College, College Place, Wash., at 4 o'clock,

## 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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### CANVASSERS' NOTES

The past few weeks have sorely tried our canvassers. The financial situation has alarmed some people who think twice before investing in a book. Yet we should not become discouraged or give up in despair. The lesson is this: "He who in his work meets with trials and temptations, should profit by these experiences, learning to lean more decidedly upon God."

"Every fellow has his discouraged time. When you think you might as well give up, that you're never going to get along any, just make up your mind that plenty of men have been lots worse off than you are and have won out at that." We are glad that our canvassers are rallying and some work is being done.

The names of Mr. and Mrs. C. H. Markham, who recently came from Pueblo, Col., where they have been canvassing, are new additions to our list. They are canvassing in Southern Oregon, and we wish them all possible success in that needy field.

Miss Ada Blue has been having a siege of tonsillitis, hence has not been able to put in full time. We are glad to report that she is improving.

W. H. Coffin has been on the firing line working with D. and R., but owing to throat trouble has not put in regular time. Brother Coffin has gone to The Dalles to finish his delivery.

Mrs. Mary Kendall writes: "I am sending a very small report, but it has been hard for me to get out." We are glad to know that Sister Kendall is able to sell some Christmas message-books.

## CANVASSING DEPARTMENT

WESTERN OREGON

NOV. 8 TO NOV. 29, 1907

Agents	Book	Hours	Orders	Helps	Total Value
Ada Blue	Heralds	33	8	\$4 50	\$ 25 50
Mrs. C. H. Markham	Coming King	20	6	9 85	19 10
C. H. Markham	"	23	11	16 40	34 90
W. H. Coffin	Dan. & Rev.	41	12	16 85	46 35
Mrs Mary Kendall	Xmas Books	9	16		12 75
Miscellaneous	"				11 75
Total		126	53	\$ 47 60	\$ 150 35

E. M. Oberg, Field Agent.

## WESTERN OREGON

RECEIPTS FOR NOVEMBER 1907

TITHES

Albany	\$ 40 00
Albina	63 60
Ashland	34 30
Astoria	3 00
Eugene	18 45
Falls City	97 25
Friend	59 75
Gravel Ford	24 65
Hopewell	275 12
Jewell	16 15
Laurelwood	53 00
Miscellaneous	24 85
Montavilla	1 50
Mount Tabor	2 20
Newberg	333 88
Park Place	13 00
Portland	391 00
Roseburg	145 00
St. Johns	50 60
Tillamook	28 80
Toledo	21 50
Total	\$1697 60

TRUST FUNDS

Canton Chapel	\$1 70
Colored Work	13 92
Educational Fund	11 31
\$ 150,000 Fund	159 83
Intermediate Schools	10 00
Mission Board	17 35
Passage to India	5 00
S. S. Offerings	19 42
Tent and Camp-meeting Fund	45 10
Walla Walla College Debt	52 00
Weekly Offerings	20 82
Total	\$356 45

Edith Starbuck  
Treasurer.

Mrs. C. H. Markham, from Klamath Falls, in sending in her first report, writes as follows: "We wish our report were larger, but are thankful for doing as much at this critical time, when people are cautious and so many are out of work. But the Lord's work must go on just the same, and even this present financial time may be taken advantage of, and the message of the perils of the near future finds a good application."

C. H. Markham writes: "We have been doing well, considering the hard times. We will finish Klamath Falls this coming week and will deliver the 16th. We found it very expensive getting in here,—nearly \$20 from Ashland. We found a number of our people here, so the witness of the truth is here before us. Our courage is good."

Yours in the work,

E. M. Oberg.

### OBITUARY

Our hearts are made sad by the sudden death by heart disease of Elder W. D. Curtis at his home in Berrien Springs, evening after the Sabbath, November 23. Especially so in that it was just a week since he was with us and gave us so much encouragement by his presence and good cheer. He spoke in Emanuel Missionary College Chapel Sabbath morning and seemed to be in usual good health all day but was taken with a sharp pain in the region of the heart while sitting at the supper table with his family. Before anything could be done to relieve him, he passed away.

East Michigan Banner.