

General Conference Library NORTH PACIFIC UNION



"Put ye in the sickle,

CLEANER

for the harvest is ripe"

Vol. 4

WALLA WALLA, WASHINGTON, MAY 19, 1909

No. 4

North Pacific Union Conference

DIRECTORY.

President.....W. B. WHITE
Vice President.....G. E. LANGDON
Secretary and Treasurer.....C. H. CASTLE

Office Address:

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

LET SOMETHING GOOD BE SAID

When over the fair fame of friend or
foe

The shadow of disgrace shall fall,
instead

Of words of blame, or proof of thus or
so,

Let something good be said.

Forget not that no fellow being yet

May fall so low but love may lift his
head;

Even the cheek of shame with tears is
wet,

If something good be said.

No generous heart may vainly turn
aside

In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge you by the thorny
crown,

And by the cross on which the Saviour
bled,

And by your own soul's hope of fair re-
noun,

Let something good be said.

J. W. Riley.

THE PLAN OF SALVATION

MRS. E. G. WHITE

Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with his Father. The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father, his person could be seen. His countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words can not express. He then made known to the angelic host that a way of escape had been made for lost man; he told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon. That through the merits of his blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told

them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. Nearly all would hate and reject him. He would leave all his glory in heaven, appear upon earth as a man, humble himself as a man, become acquainted by his own experience with the various temptations with which man would be beset, that he might know how to succor those who should be tempted; and that finally, after his mission as a teacher should be accomplished he would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that he should die the cruellest of deaths, hung up between the heavens and the earth as a guilty sinner; that he should suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would he suffer; but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon him. He told them he would die and rise again the third day, and would ascend to his Father to intercede for wayward, guilty man.

The angels prostrated themselves before him. They offered their lives. Jesus said to them that he should by his death save many; that the life of an angel could not pay the debt. His life alone could be accepted of his Father as a ransom for man.

Jesus also told them that they should have a part to act, to be with him, and at different times strengthen him. That

he should take man's fallen nature, and his strength would not be even equal with theirs. And they should be witnesses of his humiliation and great sufferings. And as they should witness his sufferings, and the hate of men towards him, they would be stirred with the deepest emotions, and through their love for him would wish to rescue and deliver him from his murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in his resurrection; that the plan of salvation was devised, and his Father had accepted the plan.

With holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, nevermore to disturb heaven, or the purified, new earth. Jesus bid the heavenly host be reconciled to the plan that his Father accepted, and rejoice that fallen man could be exalted again through his death, to obtain favor with God and enjoy heaven.

Then joy, inexpressible joy, filled heaven. And the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

Said the angel, Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give his beloved Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory, and give their life for perishing man. But, said my accompanying angel, that would avail nothing.

The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercessions of his Son would pay the debt and save lost man from hopeless sorrow and misery.

But the work of the angels was assigned them, to ascend and descend with strengthening balm from glory to soothe the Son of God in his sufferings, and administer unto him. Also, their work would be to guard and keep the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan. I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his beloved Son to die for man's transgression.

Satan again rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower him and hinder the accomplishment of the plan of salvation.

I was then shown Satan as he was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede backward. I saw that he had demeaned himself so long, that every good quality was debased, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil, and Satanic slyness. This smile is the one he wears just before he makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible. *Spiritual Gifts*, Vol. 1, pp. 23-28.

"The work that lies nearest to our church members is to become interested in our youth."

NOTES BY THE WAY

Monday afternoon, April 26, I left Portland, Ore., for my trip to the General Conference. As far as Spokane, I was accompanied by Elder H. W. Decker. From Portland to the last-named city, we traveled over what is now known as the North Bank Road, a new line, just finished a year ago, up the north bank of the Columbia River. The scenery along this route is very nice, and the road, although new, is having an excellent patronage.

At Spokane, Elder Decker left me, traveling east to St. Paul by the Great Northern, I taking the Northern Pacific to Bozeman, Mont., where I was in council with the brethren of that conference for a couple of days, relative to conference and school matters.

When leaving the Walla Walla Valley a few days before, spring was there, with green grass, leaves, and flowers, but on reaching the mountain region everything was changed; the ground was covered with snow, and the whole country had a decidedly wintry appearance. Spring is late this season in Montana, as in other sections of the country.

Under the leadership of Elder W. A. Gosmer and wife, the Mt. Ellis Academy has enjoyed an excellent school year. Good discipline has been maintained, and a spiritual atmosphere has pervaded the school. Eight students finished the tenth grade this year and graduated from the course. On Sabbath I had the privilege of baptizing seven of the students who had yielded their hearts to God. May the Lord help them to be always faithful to his service. At our council it was decided to erect, the coming summer, an academy building, which is very much needed, and use the present school building for a boys' dormitory. Operations will begin at once, and it is expected that the building will be ready for the next school year.

A few days with old friends in this field where I labored so long were much appreciated, and we are glad to see the work in Montana steadily advancing.

At this place Elder O. K. Butler joined me, and together we proceeded east. We stopped for an hour at Billings, Mont., and were greatly impressed with the growth of this enterprising city. Here is one of the largest wool markets in the world, and many

men in this part of the country are making fortunes in the raising of sheep and cattle.

A couple of hours after leaving Billings we passed Custer's battlefield in northern Wyoming, where, in 1876, Gen. Custer's command of about three hundred men was annihilated by the Indians, he himself losing his life. A large granite monument marks the spot where this brave, but sometimes rash, cavalry leader fell, and the white stones over the hillside mark the resting-places of his brave men.

May 3 we reached Lincoln, Neb., and at once went out to Union College. While here we were entertained by the Nebraska Sanitarium, an institution owned and operated by the Nebraska Conference. We judge that it has an investment of \$75,000, and a debt of only \$5,000. It enjoys an excellent patronage, and is a great blessing to the work in Nebraska. Brother D. R. Callahan is the business manager, and Dr. Rockwell the medical superintendent.

Here we met a host of old friends of former years, and our time among them was all too short. This school, which is the largest now in the denomination, has prospered greatly the past few years, and is full to overflowing with students. Including the church-school, its enrollment the present year has been over six hundred. The school is now too large, and to prevent a larger gathering together of students in this place academies are being built in different parts of the Central Union Conference. By this means it is hoped to keep in the state conferences many of the grade students, giving more time at the college to the training for service of the older classes.

Here we met again Elder F. M. Burg, formerly of the Western Washington Conference, who is now Bible instructor in this great school. We judge that our brother has had quite a strenuous year, but he and his family are quite well. He has contracted with the school for another year.

While we were here the industrial departments of the school rendered a program, and made a display of their work, which showed that they believe in manual training and industrial education. We greatly appreciated this program.

In passing, we might mention the fact that this college has for its musical director a brother who is totally blind. One can hardly imagine how a person who can not see could fill to acceptance

such a position; but he does, and is a master in his line.

Leaving Lincoln, we were soon in Chicago, and spent our day in the Field Columbian Museum in that city, which certainly is a rare privilege. It is an exposition of itself, and has one of the largest and best collections in this country.

At this writing we are running through southern Michigan on the Michigan Central Line. We will spend the Sabbath, May 8, at Battle Creek. All along the Lake Michigan shore every peach tree is in full bloom, and prospects are good for a full crop of fruit. As we are now nearing Battle Creek, we will close this article, and write more in a later issue.

W. B. White.

FROM JAPAN

(Continued)

When the trouble first came up, the army officers asked Dr. DeForist, a prominent foreign missionary of the Congregational Church, to go and visit Brother Seimo. This he refused to do, saying, "There are many of the same kind of cranks in America, and you can do nothing with them." Next the officers applied to a prominent native pastor of Sendai, the place where Brother Seimo is imprisoned. He likewise refused, but referred them to a prominent Christian who is a physician. Finally the two went together. Afterward the officers said there was no use, for Brother Seimo had completely whipped them both out with Bible arguments. This physician who visited him said to the officers, "I wished to talk with him, because I had heard that he is crazy; but there is nothing crazy about him." The officers said they did not know what to do with such a case. He was diligent, respectful, temperate, kind, and in every way an example, except regarding Sabbath service. They took pains to look up the history of his past life, and could find nothing against him, so they decided to refer the matter to the higher officers for settlement.

All the above, and more too, was reported in the daily papers, and only praise was spoken for Brother Seimo. The government office took the matter

up, and called Brother Okohira, as an elder and the editor of our paper, to answer for the matter. They scolded him a while, they gave him some writings to answer. He brought them home, and we studied them over together with Elder Evans, who was here at the time, wrote out our answer, and Elder Field and Elder Okohira went to the office with it. We do not know yet what the outcome will be, but it seems very plain that unless the Lord works for us, our liberty to preach, hold public meetings, and print will be taken away. Of course we can not stop our work, and how soon we will have to go to prison for violating their commands we do not know. This we do know: men can not stop the work of the Lord; the more they oppose, the more it will spread. We may have to labor under trying circumstances, but if faithful to God, he is able to use us, even though it be within prison walls. All we regret is that we have not been able to get more done and more literature scattered among the people before this condition is brought about. If peace is continued to us a little longer, we ought to have at once a number of good strong young people sent over here who could go right to work and learn the language and get ready to work. Or if our liberty is taken away, we must have more workers just the same. Somebody is coming. Who will it be?

I am thankful for the short training-class which we are holding this winter. Last fall we decided to have a three-months' class and call in all of our workers and as many others as we could get together. There have been forty attending the class, and tomorrow ten of them are to be baptized, and then they will go out this summer as canvassers; also two others are to be baptized at the same time.

It was expected during Elder Evans' visit here to look up and purchase a piece of ground to accommodate our sanitarium, printing work, and training-school, and have it as our headquarters for the Japanese field. A foreigner can not buy property here, so we asked the government for an organization similar to what they have granted other missions for holding property. On account of the trouble with the army, they refuse to give us the organization. Now we do not know just what to do. We

may buy in the name of a Japanese, but this often brings trouble, and as land is exceedingly high here, we are considering what we ought to do. It is too bad that we did not have means and men years ago, so the work could have been pushed ahead. But the Mission Board had so little means that even the few workers who were here were sadly crippled in their work. We ought to have had public houses of worship, so as to give publicity to our work. As it has been, we have had to meet in our private homes, and we can not get the people to attend such meetings. Here in Tokyo the members have for several years been saving up money for a church building, and while in America last year I received some help for this purpose. But when we returned we found that during the year land had advanced so in value that we were further from being able to build than when we went away. To give you an idea of the way land is valued here, we are living way out in the suburbs, five or six miles from the center of town, and yet land around here is worth \$15,000 an acre. If the government takes away our liberty, we will not need to build church buildings, but we hope it will not come to that yet, but that we will have a little longer time of peace in which to crowd the work.

May the Lord bless you in your work, that many faithful workers may be trained in your school who shall go out and help carry the message in these needy fields.

Yours in the Master's service,
W. D. Burden.

"There are things that sorely try our faith; but whatever they are, they should not be allowed to cause us to faint. God's years are long, and he is never in a hurry. A scoffer who boasted to a Christian that his crops were good enough though he had never prayed to God to bless them, while the Christian's after all his praying, failed, was met with the loyal reply, 'The Lord does not always settle his accounts with men in the month of October.'

"You may have labored for months to help some one only to have him prove unworthy in the end. It seems like building a house of costliest mate-

rials in a quagmire only to sink away out of sight. Yet they are digging up in these days palaces and cities in the Old World which have long been hidden out of sight. So work may seem to sink away and be lost, but God will let nothing be lost that is done for his name. It will reappear at last."

MISSIONARY CONSECRATION OF THE WHOLE CHURCH

The Word of God does not merely contain here and there a missionary chapter or the music of a missionary psalm, or some clear word of prophecy, or some commanding word of Christ, but it is throughout an intensely missionary book, the missionary spirit being the very essence of its revelation; it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit; to the burdened sigh of pagan Asia, as well as to the anguish of those who doubt and yearn in Europe and America. It is a book that proclaims with every one of its tongues of fire that there will be a people, instinct with its own spirit, by whom its sympathy and offer of life and rest will be borne to every nation; in whom the great hunger for the redemption of the world has struck so deep that every one who is of that company must hunger with the same intensity, and look out on the work with the very eyes of Christ.

The church has been consecrated to this work by its Master; and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people—penetrating like a fire that burns into men's souls and leaps out in flames of impulse and passionate surrender, we shall see the mission as Christ would have it be. The story of it, and the pitiful wail of Christless men as they grope in their millions round the great altar-stairs for God—and more pitiful still if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; every one will study for himself the annals of the present conquest of the Cross; the children will grow up believing that this is the aim for which

they are to live, and churches will send out the best and ablest men they have to take part in this work of love.

It is time for the church to ask for this consecrated spirit; to ask for the entire congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field. It is a large hope—large beyond measure, some would say—but it is luminous with promise. In the apostolic church, the word of God sounded out from every believer, and they went everywhere preaching the word. The missions of the early Middle Ages were wrought in the spirit of one who said, "My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Hermannsburg, there was not a man in his parish who knew what missions meant; and when he died there was scarcely one but was either a missionary or helping the mission.

The voices that proclaim the mission in its spiritual breadth and glory may still be crying in the wilderness, yet they are the voices of the advent. The church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with his incomparable love. Filled with the inspiration of plans that embrace the world, she will bow her head to the task, until, transformed by the Spirit of the Lord, she will become again what she was at first—what she was always meant to be, mission and church in one.—Selected.

"Self-denial, in order to be of value in God's sight, must be prompted by love."

Some one asked a lighthouse-keeper at Arnagausett, Long Island, if he didn't get lonely at his work. His eyes fairly danced as he answered, "No, indeed; I never get lonesome since I saved my man." How many had he saved? Just one! And that inspired him so that, during the many dreary days that followed, he felt no loneliness. Christian, have you saved "your man"? Nothing will so inspire you, and banish gloom and discouragement.—Selected.

Field Reports

UPPER COLUMBIA

ITEMS

Miss Green has just returned to the office from a short vacation at her home in Spokane.

Elder Hill is planning to commence tent effort at Prescott, Wash., during the week.

Elder Dart and Professor Washburn have just left for Viola, Idaho, where they will commence tent meetings immediately.

A large number of students are again in the field with our books and judging from the few reports already received the outlook is most excellent.

Brother Guthrie has had his hands full, recently, and reports success in getting the canvassers started in their work for the summer.

Brother James Standage writes from Troutlake that Elder Gibson is expected there the latter part of the week and that at least eight are expected to receive baptism.

Elder F. D. Starr reports that seven new Sabbath-keepers have signed the covenant at Orofino, Idaho, and that one was baptized recently. The others will be baptized soon.

Our manager at the Portland Branch, Brother Beatty, is also anticipating rushing business in the near future and has sent us urgent word that all orders not reported weekly may not be filled promptly. Remember us therefore weekly with your report.

Brethren William Furber and Fred Temple, who have been attending the school and who have helped us out for a few days in getting our many canvassers started in the field, have just left for Seattle from which place they will sail for Alaska, where they will take up the book work.

Elder E. W. Catlin writes from Malaga, Wash., where he has spent a few days at the Malaga School in charge of Brother L. I. Stiles. He writes that they are having some splendid meetings there, and expects that about twelve will be baptized before he leaves. Elder Catlin writes further of another interest close there. "I spoke in a schoolhouse up on Stemilt Hill last night to a congregation of about seventy, and four rose to signify that they would keep the commandments of God with the Sabbath. Brother Rippey has been holding meetings there the past winter.

T. G. Johnson.

MONTANA

MT. ELLIS ACADEMY

Our school work for the year closed with appropriate exercises on the evening of May 2. The customary class sermon was delivered on Sabbath, May 1, by Elder W. B. White, to nine promising young people,—the first graduating class of Mt. Ellis Academy. Our students left us filled with hope and courage. A goodly number are entering the canvassing field. Several young people have been converted during the year, and on Sabbath afternoon seven were buried in the watery grave, to rise to walk in newness of life. Elder White administered the ordinance. Two others who desired baptism were obliged to leave two or three days before the close of school.

We are very grateful to God for his blessing upon our school during the past year, spiritually, health-wise, and financially. The dark clouds which were hanging over this institution a year ago have been scattered, and hope and courage for the future fill all our hearts.

Recognizing the need of more and better equipments, the school board decided at a recent meeting to erect a new school building, 30x40, with recitation rooms, primary department room, and room for the library on the first floor, and a general assembly room, or chapel, on the second floor. The old school building standing just opposite the ladies' dormitory will be converted into a boys' dormitory, for which it is quite

well suited. Quite a sum of money has been spent during the past year in painting and repairing the buildings and in purchasing some needed facilities.

We feel that God is in all these plans for the future, and that our Father's hand is at the helm; and we praise his name for all the favors which he has bestowed upon his work in this part of the great harvest field.

W. A. Gosmer.

WESTERN WASHINGTON

It is now nearly three months since we reached our field of labor in the Western Washington Conference, and it may be that our friends would like to know of some of the blessings we have received in that time.

Landing from the boat at Bellingham, we soon found some of our friends, and in a few hours had engaged two small rooms, secured a little furniture, and were ready to begin work. The first thing necessary was to meet our own people, and become acquainted with them and with the city and country around. So as fast as possible we have visited our people in their homes in Bellingham, and, as we have had opportunity, have visited with churches and companies at Ferndale, Lynden, Blaine, Mt. Vernon, Seattle, and Sumas. We have had such a warm welcome from our people at all these places that it has warmed our hearts and helped us in our labors. Mrs. Boynton has gone with me in most cases, as her health would permit.

While holding meetings in Ferndale we were called early one Sabbath morning to the home of Brother Rider, whose wife was very ill. For seven weeks she had not stood on her feet. A week before, the doctor had made all preparations for an operation, but when he arrived he said she was too weak, and declined to do so. Instead, he sent her to the hospital at Bellingham. On her awakening from the opiate given, she demanded to be taken home, but the doctor said she wouldn't live to get there. Nevertheless, they took her home. When we went out, we found her very weak in body, but strong in faith. We had some talk with her and

Brother Rider. Brother and Sister Sisson were also present. Realizing that there was no help from man, we simply took the Lord at his word, and followed the counsel of James 5. As we rose from our knees, Sister Rider rose up in bed, praising the Lord and saying, "I am healed." She called for food, and a glass of malted milk (all she had been able to retain before) was given. In a few moments she said, "I want some more milk and some bread." This was given, and a few moments later she arose and was dressed. Two weeks later she walked to Sabbath-school and back, and is praising God for his goodness. What a blessed Saviour we have!

A week ago I was called by wire to the St. Helena Sanitarium to attend my oldest son, who has been badly injured by the explosion of an oil-tank at his home in Mountain View, Cal. He was doing some work about the tank (which was empty, save for a little oil that would not flow out), which had been lying in the sun until the oil had generated gas, which came in contact with his lighted torch. The tank was of metal, holding fifty-five gallons. The force of the explosion was great enough to throw the tank to the top of the porch, and, striking him in the forehead, rendered him unconscious. His clothing took fire and he was slowly burning to death, when my younger son, who was at a house near by, ran to his assistance. He is badly burned on the left ear and face, on both legs about the thighs and knees, and on both hands half way to the elbows. The skin and flesh are coming away, and for a time it looked as though amputation of the left hand would be necessary. But God is merciful, and we believe he has heard our prayers in his behalf. Dr. Rand now encourages us that both hands will be saved. I will remain with him until he is able to go home again.

At such times as this we are led to praise God for our sanitariums and to pray for their continued prosperity.

We have secured a little home at 2320 Broadway, Bellingham, Wash., where we will be glad to welcome our friends, or to hear from them by mail.

Your Brother,
J. W. Boynton.

A MISSIONARY TO THE ISLANDS

The many appeals to this people from the Lord to give the warning message for this time lose their significance unless acted upon.

Neglect and indifference to manifest duty stultifies and incapacitates the individual in their conception of the possibility of co-operating with Christ.

As we content ourselves with a narrow view of the great work before us, following a stereotyped routine in our religious experience, it need be an occasion of no surprise should we witness agencies impressed by the Lord, performing our neglected duties.

Isa. 42:4 says the Isles shall wait for his law.

While we have many established stations in the Islands, the limited extent of their operations when the magnitude of the field is considered, makes any co-operation that aids the carrying of the message more than acceptable.

The cook on a large steamship plying between here and Honolulu and other island ports vouchsafed the following in regard to our literature that had been placed aboard before sailing:

"I enjoyed reading your magazines and papers very much and as the crew were through reading them I gathered them up and placed them in the Seamen's Institute in Honolulu where they were very glad to get them."

This ship leaves our port every six weeks and thanks to the opening providence of our God carries a bundle of truth-filled papers printed in many languages to the Islands that have waited for his law.

C. A. Purdom.

SOUTHERN IDAHO

NOTICE

The annual meeting of the Southern Idaho Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting of the Southern Idaho Conference at Payette, Idaho, June 18 to 27, for the election of a board of trustees and the transacting of such other business as may come before the association.

W. W. Steward, President;
A. C. Bird, Secretary.

Financial

NORTH PACIFIC UNION CONFERENCE

Statement for April, 1909

RECEIPTS

| | |
|---------------|----------|
| Title | \$698 27 |
| Second tithe | 439 28 |
| W. W. College | 120 90 |
| Gleaner | 26 10 |
| Miscellaneous | |
| Rebates | 147 77 |
| Merchandise | 1 25 |
| Trust Funds | 1831 87 |

\$3265 44

DISBURSEMENTS

| | |
|---------------------------|---------|
| Laborers | 1315 88 |
| Expense | 24 70 |
| Gleaner | 93 72 |
| Miscellaneous | |
| Upper Columbia Conf. Loan | 1400 00 |
| Appropriation So. Idaho | 85 00 |
| Rent | 20 00 |
| Stationery | 1 75 |
| College Debt | 275 00 |
| Tithe of tithe | 69 82 |
| Trust Funds | 1831 87 |

\$5117 74

| | |
|-----------------------|-----------|
| Cash on hand | |
| Apr. 1, 09 | \$6567 47 |
| Received during month | \$3265 44 |
| Paid out during month | 5117 74 |
| Cash on hand | |
| May 1, 1909 | 4715 17 |

9832 91 9832 91

C. H. Castle
Treasurer.

TRUST FUNDS FOR MAY, 1909

| | |
|-----------------------------|-----------|
| Sabbath-school Offerings | \$1030 41 |
| First-day Offerings | 284 45 |
| Foreign Missions | 179 77 |
| Southern Field | 2 40 |
| Colored Work | 13 50 |
| Religious Liberty | 53 69 |
| Seminary and Endowment Fund | 5 00 |
| Annual Offerings | 22 84 |
| Ingathering | 41 10 |
| 2 Cumberland School | 25 61 |
| Colored Mission School | 68 |
| India | 12 32 |
| Colored Orphans Home | 9 30 |

| | |
|----------------------|--------|
| Missions | 14 56 |
| Huntsville Orphanage | 5 00 |
| Honduras School | 412 90 |
| Sutherland, E. A. | 45 00 |

\$2158 53

2 Cumberland School \$25.61 paid direct
to C. G. Howell

|| Honduras School \$412.90 paid direct
to Herbert Owen

C. H. Castle
Treasurer.

MONTANA CONFERENCE

Receipts for April, 1909

TITHE

| | |
|--------------|----------|
| Bozeman | \$89 77 |
| Butte | 6 25 |
| Clinton | 5 25 |
| Great Falls | 88 55 |
| Hamilton | 28 10 |
| Helena | 15 10 |
| Isolated | 78 40 |
| Kalispell | 37 |
| Missoula | 111 50 |
| Mt. Ellis | 77 81 |
| Red Lodge | 33 60 |
| Rollins | 15 00 |
| Stevensville | 1,065 50 |
| Twin Bridges | 6 00 |

\$1,621 20

FUNDS

| | |
|------------------------------|---------|
| First-day Offerings | \$81 92 |
| Huntsville Alabama Orphanage | 5 00 |
| Mission Board Offerings | 6 20 |
| Religious Liberty Offering | 1 30 |
| Sabbath-school Donations | 94 14 |
| So. Miss. Soc. Denial Box | 1 00 |
| South Africa | 5 55 |
| Thanksgiving Offering | 3 00 |
| Walla Walla College Debt | 5 00 |

\$203 11

A. E. Everett, Treasurer.

UPPER COLUMBIA

Receipts for April, 1909

TITHE

| | |
|--------------------|---------|
| Bossburg | \$75 25 |
| Chelan | 18 70 |
| Craig Mt. | 7 50 |
| Colville | 83 00 |
| Coeur d' Alene | 13 44 |
| Conconully | 15 55 |
| College Place | 146 90 |
| Ellensburg | 23 50 |
| Echo | 27 45 |
| Fruitland | 32 82 |
| Granger | 104 40 |
| Genesee | 75 59 |
| Individual | 188 73 |
| Lewiston | 9 82 |
| Myrtle | 1 00 |
| Moscow | 32 80 |
| Milton | 115 60 |
| North Yakima | 5 00 |
| Natchez | 72 70 |
| Pomeroy | 4 43 |
| Sandpoint | 18 05 |
| Spokane | 560 86 |
| Walla Walla (Ger.) | 24 00 |
| Walla Walla (Eng.) | 74 92 |
| Wilcox | 73 14 |
| Wenatchee | 28 90 |

\$1,834 05

TRUST FUNDS

| | |
|-----------------------|--------|
| Deficit | 9 40 |
| Educational | 5 00 |
| Interstate Fund | 1 95 |
| Orphans and Aged | 38 45 |
| Rent | 11 45 |
| E. A. Sutherland | 45 00 |
| Seminary Wash., D. C. | 2 50 |
| Cumberland School | 25 61 |
| Honduras School | 412 90 |
| S. S. Donations | 294 03 |
| Weekly Offerings | 58 04 |
| Foreign Missions | 64 20 |
| Colored Work | 5 90 |
| Walla Walla College | 25 00 |
| Thanksgiving Offering | 15 00 |
| Religious Liberty | 29 54 |
| Annual Offering | 10 |

1,044 07

T. G. Johnson,
Treas.

"God's resources are infinite, his plans immeasurable. Our small conceptions can not limit his power. While he has been preparing a people for the 'time of the end,' he has also been preparing the world for the same time. A recognition of the fact that God has used and is using a multitude of agencies to hasten on the last message can only enlarge our ideas of the special work to be done, and increase our earnestness lest we fail to fill our place in the stupendous plan. In truth, is not the apathy and dullness so manifest among us due largely to the fact that we have centered our gaze upon ourselves until spiritual myopia has dimmed the grand vision of a world in readiness for our message? Other watchers than we have 'seen his star,' and while like the wise men and the palm-bearing multitude they may not yet have discerned the true nature of the kingdom they herald, yet their hearts have thrilled with the mighty impulses of the preparation day."

M. I. p. 159.

Isa. 64:2, 3 was the text of Carey's famous sermon preached at Nottingham, May 31, 1792, which resulted in the formation of the Baptist Missionary Society, and ushered in the remarkable period known as the missionary century. The two divisions of this sermon—(1) "Expect great things from God," (2) "Attempt great things for God"—have become famous mottoes of the church. Another text associated with Carey is Ps. 46:10. On the Sunday following the disastrous fire at Serampore, which destroyed property valued at nearly \$50,000, including his valuable Sanskrit and other translations, he preached on the words, "Be still, and know that I am God," and set before his hearers two thoughts: (1) "God has a sovereign right to dispose of us as he pleases," (2) "We ought to acquiesce in all that God does with us and to us."

No one loves to tell a tale of scandal but to him that loves to hear it. Learn, then, to rebuke and silence the detracting tongue by refusing to hear; never make your ear the grave of another's good name.—Berkeley.

No man is fit for God's service who is filled with doubts. I must first get on the solid Rock myself, and then I can lend my brother a helping hand.—Moody.

Let everything go for Christ, and do not let Christ go for anything. On every promise of the world we may stamp, "Vanity," but on every promise of Christ, "Verity."—Selected.

North Pacific Union Gleaner

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G. F. Langdon, A. J. Breed, C. W.
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News Items

CANVASSING NOTES

Brethren Jesse Andrus, Barney Vantress, and John Weaver, all college students, have gone to the Southern Idaho Conference to canvass.

Brethren S. L. Frost, Victor Armstrong, J. C. Stewart, and Chas. Lindblom and Miss Lillie McCune have gone from Walla Walla College to enter the book work in the Montana Conference.

The prospects were never so bright before for our book work in the North Pacific Union. Our sales of subscription books alone last year were \$30,900. We plan on raising this amount to \$40,000 during 1909. How much will you contribute to this amount?

Brethren William Furber and Fred Temple expect to sail from Seattle May 18 for Alaska. They will take up evangelistic canvassing in that great field. Their first stop will be at Ketchikan. We shall look for a report from them soon. These brethren will be our only workers in all Alaska.

Brother Elson Emmerson, one of our former Western Oregon canvassers, has been chosen to the work of field agent in Southern Idaho. He has already gone to his new field to enter upon his duties. We expect to see a revival of our book work in that conference.

Bookmen's Corner

UPPER COLUMBIA

Week Ending May 7, 1909

| Name | Book | Hours | Orders | Value |
|----------------|-----------|-------|--------|----------|
| A. A. Jones | D. and R. | 66 | 13 | \$61 50 |
| Edna T. Wilson | C. K. | 35 | 4 | 11 50 |
| " " | P. G. | 9 | 3 | 10 00 |
| Irene Holt | Heralds | 10 | 4 | 8 00 |
| " " | P. G. | 6 | 2 | 6 00 |
| E. E. Ladd | D. and R. | 16 | 4 | 15 00 |
| Charles Trefz | Heralds | 22 | 14 | 28 00 |
| C. I. Wilson | P. G. | 7 | 2 | 7 00 |
| Henry Haeftt | D. and R. | 8 | 3 | 15 00 |
| J. V. Trimble | Heralds | 69 | 20 | 37 45 |
| | | 248 | 69 | \$199 45 |

The two schools in Western Washington, and Mt. Ellis Academy, Bozeman, Mont., and Walla Walla College, have closed, and the canvassers have mostly entered the field, so we will expect to see our list of canvassing reports in the Gleaner grow very materially during the next few weeks.

Brother Noble Rittenhouse, who has recently taken charge of the book work in Montana, reports a live interest in the work in that field. The Mt. Ellis Academy institute was well attended. Brother Rittenhouse says that they expect to sell six thousand dollars' worth of books in that conference this year.

Carl E. Weeks,
Gen. Miss. Agent N. P. U. C.

OBITUARY

Died.—May 6, 1909, at Spokane, Wash., of heart trouble, Greenville Holbrook, aged fifty-nine years and two weeks.

Brother Holbrook accepted the Seventh-day Adventist faith in 1889. He was well known in the Upper Columbia Conference, having been a member of the Spokane church, a member of the Spokane Sanitarium Board, and also of the Walla Walla College Board. He will be greatly missed by many church people and by a wide circle of friends.

He leaves a wife, three sons; and two daughters, besides four brothers, two sisters, and an aged mother, to mourn their loss.

The attendance at the funeral was unusually large. Words of comfort by

the writer were spoken from a text he was often heard to quote,—Rev. 20:6.

E. H. Huntley.

Died.—At his home in Pomeroy, Wash., May 7, 1909, of cancer of the bowels, Brother John V. Torrey, aged 48 years 2 months 10 days. Brother Torrey was born in Montezuma, Iowa, in 1861. Eleven years ago, with his family, he moved to Pomeroy, Wash., where he lived until the time of his death. He leaves a wife and two sons to mourn. Three of the children born to him are sleeping in the cemetery where we laid him to rest, awaiting the time when the Life-giver shall awake them all to eternal life.

Words of comfort were spoken by the writer from Ps. 17:15.

F. M. Oliver.

During the month of April the students of the Forest Home school arranged a splendid temperance program and rendered it before a representative audience of the patrons and neighbors of the school. It so happened that a friend of temperance from the neighboring city of Mount Vernon (county seat of Skagit County) was present, and was so captivated that he induced them to render it again in his city. A good representation of the intelligence of the city greeted them on that evening. A week later the same program was rendered at the lumber town of Big Lake. Here a voluntary donation of ten dollars was given them.