

NORTH PACIFIC UNION



"Put ye in the sickle,

CLEANER

for the harvest is ripe"

Vol. 4

WALLA WALLA, WASHINGTON, JUNE 23, 1909

No. 9

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.

LOVING WORDS

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word or action,
As along through life you go,
To the ones who journey with you;
If you love them, tell them so.

Selected.

NEXT YEAR AT WALLA WALLA COLLEGE

We have no doubt that even now, as early in the summer as this, many of the young people in the North Pacific Union Conference are beginning to turn their eyes toward some of our schools for next year's work. Those who have not as yet finished ten grades of work are no doubt looking toward the conference intermediate schools as the place where they will continue their work, while those who are in grades above this perhaps will be looking toward the central training school, Walla Walla College, as the school they shall attend the coming year. In the outset let us say that it is the observation of the writer that every school board in the Union Conference is earnestly planning to make their school better the coming year than ever before. This is not only true of the college, but of the intermediate schools as well; and we are sure that to whichever school the student may find his way the coming year he will be well repaid for the effort he makes to prepare himself for future usefulness. As many of our young people will no doubt be looking toward the college the coming year and wondering what changes if any, are to be made in the faculty, we thought a few items relative to recent decisions of the Board of Managers while in session at Walla Walla, D. C., during the General Conference would be of interest. First as to the head of the school or president. We are glad to say that Prof. M. E. Cady will have charge of the school the same as last year, but in view of the work he has to do as Union Conference

Educational Secretary, which takes him from the college more or less, the board has decided to leave it optional with Professor Cady as to whether he will do any teaching in the school the coming year or not, and it is not likely that he will do very much. But he will have general charge over the school and plan for its interests the same as last year.

We are glad to say that the Board has secured the services the coming year of Prof. E. L. Stewart, who formerly was president of Walla Walla College, and who resigned his position as president of the West Canadian Union Conference to take a position on our faculty. His reason for this move comes from the fact that he has a number of children who need advanced work, and there not being a school in the British provinces where they could get this work, he felt that a change would be well. Prof. Stewart is a strong teacher in nearly all lines of work, a man who is thoroughly in harmony with the principles of Christian education, has spent many years in our schools, and surely will be a great strength to the faculty.

We are certain also that many of the older students will be glad to know that Miss Winifred Holmden, who so acceptably served the college for a number of years in the language department will be with us again next year. Miss Holmden is an earnest, faithful, and well qualified teacher, and will be another strong addition to next year's faculty.

Miss Magda Madsen, who so faithfully served the college last year as matron, resigned, feeling desirous of entering the Bible work for the Scandinavian

people. The Board has elected to this position Mrs. Ella Moore of Portland, who so long and efficiently served the Portland Sanitarium as its matron, and she will soon enter upon her work. Sister Weak's will continue as preceptress, and Prof. S. L. Frost has been selected as preceptor for the ensuing year. We trust that all these changes may be for good and for the upbuilding of the school we all love.

We rejoice to see the success so many are having in working on their scholarships and we trust God may greatly bless them in their efforts to return to school and secure a training for the work of God. O how much our young people are needed to-day in God's work. When we listen to the calls from foreign lands as we have during the last General Conference and see the many open doors for the truth in all nations of the earth, how we are impressed that the young should now come forward, secure a training in our schools and then go to these distant fields and carry the truth to those who know it not. Surely this is a day of opportunity for our young people, and it is gratifying indeed that so many are consecrating their lives to God and his work. We trust that the coming school year may be greatly blessed of God in all our schools in the North Pacific Union Conference.

W. B. White.

"AND HATH MADE OF ONE BLOOD ALL NATIONS OF MEN"

An old, white-haired Chinaman sat beside his stand in the busy street of Pekin reading a book. Our missionaries in passing noticed him frequently, and one day one of them stopped and asked him, "Venerable old gentleman, what book do you read?"

"It is the sacred book of the foreigners," said he. Of course the missionary was pleased to find him reading the Bible, and upon further conversation it proved that he was interested in the "Jesus doctrine." Step by step he was helped and led to Jesus. As the days passed by he came to understand and love the will of God, and lived a consistent, Christian life.

After a while the white-haired man was seen no more in the street or chapel. He went home and said, "Go, my son, buy the whitest cloth you can, and make my burial robes."

They made the white garments with sad hearts; they bathed his body, brushed out his white cue and robed him in white, and thus he lay on his brick bed in his mud house, waiting for his change. He was very fond of the "Jesus songs." As long as he could he held his singing book and sang hymns. At last he sang his last hymn on earth. He closed the book and laid it down, but he exclaimed many times, "Thanks be to God, Thanks be to God." When he could no longer speak aloud, as they read the motion of his lips, he was still saying, "Thanks be to God."

After he died his wife came up to me and said, "I want you to come down and see my old gentleman; he looks so happy I could not have the cover pegged down until you had seen him."

I went with her to her home, and stood out in the yard under the mat shed and gazed down into the great coffin. It was made in a heathen shop of course—there are no others in Pekin—and painted black inside. Away down in the bottom lay the white-robed saint with Heaven's peace on his old face; heaven seemed not very far away as I looked upon him.

His wife put away her own sorrow and hastened from house to house to tell her heathen neighbors of the wonderful grace that had been given her husband. "Why, he lay dying and was not afraid. He sang songs and was happy and glad," she said. It was the first Christian who had died in that neighborhood. They had never heard or dreamed of dying grace, and it was a wondrous revelation to all.

I wonder who will find, when "the books are opened" that it was their pennies which put that Bible in the hand of the old white-haired man in Pekin.—Bible in All Lands.

RELIGIOUS LIBERTY

Meetings of the Religious Liberty Association have been held each day since the General Conference opened.

The interest has deepened from day to

day. Many questions have been considered. Among them are the following:

1. "The Fundamental Principles of Religious Liberty."
2. "True and False Theocracy."
3. "Sunday Legislation and the Laboring Man."
4. "How to meet the Rapid Growing Encroachments of the Papacy."
5. "The Inter-church Federation Movement and our Relation to It."
6. "The Importance of the Public Press in Teaching the Principles of Religious Liberty and How to Use It."
7. "Religious Liberty Campaigns, and How to Conduct Them."
8. "Prohibition of the Liquor Traffic, and Our Relation to the Question."
9. "How to Work with State Legislators."
10. "When Arrested for Sunday Labor, How shall We Plead; Guilty or not Guilty."
11. "The Petition Work and its Importance."
12. "How to Do the most Effective Work at Our Camp-meetings."
13. "Distribution of Our Religious Liberty Literature."
14. "What should be Our Attitude Toward Exemption Clauses."
19. "Shall We Agitate for the Repeal of Existing Sunday Laws."
20. "What Should be Our Attitude Toward Sunday Closing of Saloons."

The study of these questions has provoked a very friendly but interesting discussion. The hour devoted has been altogether too short and it has been planned to continue the work for four days longer. After the General Conference adjourns, the Religious Liberty secretaries will return to their fields with a better understanding of the principles underlying this great work.

A. J. Breed.

GOOD-BYE

Tuesday evening, June 15, about one hundred fifty friends and neighbors of Mrs. Helen Conard and family assembled on the lawn of the College to say good-bye to a faithful friend and worker in both school and Conference who, the next day would be leaving College Place to join her husband and children in their future home at Loon Lake, Wash.

Sister Helen Conard needs no introduction to most of the readers of the Gleaner as she and her husband were among the first settlers at College Place. For a term of years she was a faithful and efficient teacher in Walla Walla College, but later has been the office secretary of the Sabbath-school and Christian Volunteer work in the Upper Columbia conference. She also has carried forward an extensive correspondence with isolated Sabbath-keepers all through the conference. It was not from choice that Sister Conard dropped these lines of work to which she had become so greatly attached, but a call of duty from her own home was imperative and she felt it her duty to respond.

The evening was passed in remarks by different ones, and in song. Sister Conard responded to short speeches by several in touching and appropriate remarks which went to the hearts of all present. At the close of the exercises a beautiful suit-case and parasol were presented to her as a slight token of the appreciation in which she is held by her friends in College Place. Her leave-taking is greatly regretted by all who know her, and their best wishes go with her and her family to their new home.

W. B. White.

Field Reports

WESTERN OREGON

It was recommended that we join Brother and Sister N.C. Erntson in their effort in the vicinity of Roseburg. So after leaving Dallas my wife and myself spent a few days at home; then I came on south and joined Brother Erntson at Roseburg, spending Sabbath and Sunday there. I found Brother Erntson had accomplished a good work and the church had been materially strengthened with still some interest.

After a careful study of the field we decided to pitch a tent in the vicinity of Oakland, which is seventeen miles north of Roseburg and 180 miles south of Portland on S. P. R. R's. main line. At this place there is a family of the good old sturdy pioneers who for years has called for help. They have shown their interest by "their works."

Here we pitched camp and were joined by our wives the last of the week and began our meetings Friday night June 4th. There seemed to be some interest manifested by about forty adults the first two evenings and seventy the third.

The enemy has already begun opposition, but we feel we haven't time to come down from the wall.

We desire to see some fruit gleaned here and ask the prayers of God's people that his servants may be endued with wisdom and power.

G. W. Pettit.

PORTLAND SANITARIUM DOINGS

Several young ladies of the sanitarium have appropriated the roof for a sleeping room.

Miss Gertrude Burdick, the superintendent of the Sabbath-school, is accorded much praise for the excellence of our programs. Last Sabbath in place of the usual review two very instructive papers appropos to the subject of the lesson, Bethany and Eastern Marriage Customs were given by Misses Rawson and Miller.

A very pretty home wedding was celebrated May 31st at the home of the bride's father, Mr. Nels Martenson at Forest Grove when Mr. Winfield A. Nary of Portland Sanitarium, and Miss Anetta Mortenson were married by Elder Daniel Nettleton. The parlor was tastefully decorated with wild roses and ferns. A delicious luncheon was served. Mr. and Mrs. Nary will take a short trip before he resumes his work as superintendent of gent's bath.

Miss Ada Blue, a member of the Freshman class, while on her way to her father's on Memorial Day and while about to alight from the street-car which was rounding a curve near 39th Street, was thrown to the ground, the rear end of the car catching her clothing. She was dragged a distance of ninety feet before the car was stopped. She was brought to the sanitarium in an ambulance in an unconscious condition. Her injuries consisted of severe

wounds of head and face and the fracture of the right clavicle. She is still unconscious, seventy-two hours after the accident.

Martha N. Canfield.

REPORTING

"A good report maketh the bones fat." Prov. 15:30. If we are to send in reports to the Gleaner, and get out our "Good Cheer" on time, we must have reports from the canvassers and periodical workers mailed to us at least by Saturday night. Some of the reports did not reach the office till Wednesday or Thursday.

Miss Bessie Henton is selling Life and Health in East Portland.

Kyle Kendall is canvassing at Cottage Grove for Coming King. Kyle send in his first report.

Hamilton Fox and Roy Wheeler are working hard in Klamath County. They are doing well in that field.

Arthur Woodring and Earl George-son from Cottage Grove, are having their first experience. We will look for some good reports soon.

Lovica Holland is canvassing in Salem for Bible Readings. This is her first experience and we trust the Lord will prosper her in the work.

Eliza Jensen is canvassing for Heralds in Montavilla, with good success. Her name is familiar to the readers of Good Cheer. We expect some good reports.

Maude Van Dorfy and Dell Ebe are canvassing in Medford. While that is a rather hard field, we hope to see many books sold there this summer.

Harold Oberg is canvassing at Seaside. He says, "I have had some very interesting experiences this past week. It seems good to be at it again."

Fred Larson just arrived Friday from College Place, and will begin work with Daniel and Revelation in Portland. He has a large field, and our prayers go with him.

Orville Clifton from Roseburg, writes: "I have had good luck so far. I have sold all the Temperance Instructors and am ready to start on the Life and Health."

Sister Bollman, one of our oldest periodical workers of the City, left for Southern Oregon last Saturday night. She is planning to continue the work in that part of the state.

Grace Merrill has been canvassing at Beaverton, and while she has had hard territory, yet she says: "I am of good courage. God has blessed me many times the past week."

Claude Oppen will work Lincoln County for Bible Readings and writes as follows: "I gave two exhibitions and got four orders. How is that for a starter?" We will look for some live reports from him.

Sister Day, our faithful Signs worker, is meeting with remarkable success, and the Lord is blessing her efforts. The many thousand pages of literature which she sells each month will surely bring many to a knowledge of this truth.

"The Graces," who did most excellent work in the canvassing field last year, are planning to take up the periodical work in Portland. They are going to sell Life and Health, and we look for good results from these faithful workers.

Katherine Sauber is working near Milwaukee. She says: "At one place, when it was very warm, I stopped to rest and laid down my prospectus. A girl picked it up and looked at it and ordered a book. So it seems that the book is easy to sell."

Luther Alexander, Alfred Alexander and Lambert Moffit are in Yamhill County. Lambert writes: "The first exhibition I made I got an order for Bible Readings; took \$8.00 worth of

orders the first day." We are glad to hear this first report of forty-two hours.

Frank Wyman and Harvey Emmerson send in reports from Wasco County, of their work with "Practical Guide." Brother Wyman says: "God has blessed me more than I expected he would at first." Brother Emmerson says, "I think I will like the work, although it is hard sometimes."

Lelia Whitlaw and Christina Jensen are working Oregon City for Bible Readings. Miss Jensen says, "I am of good courage, though we find many Catholics." Miss Whitlaw,—"Have not been able to put in full time because of sickness, but expect to have a good report soon."

The Portland Rose Carnival is over, and our canvassers are glad of it for we want to find the people in their homes. The "Klamath Railroad Jubilee" is over too, and now we expect to get in some 'forty-hour reports' from all the workers. Watch the reports grow from now on.

UPPER COLUMBIA

OROFINO AND WESTLAKE, IDAHO

April 30 to May 10 I held meetings in a school-house a few miles east of Orofino. A few of our people have resided there for some time. The past few months they have been holding Sabbath-school there and quite a number of the neighbors had become members of the school and had begun the observance of the Sabbath. We had some interesting services and thirteen signed the covenant, seven of whom were new members. One was baptized the last day of the meeting and several others desire baptism later. There is quite a devoted and interesting company there.

On Sabbath, May 29, I baptized three young people at Westlake. We were glad to see some of the students from our recent church-school thus taking their stand for the Lord.

Our meetings of last March and April near Moscow did not result in gaining

accessions excepting that one young man stated that he would obey the truth. We hope others will later take their stand for the truth.

F. D. Starr.

WHITE SALMON VALLEY

This is a beautiful valley in Southern Washington just north of the Columbia River, and bordering on the Western Washington Conference.

No work has been done in this valley by our people for thirteen years, probably because of its distance from headquarters and its somewhat secluded location.

During the winter I held meetings in Husum and Trout Lake. Husum is eight miles from the railroad and Trout Lake is twenty-six.

At Husum, in February and March, as the result of the meetings and Bible readings held, four souls decided to keep all of God's commandments. Two of these died soon after taking their stand for the truth. How thankful we were that these had surrendered to God so that they might have a part in the first resurrection. Two others who had been keeping the Sabbath were greatly strengthened by the meetings, and we were able to give them some much needed instruction on the special phases of the message.

During the latter part of the winter we held meetings at Trout Lake in the Presbyterian church and quite an interest was manifested. Before we had concluded our series of meetings the enemy was aroused and the doors of the church were closed against us. But the work was not in vain, however, for two began to keep the Sabbath and have continued steadfast in spite of all opposition.

As a number still showed an interest in the message, we felt that we could not leave until they had an opportunity to hear more. We brought the tent to this place and began meetings the 16th of May. A few days later Brother Sargeant came to assist in the work. We were glad to have assistance, for we had been laboring alone for several months, and it seemed good to enjoy the association of a fellow laborer in this great message.

As a result of the meetings thus far, three more have stepped out into the path of obedience and more are intensely interested.

As some were awaiting baptism, we sent for Elder L. A. Gibson, whose help was greatly appreciated by us.

Sunday, May 30, a large number of people gathered along the shore of a beautiful lake to see two precious souls follow their Lord in baptism. The next Sabbath four more were baptized.

There are now sixteen Sabbath keepers in the White Salmon Valley. Six have been baptized since we came here and five more, after some further instruction, will be ready for baptism. The remainder of the sixteen Sabbath keepers were observing the Sabbath before we came. We are glad for a part in this grand work of spreading the third angel's message and thankful to the Lord for the result of our labor. We are of good courage and ask the prayers of God's people for continued success in the work.

J. A. and Mrs. Standage.

UPPER COLUMBIA ITEMS

"Am of good courage and confident that God is using me in his work."—F. A. Bower.

The meetings at Prescott are still being continued, and fourteen have signed the covenant there.

Edna and Charles Wilson have each been delivering this past week, however, they have some orders reported also.

Miss Anna Johnson has also begun work with Heralds, and is working in Coeur d' Alene, Idaho.

Miss Myra Grange has taken up the canvassing work at Spokane with Heralds of the Morning. Trust that she may meet with success.

Irene Holt writes from Pendleton, Ore., "Somewhat better success has attended my efforts this week and I am very thankful."

Miss Florence Guthrie made her scholarship in fifty hours, and including her last report she has a total of \$423 in ninety hours.

"At present I am of good courage in the work, although my report is small. I could not work all week on account of picnic days."—Christena Trefz.

"As my time has been taken up with the farm, still I have put in three hours and had good success."—Edward Getzlaff. He reports \$20.50 in three hours.

"I will drop you a few lines to let you know that I am of good courage, although success is not as I would have it; yet I have no complaint to make."—J. E. Kreiger.

WESTERN WASHINGTON

THE INITIAL QUARTER OF SHIP MISSION WORK

You will be pleased to know that 75,000 pages of our magazines and periodicals and 32,000 pages of tracts have been distributed the past quarter, and we trust they have been placed judiciously.

During this period the travel from this port to Alaska alone exceeded 10,000. Our papers being the only reading supplied in this way, as a natural consequence were quite generally read.

It is apparent that a portion of this amount of reading will fail of accomplishing its purpose, but we are glad to say that such is not the case with a considerable portion of this literature.

An officer on the "Northland" was saying to-day, "The last lot of reading left us did us so much good. I was very much interested in the tracts you gave me."

On giving him more tracts treating on other subjects he expressed his thanks most heartily.

This with similar instances indicates the appreciation with which this reading is received.

An important factor of this work is that it provides a channel for accumulated literature and used copies of our

papers. We trust this will be remembered by those having such papers for missionary endeavor.

Send to C. A. Purdom, Ship Missionary, 309 2d Ave. N., Seattle, Wash.

Financial

UPPER COLUMBIA CONFERENCE

Receipts for May, 1909

TITHES	
Colville	\$65 40
Coeur d' Alene	12 35
College Place	274 93
Craig Mt.	59 85
Ellensburg	5 65
Echo	3 75
Farmington	20 57
Fruitland	20 66
Genesee	41 25
Grangeville	10 50
Granger	74 20
Individual	44 45
Lewiston	10 00
Malaga	54 60
Moscow	60 40
North Yakima	98 40
Pomeroy	8 50
Spokane	610 00
Viola	46 46
Walla Walla, Eng.	11 25
Walla Walla, Ger.	15 00
Wilcox	53 60
\$1601 97	

TRUST FUNDS

Wash. D. C. Sem.	\$17 50
Organ Fund, Cuba	40 50
Cumberland School	2 50
Honduras School	7 00
S. S. Donations	159 56
Weekly Offering	39 16
Foreign Mission	25 40
Southern Field	1 00
Colored Work	50
Thanksgiving Week	2 20
Religious Liberty	6 57
Annual Offering	5 50
Educational Work	5 00
Orphan and Aged	26 35
Rent	6 00
Interest	60 00
Viola Academy	30 00
Tract Society Receipts	844 16

\$1278 90

T. G. Johnson,
Treas.

WESTERN OREGON CONFERENCE

Receipts for May, 1909

TITHES

Albany	-	\$3 20
Albina	-	81 50
Ashland	-	114 35
Astoria	-	15 55
Beaverton	-	5 00
Chitwood	-	51 73
Cottage Grove	-	26 30
Dallas	-	15 65
Eugene	-	26 95
Falls City	-	65 00
Grants Pass	-	31 75
Gravel Ford	-	74 95
Hopewell	-	105 02
Hillsboro	-	17 85
Hubbard	-	4 40
Laurelwood	-	44 52
Milwaukie	-	77 21
Miscellaneous	-	5 05
Monitor	-	275 36
Montavilla	-	83 84
Mt. Tabor	-	27 50
McMinnville	-	250 00
Newberg	-	120 60
Portland	-	145 62
Portland (Scan)	-	17 00
Roseburg	-	51 45
Salem	-	125 00
Sheridan	-	15 09
St. Johns	-	173 58
Tillamook	-	16 95
Yoncalla	-	5 50

2073 47

TRUST FUNDS

Annual Offerings	-	\$5 00
Alipati Rainima	-	19 00
Colored Work	-	8 86
Colored Mission Schools	-	5 50
Dr. Millers work in China	-	6 22
Educational Fund	-	48
India	-	30 00
Intermediate Schools	-	25
Mission Board	-	58 77
Orphans and Aged	-	15 16
Pemba School, Rhodesia	-	1 00
Sabbath-school Offerings	-	41 69
Southern Field	-	10
Tent Fund	-	15 00
Weekly Offerings	-	16 84

\$223 87

S. J. Lashier, Treas.

The victory of success is half won when one gains the habit of work.

THE CHRISTIAN EDUCATION OF NEGROES

[Selections from a brochure by Dr. George Sale entitled, "Our Part in the Solution of a Great Problem." Dr. Sale is Superintendent of Education of the American Baptist Home Mission Society.]

The population of the United States is 75,994,575. The negro population is 8,833,994, or 11.06 per cent of the whole. These are the figures of the census of 1900. It is within the truth, therefore, to say that one person in every ten is a negro. Forty years ago the fathers of this great section of our population were newly-emancipated slaves. Large numbers have shaken off the shackles, but these stand against the dark background of the multitude which still bears the moral and industrial heritage of slavery and sudden freedom.

In speaking of the progress of the negro we lay stress on the reduction of the percentage of illiteracy. We forget that there are more negro illiterates to-day than there were at emancipation. This is what this nation has done: it has freed its slaves at awful cost, and it has allowed one-half of the vast progeny of those slaves to grow up in ignorance. Here, then, is the nation's heritage of slavery. This is to test our national ideals of democracy and the genuineness of our Christianity. Meanwhile there is here a unique philanthropic and missionary problem. As a Christian denomination organized for missionary endeavor we need to ask ourselves afresh, What is our part in this great problem?

SYMPATHY WITH THE SOUTH

We should approach this question in genuine sympathy, both with the negroes and the white people of the south. One of the most pathetic things in the history of this nation is the widening breach between the white and black people, especially in the south. One can not fail to be deeply touched by the stories of the fidelity of negroes to their masters and the affection of master for slave under the regime of slavery.

THE NOBLE ELOQUENCE OF A SOUTHERNER

In Henry W. Grady's last speech, delivered in Boston in 1889, he spoke of these things as follows:

"The love we feel for that race you

can not measure nor comprehend. As I attest it here the spirit of my old black mammy from her home up there looks down to bless, and through the tumult of this night steals the sweet music of her crooning as thirty years ago she held me in her black arms and led me smiling into sleep. This scene vanishes as I speak, and I catch a vision of an old Southern home. . . . I see women with strained and anxious faces and children alert yet helpless. I see night come down with its dangers and its apprehensions, and in a big, lonely room I feel on my tired head the touch of loving hands . . . as they lay a mother's blessing there, while at her knees . . . I thank God that she is safe in her sanctuary, because her slaves, sentinel in the silent cabin or guard at her chamber door, put a black man's loyalty between her and danger.

"I catch another vision: The crisis of battle—a soldier struck, staggering, fallen. I see a slave, scuffling through the smoke, winding his black arms about the fallen form, reckless of the hurtling death—bending his trusty face to catch the words that tremble on the stricken lips; so wrestling meantime with agony that he would lay down his life in his master's stead. I see him by the weary bedside ministering with uncomplaining patience, praying with all his humble heart that God would lift his master up, until death comes in mercy and in honor to still the soldier's agony and seal the soldier's life. I see him by the open grave mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him, when the mound is heaped and the great drama of his life is closed, turn away and with downcast eyes and uncertain step start out into new and strange fields, faltering, struggling, but moving on, till his shambling figure is lost in the light of this better and brighter day. And from the grave comes a voice saying: 'Follow him! Put your arms about him in his need, even as he puts his arms about me. Be his friend as he was mine.' And out into this new world—strange to me as to him, dazzling, bewildering both—I follow! And may God forget my people when they forget these?"

Few southern men who have passed through such experiences as those can refer to them without emotion. To recognize the beauty of such relations is

not to condone slavery. Those relations were the triumph of human feeling over conditions that were abnormal and essentially unjust. One would have thought that those bonds of affection would have guaranteed amicable relations under the change of conditions, and they have in many cases outlived the storm and stress of the new time. But it is sadly recognized by southern men that the breach between white and black is ever widening.

SYMPATHY WITH THE NEGRO

It may be confessed that northern men have not always sympathized with southern men in their view of this whole question. Most northern men have reached their conclusions through a course of reasoning; most southern men through a course of experience, bitter as death. It is hard for either to look at the matter through the eyes of the other, and yet both would profit by taking the other's point of view. If northern men, out of sympathy with the negro, have in the past been unjust to the south, they will not mend matters if now through sympathy with the white south they shall be unjust to the negro.

For another pathetic thing in our recent history is the way in which the negro's hopes have been dashed, that for him emancipation meant freedom. Freedom in one sense it has undoubtedly brought, but the negroes are not free men in the sense in which Anglo-Saxons understand the term. Not since emancipation has the outlook seemed so dark to the negro as it does to-day. He stands, dazed, like a man rudely awakened out of a beautiful dream, and though a native American, he finds it hard to sing

"My country, 'tis of thee
Sweet land of liberty,"

For the question lies deep in his heart:
"Is this a 'land of liberty'?"

"Are you a Christian?" asked a negro woman in Boston, a few weeks ago, of one who was a stranger to her. "I am." "Will you not pray, then, for my poor people, that they may have patience?" The negro never needed our sympathy and help more than he needs it to-day.

It has been charged that the friends of the negro have idealized him. There is truth in the charge. Many gained their idea of the negro from "Uncle Tom's Cabin," and the picture of Uncle Tom and his sufferings have stood for them for the negro and his wrongs. In a way many southern men have done the same. They have clung to the beautiful picture of the faithful "uncle" or "auntie" of a bygone time, as if the relation then sustained with the negroes

were the ideal relations. One hears proposals that the thing to do now is to go back forty years and try to restore the old relations once more. But the "ante-bellum negro" is not the negro of to-day. He was a product of conditions that can never be restored, but he has a vast progeny and it is the negro of to-day that makes our problem. In conversation in a southern city a few weeks ago a clergyman spoke of his deep affection for his old black nurse and his early love for negro folk. "Yes," I said, "that is beautiful and I sympathize with you in it. But what place have you in your scheme of things for your black mammy's grandson?" "Ah," he said, "That is the question."

In that same city there is a college erected and maintained by a southern church for the higher education of negroes. In its chapel there is a beautiful memorial window, placed there by a southern white man, bearing this inscription:

IN MEMORY OF AUNT EVE, MAMMY OF
REV. DAVID MORTON, D.D.

That window is an impressive link between the old time and the new. It softens the light that falls each day on an assembly of eager negro youth who are pressing on through the paths of education to what they hope will be careers of usefulness and honor. The donor of that window had settled one thing, that is, that the grandson of his black mammy needs education.

(To be continued)

News Items

Elder O. K. Butler returned Sunday June 12, from the General Conference.

All matter pertaining to the Gleaner should be sent to Box 429, Walla Walla, Washington.

Miss Mabel Dimond, of North Yakima, Washington, arrived last Tuesday morning, and has taken up her duties in connection with the educational office of the Upper Columbia Conference.

Elder W. B. White spoke to the College Place church last Sabbath morning, telling us some of the good things from the General Conference. Truly these reports are inspiring and should arouse us all to greater activity in the cause of God.

Elder W. B. White returned from Washington, D. C., where he has been

Bookmen's Corner

MONTANA

Week ending June 11, 1909

Name	Book	Hours	Orders	Value
Charles Lindblom	D. & R.	35	17	55 00
Lillie McCune	H. & H.	13	2	16 00
Jack Stewart	"	35	22	71 10
Stephen Palmer	Heralds	27	15	30 00
Anna Stobie	"	13	6	18 00
Geo. Buck	"	27	3	6 00
Gladys Brown	G. C.	11	6	22 60
V. L. Lathe	"	27	12	46 80
C. Schrammeck	"	43	13	44 00
		231	98	\$309 50

UPPER COLUMBIA

Week Ending June 11, 1909

Name	Book	Hours	Orders	Value
D. J. C. Barrett	D. and R.	40	10	31 00
F. A. Bower	"	29	8	24 00
Edna Wilson	P. G.	25	4	14 50
Irene Holt	Heralds	30	15	30 00
E. E. Getzlaff	"	3	2	20 50
J. V. Trimble	"	17	6	13 30
Anna Johnson	"	17	15	30 00
Myra Grange	"	2	5	10 00

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G. E. Langdon, A. J. Breed, C. W.
Plaiz, M. E. Cady, S. W. Nellis.

Entered as second class matter, at the post
office at Walla Walla, Washington, May 22, 1907
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attending the General Conference, Mon-
day, June 13. He left the following
Monday for the Southern Idaho camp-
meeting, which is being held at Payette,
Idaho.

Sister Helen C. Conard, who for a
number of years has been a faithful
worker, both in Walla Walla College
and in the Educational office of the Up-
per Columbia Conference, left Wednesday
evening, June 16, for her home at Loon
Lake, Washington.

Word from Brethren Furber and Tem-
ple, who have recently gone to Alaska
to do colporteur work, tells us that they
arrived at Ketchikan, Alaska, and have
entered upon their work. They report
some interest among the people and
hope to be able to lead some of them to
a knowledge of the truth.

We hope all our readers will note the
camp-meeting dates in this issue, and
begin at once to lay their plans to at-
tend at least one of these meetings. We
have every reason to believe that our
camp-meetings this season will be a
feast of good things, and none can afford
to miss them.

CAMP-MEETINGS FOR 1909

Upper Columbia	
Spokane or vicinity	Aug. 5-15
Western Washington	
Tacoma	Aug. 12-22
Western Oregon	
Dallas	Aug. 19-29
Montana	
Missoula	Aug. 26 to Sept. 5

J. E. Lee	G. C.	36	3	16 00
J. E. Krieger	"	35	9	35 50
A. A. Jones	"	29	4	20 25
C. I. Wilson	H. & H.	26	12	36 00
Florence Guthrie	"	29	40	133 00
Wilmeda Simons	"	9	8	28 00
Aaron Powery	"	24	4	15 00
Christena Trefz	"	15	3	9 00
Madge Moore	B. R.	14	5	19 00
Miscellaneous				39 80
		380	153	\$524 85

WESTERN OREGON

For week ending June 11, 1909

Name	Book	Hours	Orders	Value
Alfred Alexander	C. K.	45	10	\$22 50
Katherine Sauber	"	22	19	30 00
Roy Wheeler	B. R.	37	11	44 00
Hamilton Fox	"	39	23	75 00
Christina Jensen	"	20	4	14 65
Lelia Whitlaw	"	20	3	9 40
Luther Alexander	"	20	5	15 00
Lovica Holland	"	32	4	12 00
Lambert Moffitt	"	42	5	23 00
Frank Wyman	P. G.	8	2	7 00
Harvey Emmerson	"	9	6	22 00
H. A. Oberg	D. & R. and C. K.	36	17	25 60
Maude VanDorfy	Heralds	40	13	22 75
Eliza Jensen	"	20	11	25 00
Miscellaneous				7 00
		390	133	\$354 90

WESTERN WASHINGTON

Week ending June 11, 1909

Name	Book	Hours	Orders	Value
C. Favor	D. & R.	21	6	\$29 15
Wilson Rowland	"	26	10	36 75
H. E. McWhinney	C. K.	21	7	11 00
F. M. Womach	C. K.	17	6	40 25
H. E. Loop	"	15	18	38 75
Fay Hollinger	"	9	6	10 20
Myrtle Coble	"	1	2	3 00
Victor Wolfkill	B. R.	16	12	38 50
Pearl Houde	B. R.	3	2	7 00
Ethel Rowe	"	24	2	20 00
Lulu Pound	"	12	15	37 25
H. D. Carr	P. G. and C. of A.	10	2	29 25
Lyle Wilcox	G. C.	4	2	6 00
James H. Hosokihara	H. & H.	29	15	57 60
Lloyd Calkins	P. G.	22	3	11 85
Ray Holbrook	P. G.	22	8	32 50
Lorina Abbott	Heralds	4	1	1 75
Miscellaneous				130 92
		257	117	\$541 72

MAGAZINES

Anna Tompkins	Signs	10 hrs.	94 cps.	\$9 40
Etta Barrett	L. & H.	18 "	360 "	36 00
Teresa Barrett	"	8 "	200 "	20 00
Grace Maynard	"	8 "	200 "	20 00
Fay Hollinger	Miscellaneous	2 "	163 "	16 30
		46	1017	\$101 70