

NORTH PACIFIC UNION

GLENER

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

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North Pacific Union Conference

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THE CHOICE

(The following lines were written by a young sister who has just made her choice for the truth at Arcadia, where a series of meetings has recently been held.)

I dreamt I had come to a climax, for I stood at the cross-roads of life, And I halted betwixt two opinions— should I turn to the left or the right. There stood in the road on my right hand, a being ethereally bright, Whose garments were white as the snow-drift, whose countenance shone as the light; aid to the angel with trembling, "Which road shall I tread, holy guide ?

Shall I walk where 'tis narrow and rugged, or walk where 'tis even and wide ?

The road to my left looks inviting, in the distance a traveler I see, Great mansions and pleasures unbounded ; dost think that contented I'd be ?"

"And what canst thou see on thy right hand ?" the angel inquiringly said ; I turned and I said without thinking, "The right road is easily read, I see that it's long and it's narrow, with hills and with valleys between, And a pilgrim who stumbleth, yet riseth, on yon distant hill can be seen."

Without any warning the angel to a mountain high bore me away, And we gazed at the two earthly travelers ; their progress we watched day by day.

At length their long journey was ended, the end of the broad road was this : Not a haven of rest and contentment, but a dark and most awful abyss ;

This valley of death one must enter, well knowing he nothing had gained By treading the broad road of folly, when to heaven he might have attained. But the valley of death held no terrors for the one who the narrow path trod, For he knew that the saints were all sleeping, awaiting the trump of their God.

* * *

Once more I stood facing the cross-roads, "Which path wilt thou tread ?" said my guide : "I will walk where 'tis narrow and rugged, and not where 'tis even and wide."

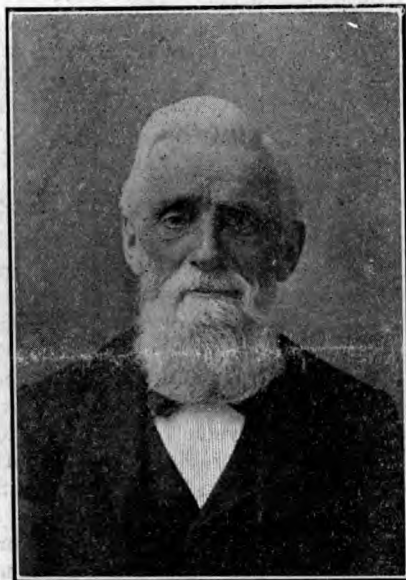
Queenie Hill.
 In Union Conference Record.

ELDER LOUGHBOROUGH'S VISIT TO THE NORTH PACIFIC UNION

For sometime there has been a feeling among many in our Union Conference that they would like to have Elder Loughborough visit this part of the country, spending a few days at important centers, giving a few lectures on the rise of this Advent Movement, and his connection with the same. It has also been greatly desired that he should state to our brethren and sisters his experience with Sister White and her work all through the years of his long ministry. Consequently the writer addressed a letter to Elder Loughborough, who is now residing in Healdsburg, California, inquiring if he could visit us, and spend two or three weeks in our Union Conference.

Right here a singular thing happened.

A few days before the Elder received my letter he had a dream, wherein he saw himself associated with brethren of this Union in public gatherings. He asked Sister John Ireland, his daughter, what this meant, and stated that he believed he was soon to have a call from this Union Conference to labor for a while among



us. A few days after this dream he received my letter, and of course felt that the Lord was calling him this way. So we at once received a favorable reply, and he attended our Western Oregon Ministerial Institute at Salem, Dec. 4-11. Here he gave some stirring addresses on the rise of this work, the connection of Sister White's

gift with the same, and many things of interest with reference to our early experiences as a people.

This visit of Elder Loughborough was very much appreciated by the Western Oregon laborers, and we are sure that it strengthened the faith of us all. He remained with us about a week, and then visited for one day the Laurelwood school situated near Gaston, Oregon. Here he met with the students and friends of the school and spoke to them on the early experiences of this people.

His next visit was at the Meadow Glade Academy near Vancouver, Wash. Here is a school of well nigh one hundred students, and Elder Loughborough seemed to enjoy greatly his visit among them, and we are sure that his visit was enjoyed by the students. Spending one day here, he returned to Portland, and next stopped at Walla Walla College. Here Elder Loughborough spent one week, speaking every night and also giving two or three day lectures to the students, all of which were greatly appreciated by the large crowds that gathered to hear him. Here he took up a connected line of study along the line of the Spirit of Prophecy, the rise of this message, the apostasies that have arisen among us, and what has become of these movements, and also the sacrifices that the early pioneers were called upon to pass through in the early stages of our work. These meetings were held in the college chapel, and every night the chapel was filled to hear these discourses. Elder Loughborough had with him an old chart that was used in the 1844 movement. It was somewhat dim by age, although the symbols upon it could be easily seen across the chapel. This chart, though about 63 years old, is in a good state of preservation.

We feared that this constant labor would be rather too much for Elder Loughborough who is now getting well along in life, but his labor did not seem to affect him very materially, and it seems as though he speaks with about as much power and vigor as he did twenty-five years ago. He feels that the Lord is giving him strength to do a work which should be done now at this critical time in the history of this people. He left

Walla Walla the evening of Dec. 26 for Seattle, where he spent the following Sabbath; from thence returning directly to California to be present at the meetings of the Pacific Union Conference.

This visit of this old pioneer in the work has been greatly appreciated by the North Pacific Union, and we believe the truths he has spoken will find a lodgment in many hearts. We trust that his life may be spared for years to come to do the work that the Lord has plainly called him to do.

W. B. WHITE.

THE WALLA WALLA COLLEGE RELIEF FUND

The time for closing the work of raising means to pay off the indebtedness of Walla Walla College is near, and yet there is more to do. While soliciting for this work many said, "When you get on the Home Run, and you don't have enough, call again, and I will help." I wish to say, brethren, we are on the home stretch, and soon we will be there, but we must have others to help us, or those who have already pledged must increase their pledges and thus raise the required amount or we shall fail of reaching Home.

I must say with all confidence I have never seen the hand of the Lord more manifest in any plan than in this of trying to free the college from debt. All that has been necessary has been to lay the matter before our brethren, and give them an opportunity, when liberal pledges have been made. But it will take more, if we sing the "Song of Jubilee" at the time of the next session of the Union Conference, which will be held Jan. 31 to Feb. 9, 1908.

I wish our brethren and sisters could visit the college and see the scores of young men and young women who are there with no earthly object but to fit themselves for some place in this great work, and to say better work can be done by having the debts lifted from the college, is a feeble way to express it. How much better we shall all feel, when it is done. The plans have been laid, and if

all who can do so will now respond with a liberal amount to meet this indebtedness the "Song of Jubilee" will be sung, and an interest will be created in the educational work never before seen since the Seventh Angel begun to sound. The college itself, that is the faculty and students, have done nobly, and all have, for that matter; but we are still lacking, and we take this opportunity of calling attention to the promises made if we lacked when we come near the end of the time given for this work.

Any one desiring to give any amount, or pay whatever they have pledged, may write Elder W. B. White, President of the North Pacific Union Conference, and prompt attention will be given anything you may wish to say about it. We soon start upon another new year and there are other things to take our attention, so if we can finish this important part of the work, we shall be ready to take whatever may be brought to our hands to do.

The intermediate schools are in need of help, and the Union Conference has promised to assist in raising the necessary means to place these schools on vantage ground, but it cannot do this until the work of the college is off its hands. Brethren, you don't know how many times we have thanked the Lord for your liberal offerings to this fund since it was started, and now we are asking Him every day to help us in finishing the work during the time given us. May the Lord help us is my prayer.

A. J. BREED.

NOTES OF TRAVEL

A very interesting building in Rome is the Pantheon, which was founded by the Emperor Hadrian, and was dedicated to all the gods. This is the finest and best preserved architectural monument of all the Roman edifices remaining. It is a large building, circular in form, has a large portico on the front, with massive pillars which have been standing in their place for many centuries. Anciently one had to ascend six steps to enter the building, but now, through the grading of the streets, the building stands a little below the street level. As you enter, you are first impressed with the massive-

ness of the door which opens for you. We should think the door was a foot thick and bound with the heaviest iron bindings, making a very heavy and massive affair. The door itself is of wood. It takes the strength of a man to open this door, and it probably is twenty feet high and six or eight feet wide.

This building was once a Pagan Temple but on the 13th day of May, 609, Pope Boniface consecrated this Pagan Temple as a Christian church. All the Pagan deities were carried away, and the relics of many saints were transferred hither. Since this date the Pantheon has been a Catholic church, and services are conducted at the altar every day. The building itself, however, is not dominated, or controlled, by the Catholic church, but rather by the Italian government, and its soldiers keep guard here continually.

In this building rests the remains of Victor Emmanuel II, the first king of United Italy, and since 1900, King Humbert I. Raphael, the great painter, is also buried here. As we entered this temple, we were struck with the mild and soft light that seemed to be in all parts of the room. No windows could be seen on the sides, but looking upward to the roof we saw a window which is thirty-five feet in diameter, circular in form, from which this light came. The whole temple is lighted by this one window in the top. No glass covers it, and it is always open. When it rains, the rain falls on the marble floor below, but is quickly wiped up by the attendants. There seems to be an abundance of light from this window. This is one of the best preserved of the ancient heathen temples.

From this place we next visited the tomb of Hadrian, which stands on the banks of the Tiber, about a half mile from the Vatican. This is a large circular tower-like building, and in it Emperor Hadrian was laid to rest. It was formerly used as a castle and fort. It is surrounded by a wide moat, and in times of trouble many found refuge here. There is a passage way connecting this castle with the Vatican, and it is said that through this passage way the popes have many times fled from the Vatican in times

of danger. On the inside of the tower there is an incline road circling the walls on the inside, and ascending to the top; thus a team of horses and carriage could be driven to the top of the tower.

We went through this building, and it certainly is a massive affair. Away up on the top we saw some prisons, in which were confined those who were under sentence of death. As we went into one of these prisons, we noticed a sliding chute going down from the other side of the room. We asked the attendant what this meant; and we were told that anciently when the prisoner was let down into this stone jug, or prison, he was told that he would never come out alive, and farther than that would never come out the same way he went in. He was shown this awful looking chute, and was told that his body would be slid down that after death. We were told of a young princess that was kept in this great stone jug for over three years, away from friends and home, almost in solitary confinement.

In another room there were a vast number of large cement jars, perhaps four feet high and two feet in diameter. We were told that these were anciently used for oil which was stored in them in times of war and siege. On the top of the castle we saw a great pile of very round, smooth stones; they were just the size of canon balls, but were made out of solid granite. We asked the attendant what these were for, and he said that anciently iron became scarce, and these were used for canon balls and used against their enemies.

We entered the dining-room, and at once felt a feeling of disgust as we looked upon the paintings upon the walls, as they were of very lewd character. These paintings were made in the days of ancient Rome, and have decorated the walls ever since.

But one of the most horrible things that we saw in this castle was a secret trap. Our party at one place passed over a wooden platform which seemed firm enough to us as we passed over. When we were all safely on the other side, the guide told us that we had just walked over a secret trap; that a spring in the wall would drop the platform and all who were on

it one hundred and fifty feet below, when they would be immediately killed. We shuddered as we thought what might have happened had we been precipitated to the bottom of this great tower. But no doubt many a poor soul has thus been trapped before and has been dropped a hundred and fifty feet below on the cruel iron that received his body.

The guide then took us below and showed us a secret flume which was three feet wide and two feet deep. Water from the Tiber was taken out far above in the river and was brought through flumes to this castle and run underneath. When people were tortured or killed, their blood was washed out into the Tiber through this flume and their bodies also were cast into this flume and thus washed away. This castle is now under the care and protection of the Italian government, and the guides, whom we presume are all Catholics, will tell you all about the evil things that were done here. The reader recognizes the fact that there is not very much love between the Italian government and the Roman Catholic church, and servants or guides of the government will willingly tell you, though they are Catholics themselves, all the evil things that the church has done in these buildings.

We were impressed as we looked at this great prison, or rather tomb, or castle, or fort, and it has served all of these purposes, that here many a man had met his death, and also in the most horrible and cruel manner. Oh, what will the day of judgment reveal! How many dark deeds it will bring to light, and what awful punishment awaits those who have taken human life in an endeavor to crush out the true religion of Jesus Christ.

This castle is in a splendid state of preservation and is daily visited by many tourists. It is very closely guarded by the Italian government, and soldiers are in every part watching carefully that the building is not defaced or harmed in any way.

From the top of this old landmark one can get a beautiful view of the city of Rome. We have been asked many times how the city of Rome looks in its general appearance. For the most part Rome is now a modern city. Its streets are well paved; its

buildings look very much like the buildings of our American cities, only they are all of brick and stone; no wooden buildings are seen in Rome nor in the greater part of Europe. After leaving New York, we do not remember of seeing a wooden building till we reached New York again. The city of Rome is lighted with electricity, and it has a splendid system of street cars, conducted in about the same manner as in our own country. Carriages can be hired very cheaply, so one can reach any part of the city for a very few francs. There is very much squalor in the city, and thousands are simply existing rather than living. On the streets everywhere you will see the city drays, which are two-wheeled carts drawn by a little poor, half-starved donkey. Tied by his side there is a little bundle of hay for his lunch, and there is no doubt but that these little creatures are very much abused. Everywhere you see beggars walking the streets and reaching out their hand for assistance. They simply swarm around all the public places, and they are dressed for their profession. You will see many women whose skirts are simply tatters, and we are told by those who know, that this is a garment that they put on when carrying on their profession. We are also told that many of these people have plenty of money and there is no use of their begging.

Walking the streets one night with Elder Everson, who has charge of the work in Rome, we were approached by a woman carrying a little baby in her arms. Her clothes were in rags, and with a very sorrowful face she asked for some money. She pointed to her baby and asked us, in Italian, for the baby's sake to give her something to feed it with. The baby looked all right; it did not look as though it was starved; and I noticed that Elder Everson at once turned aside and went forward without paying any attention to her. I rather wondered at this, and asked him about the woman. He said he knew her well, and that she rented that baby for the purpose of begging with it. He said the baby wasn't hers, but had been rented for the occasion. All such kind of tricks are resorted to to extract money from the tourists, who at all sea-

sons of the year are thronging the city, and no doubt they make a fine living by what is given them.

The hotels are generally very good, and one can get good rooms and board in the city for about four francs, or 80 cents, a day.

We think now we have quite fully described many of the more important points in Rome, so in our next article we will describe the work of the third angel's message that is being carried forward in this city. We have often been asked if we saw, the Pope. We did not, and really did not care to. In order to see the Pope, one has to dress in evening dress, secure an audience, and then when you come before him you are expected to kiss his ring, which is the sign of his authority, and this upon your knees. No Protestant ever would do this, acknowledging in the act his authority over men. We can not see how any Protestant could ever go through such a performance, but thousands do every year.

W. B. WHITE.

WAY MARKS AND HIGH HEAPS Tarrying of the Bridegroom

Matt. 25:5. "While the bridegroom tarried they all slumbered and slept." In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did discover one thing which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was that six months had yet to be added to the prophetic period before we could make them out full and complete. For instance we now could see clearly that it would take every hour of 457 B. C. and 1843 years after to fill up 2300 days or years.

That the ten virgins, a company of Second Advent believers, had been out with their lamps (Bibles) to meet the Bridegroom (Christ) in 1843, was not doubted. That He tarried, that is,

came not so soon as they expected Him, was also clear. That this company became drowsy and fell asleep, and consequently lost a great part of their interest in the doctrine, and especially on time, was afterwards fully demonstrated. First, by the publication of a letter from one of our leading messengers (Wm. Miller) in the Advent papers, which stated that we must now look for the Bridegroom (Christ) every day until He came. This was generally admitted, but was soon proven to be a great mistake; but it was about the best we knew at that time (May, 1844), for while we were in this stupid, dark and still time (Midnight), a cry was raised which clearly proved that the Bridegroom could not come until at least three months.

Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp-meetings, after they were aroused by a cry at midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among the virgins, that did not confess (and many with pungent sorrow, their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings to deny the fact, but any one that frequented them at this crisis, must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind. In all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company know as their experience. I think it would be as easy to prove that we never had any meetings after 1844. I think this, with what further additional evidence we shall offer in another place, will sufficiently demonstrate the second way mark in our pathway, during this judgment hour proclamation. For we did clearly and literally, according to the representation of an Eastern marriage, fulfil the text in the 5th verse, viz; became drowsy and fell asleep while the Bridegroom tarried.—Joseph Bates, in "Second Advent Way Marks and High Heaps."

SOUTHERN IDAHO

ITEMS

Sister Ida Cress will make her delivery of Heralds of the Morning in the towns of Payette and Weiser commencing the 20th.

Mr. Harry Earl is now teaching the church school at Caldwell, Idaho, Miss Daisy Harding, who commenced the school, having resigned on account of ill health.

Elder W. H. Saxby is meeting with the company at Eagle during this Week of Prayer. The latter half of the week he will be with the brethren at Caldwell.

Elders W. W. Steward and J. M. Willoughby have been visiting the churches at Union, Cove, and Baker City the past few days in the interest of the Intermediate School.

We are glad to receive the newly organized church at Mountain Home among our list of churches and wish them God's blessing in their work.

Brother Fred. W. Temple placed his order a few days ago for a large shipment of Daniel and Revelation to be delivered the 17th inst. in and around Idaho Falls. We wish him the best of success in his delivery.

The following named persons were duly elected at the meeting of the Southern Idaho Conference Association to constitute the School Board of the Industrial Academy of Southern Idaho: W. W. Steward, A. C. Bird, J. M. Willoughby, James Peach, and Dr. J. E. Froom.

We are receiving quite a large number of names for the Bible Readers' Band. We are anxious that our brethren and sisters throughout the con-

ference avail themselves of this study of the Bible, and to systematically read it through as outlined in the Signs.

Brother Wellington Frost of Baker City says in a recent communication: "I have more openings for Bible work than I can meet. * * The people here are becoming interested some over Spiritualism. Many have been induced to buy slates to take to the meetings, and have been promised to receive a communication from the spirit land from some dead relative or friend."

In a letter received from Brother W. A. McKenzie of Cambridge, he says: "The Week of Prayer is here, and most of the members realize the importance of the occasion and are seeking the Lord with full purpose of heart. We had one of the best meetings we have had at Cambridge for a long time. God came very near and blessed some who have not been taking part in the meetings."

Dr. J. E. Froom has now completed his treatment rooms in the Boise City National Bank Building, which will be opened next week for patronage. His rooms are very nicely equipped with baths, sprays, electric light cabinet, and other necessary paraphernalia for up-to-date treatment rooms. He will carry a stock of health foods and some sanitary supplies.

The auditing committee of the Southern Idaho Conference is called to meet at the conference office in Boise January 3rd at 9 A. M. Those constituting this committee in addition to the conference committee are: James Peach, Edwin Berry, J. P. Walker, Dr. J. E. Froom, Dr. G. W. Pendleton, and D. A. Fuller.

Sister L. J. Chase, who had previously ordered 500 of the Missions Number of the Signs to work in Baker City, has now placed her second order for 500 to work in some of the smaller towns commencing at Weiser, Idaho.

In a letter received dated December

16, she says: "I have had some good experience in the last three or four days." After finding one or two families at Weiser of our people she has succeeded in organizing a Sabbath School of twelve members. She reports that one lady whom she has met has accepted the Sabbath, and another feels deeply impressed, and she hopes will take hold. Her letters are nearly always accompanied by orders for one or more orders for Signs of the Times, and for books to be sent to different individuals.

T. L. COPELAND.

UPPER COLUMBIA

Rathdrum, Idaho, and Granger, North Yakima, and Natches, Wash.

At Rathdrum and vicinity there are a few of our people who have been holding meetings for some time and have been desirous of having an organization; accordingly an organization of about twelve members was affected. A church building was built there several years ago. Bro. O. W. Watts was elected elder; Bro. Hansen as deacon; Sr. Rinda Cook, clerk and treasurer; Miss Cook, librarian. We trust in the providence of God new members may soon be added to their little band.

During the Week of Prayer I was at Granger from Sabbath till the next Friday. One meeting was held each day and some days two. During this time Bro. Charles Starr's little son, Rowley, died and his funeral was held. He bore his sickness with unusual patience. He met death with a firm faith. The meetings were as well attended as could be expected during the week. The Lord's presence was with his people. Young and old took an active part.

The children have set a noble example for any church. Last spring they were each given five cents a piece for investment in some enterprise for missionary work. Some bought eggs, and set them, others bought seeds and planted. They realized from their efforts from 50 cents to \$5.00 each, making a total of about \$40.00. The blessings of God have

surely rested upon them, and they are truly happy in what their little caretakings and sacrificings have produced.

I visited the church-school taught by Sister Olinkenbeard while there. It was very gratifying to see the order and the earnestness displayed in their school work.

During the short time I was at Yakima and Natchez the meetings were well attended, and a good interest was manifested all through the work, and hearts were drawn nearer the Lord.

The church-schools at these places, taught by Miss Mabel Diamond and Miss Ida Rickey, are progressing well. Elder Catlin reached home Sunday, and a business meeting of the church was held and officers elected for the coming year at Yakima. We wish them every blessing in God's work.

G. E. LANGDON.

THE GERMAN INSTITUTE AT CHICAGO

No doubt many of the readers of the Gleaner are interested in, and would like to hear of the German Ministerial Institute held at Chicago. This institute was held according to appointment from Nov. 29 to Dec. 9.

About fifty workers were present. Space does not permit us to say much about the work done during the ten days we were together. Many points of doctrine were considered. While the discussions were lively, yet all went off most pleasantly. The object of the meeting was obtained by bringing the workers into closer communion. It was the best Ministerial Institute I have ever attended. The interest grew till the very last, and the last meeting was by no means the least in importance. The program was carried out and many important questions had to be left for want of time.

A resolution was passed expressing loyalty to organization and God's appointed instrument, besides a large number of resolutions in regard to the general work.

Elder Henry Schultz, the father of the German work in America, was with us and acted an important part

which counted for the success of the meeting. His words of counsel were highly appreciated by all.

Before coming west again I visited with relatives at Battle Creek. I went through the new sanitarium, which is certainly a fine building, and which presents many opportunities for doing missionary work. Our guide informed us that the patronage was low now, over 300 helpers having to be laid off or sent off on a vacation.

Personally I am glad to be back again, even with a severe cold which laid me up and in bed for a number of days.

H. J. SCHNEPPER.

SUNDAY CLOSING

The readers of the Gleaner will be interested to know what is taking place along the line of religious legislation in the United States Congress. Already three Sunday bills have been introduced, two in the House for the District of Columbia, and one in the Senate against issuing P. O. money orders and registered letters on Sunday. Thus will be seen the activity of those who are laboring to enforce Sunday rest upon the people.

The bill against issuing Post Office money orders and registered letters on Sunday, if passed, will affect all post offices throughout the United States, and the interest now manifested by those occupying positions in Congress and Legislatures, as well as courts of justice, only show what will soon take place. "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism." Testimony 33, page 240.

The following from the Portland Evening Telegram of Dec. 16, shows what is taking place in the territory of the North-Pacific Union Conference:

"Lewiston, Idaho, Dec. 16.—Lewiston experienced a tightening of the Sunday lid that made the oldest inhabitant gasp. In addition to saloons being out of business, every other

place of business except those permitted by law was shut. A bootblack was stopped before he shined one pair of shoes; a fruiterer, (one who sold fruit) was arrested for a 10-cent sale, and the blue laws were enforced to the letter by the police.

"Heretofore the closing law has been observed by the saloons only, but the sudden activity of the blue coats made the city today as barren of business as a mining camp on the down grade, for the first time since the town was founded."

"Wardner, Idaho, Dec. 16.—For once in its history Wardner is quiet and restful. The most vehement regulator of the morals of man could find no excuse for existence. The town is simply closed up, and everybody is gasping for breath. It was sudden and caught the average Wardnerite totally unprepared. Deputy Sheriff Barnhart did it, acting under orders from the Sheriff's office at Wallace to enforce the Sunday closing law recently upheld by the Supreme Court of Idaho. Every branch of business was suspended for the day, with the exception of those exempted by law. Many stores have stocked up heavily with holiday goods and heretofore Sundays have been big days for trading in these lines."

"Wallace, Idaho, Dec. 16.—The lid has now been put on in Wallace, and not even a vapor of Sunday rest law violating is allowed to escape. At midnight Saturday the local police enforced the closing. Yesterday the only places open were news stores, cigar stands, drug stores and candy shops. The theaters in Wallace which have been doing a large business in the vaudeville line have also been instructed that there are to be no performances on Sunday."

"Spokane, Wash., Dec. 16.—The manager of the Western Union office at Wallace, Idaho, says he was notified yesterday by town authorities that maintenance of the office on Sunday is in violation of the Idaho Sunday law. He has asked his superintendent for instructions."

Now brethren what shall we do? "The Sunday movement is here. While men are sleeping Satan is actively arranging matters so that the Lord's people may not have mercy or justice." Test. 32 page 208.

The Protestant ministers and the Roman Catholic clergy have organized

a campaign in the District of Columbia and a mass meeting has been held, from which Seventh-day Adventists and Jews were excluded. An earnest movement is to be carried on to secure if possible the passage of the bills now before Congress.

Petitions will be circulated praying Congress not to commit itself upon the subject of religious legislation. Now is the time to place the Magazine, Liberty, in the hands of all who will read, especially law makers and those who administer law. Let each Conference, each Church, and every individual awake to the issue.

A. J. FREED.

WESTERN OREGON MINISTERIAL INSTITUTE

This gathering was held in the Seventh-day Adventist house of worship in Salem, Oregon, Dec. 4-11 and was attended by nearly all the laborers of the Western Oregon Conference and some from other parts of the field. Those who were present from outside the conference were Elder J. N. Loughborough of Healdsburg, Cal.; Elder F. M. Burg, president of the Western Washington Conference; Elder A. J. Breed and the writer from the Union Conference; Elder F. R. Rogers, superintendent of the colored work in the Southern Union Conference, and Elder W. D. Burden from Japan.

The program of this institute was announced in the Gleaner of Nov. 27 and was quite closely carried out, though there were some variations. Elder Frank Bunch, president of the Western Oregon Conference, presided, and six days were spent very profitably in listening to papers on various subjects. All these showed that thought had been given them and were much appreciated by all who listened to them. Elder Loughborough's visit was much enjoyed and our hearts all burned within us as he talked of the early rise of this message, its struggles and triumphs. We were glad to again meet this old pioneer and to see that he is quite strong to still labor in the cause.

We were glad to meet at this meeting Elder C. W. Flaiz, who has charge

of the work in the city of Portland. Elder Flaiz has moved his family from Minnesota to Oregon, hoping that the warmer climate of the coast would improve his health. We are glad to know that he is feeling quite strong for the work again.

Considerable time was given in this meeting to the needs of our churches and we were glad that so many local elders were present. We feel that these institutes held each year for a few days may prove of great value to our conferences. Love and harmony prevailed in the meeting and all seemed glad to be present.

W. B. WHITE.

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, 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.

NOTICE

Notice is hereby given that the first biennial session of the North Pacific Union Conference will be held at College Place, Wash., January 31 to February 9, 1908. The first meeting of this session will take place at 9:00 A. M., January 31. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. White,
President.

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.

WALLA WALLA COLLEGE FUND

Received to November 1, 1907	\$7458 10
Received during November	- 2248 00
Total to November 30	- \$9706 10
December Receipts	
December 1-7	- - - 324 85
	<u>\$10030 95</u>
December 8-15	- - - 270 15
	<u>\$10301 10</u>
December 16-22	- - - 806 65
	<u>\$11107 75</u>
C. H. Castle, Treasurer.	

A. G. Adams left on the 24th for British Columbia to audit their books.

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

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

ITEMS

Elder A. J. Breed has been on the sick list for a few days but we are glad to report improvement.

Elder A. J. Breed has been afflicted the past two weeks with ear trouble, and has been confined quite closely to his home.

Elder G. E. Langdon reports a profitable time during the Week of Prayer at the places visited by him on this occasion. Be sure to read his report in this issue.

A letter from Elder A. G. Daniells states that there is a possibility that Prof. W. W. Prescott will attend our Union Conference in College Place in January.

Elder H. Schultz of California has been invited by the Union Conference to spend some time this winter among the Germans of the several conferences of the Union.

Elder R. A. Underwood of the Northern Union Conference has been invited to attend the sessions of the North Pacific Union to be held at College Place, Wash., January 31 to February 9.

Brother D. R. Nichols, business manager of the Portland Sanitarium, is now spending a few weeks with relatives at Milton. His health is improving rapidly, and he hopes in a few months to be able again to take up his work.

This week we publish a report of the funds received on the Walla Walla College debt. From this date we shall add from week to week the amount received each week. Let all watch this report and do what they can to make it grow.

The brethren and sisters of the Upper Columbia Conference are rejoicing in the fact that their portion of the \$150,000 fund is now in and forwarded to the General Conference treasurer at Washington, D. C. What conference in the North Pacific Union will be next?

We are glad to say that Brother Carl Weaks, our Union Conference general agent, has so far recovered from his recent run of typhoid fever as to be able to take up his work again. He will visit the larger schools in the Union in the interests of the book work before the Union Conference, January 31.

The Union Conference treasurer has received up to date (December 29) about \$13,000 to be applied on the debt of Walla Walla College. If all will promptly pay their pledges, the whole will soon be canceled. The Union Conference is now paying off the notes as fast as money comes into the treasury. Brethren, we have set our hand to this work; let us make it a complete success and that soon.

OBITUARY

Died.—At Bozeman, Montana, Monday, December 16, 1907, Francis E. Fairchild, aged 10 years 2 months 8 days. He fell asleep in Jesus, awaiting the first resurrection, when he will meet his mother, who died when he was but an infant.

THE JOY OF GIVING

Truly it is more blessed to give than to receive. No doubt all have read that remarkable scripture which illustrates the blessedness of giving. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly unto the Lord: and David the king also rejoiced with great joy. * * * But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chronicles 29:9-14.

At the time when the \$100,000 Fund was being raised, the writer remembers several occasions, after a public appeal at the camp-meetings had been given, that there would come to him with tears of joy in their eyes, those who would express thanksgiving. The writer would say, "Why should you be thankful to me? I have just been calling for the receiving gifts from you for the work in Washington. Should not I rather be grateful to you?" "Oh!" the answer would be "I am so thankful for a chance to give to this glorious advance movement. Truly there is joy in giving to the Lord's work. It is the only safe investment and will bring everlasting reward. It is the best kind of a bank account."

Now, dear brethren and sisters, the \$150,000 Fund has been before us for some time. Shall we not joyfully and cheerfully close it up before this year is past, and, as in the previous Fund, bring in an overflow?

The first book of the Reading Course, "Early Writings", is almost finished but you can catch up if you will hurry. Soon the interesting "Missions Study" will begin. "Into all the World", the new book, can be ordered from the Review and Herald, Takoma Park Station, Washington, D.C., cloth 50 cents, paper 35 cents. The booklet, "Outline of our Missions", will be sent free with it.

Kind words, kind looks, kind acts, and warm hand-shakes—these are the means of grace when men in trouble are fighting their unseen battles.

—Thomas Chalmers.