

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

NORTH PACIFIC UNION GLENER



Life Sketch of David Paulson

DAVID PAULSON was the third child of Jorgen and Carrie Paulson. His parents were both born in Denmark and came to the United States in the year 1863. They first settled on a farm at Raymond, Wis., some sixteen miles northwest of Racine. There were six children in the family, five boys and one girl. It was at Raymond that David was born on the twenty-seventh day of October, 1868. Consequently he was forty-seven years, eleven months and eighteen days old on the date of his death, October 12, 1916.

When David was only six years old, his parents journeyed West to what was then the frontier of civilization and settled on a farm twenty miles north of the little town of Vermilion, Clay County, South Dakota. With them passed thru all the hardships incident to pioneer life. Poverty in those days was the common lot of all frontiersmen. The family lived in a sod house which at that time was practically the only kind of dwelling known in the then far Northwest. The hauling and farm work was all done with oxen, as horses were scarce and too expensive for the homesteaders to own. During several years their crops were almost completely destroyed by the grasshoppers so that David became inured to the rude privations, and rugged, toilsome life of the plains. At that time there were only thirty-five miles of railroad in the state of Dakota.

While yet in Wisconsin the parents of David Paulson became converted to the Seventh-Day Adventist faith in the year 1867, under the labors of the late Eld. John G. Matteson, so that it may be said David was born in the belief of the near advent of the Lord. His brothers state that when only a child of tender

years, he was always of a deeply religious turn of mind having a firm belief that the providence of God would provide for him and all his wants.

When only eight years of age, he attended the first camp meeting ever held by the Seventh-day Adventist people in the State of Dakota. This was at Sioux Falls. Elder James and Sister Ellen G. White were present at that gathering. Their earnest labors made a deep impression upon his heart and before the meeting closed, he went forward in the ordinance of baptism.

He was only fourteen years of age when death robbed him of the mother whom he dearly loved. At the age of fifteen, he was stricken with diphtheria. There was an epidemic of that dread disease at the time. One of his brothers, a girl who worked in the family, and a cousin, were also stricken, all three of whom were taken away by its ruthless hand. One night as he lay apparently unconscious, his father and elder brother Mr. N. W. Paulson, were talking together in low tones by his bedside, the trend of their conversation being that there was no hope of his life and they discussed how they must dig his grave and bury him the next day. Ill as he was, he caught the drift of their conversation and raised his heart to God in earnest pleading with the Lord to spare him and promising his Father in Heaven that if this was done he would devote his entire life to the service of the Cross.

His brother relates how immediately after that a marked change was noticeable in his condition. He began to gain and was soon out of danger, though very feeble for a considerable time and obliged to walk on crutches. It was not long after this that the hand of death removed his father and David was left an orphan.

In the year 1888 he attended a camp meeting at Mitchell, S. Dak., where he listened to Prof. W. W. Prescott, then president of the Battle Creek College, Battle Creek, Mich., deliver a stirring address upon the subject of Christian education. That sermon filled him with a mighty inspiration to attend college. Through the kindness of his brother, Nels. W. Paulson, the way was opened for him to leave home and journey to Battle Creek, Mich., in the fall of 1888. He immediately entered the Seventh-Day Adventist denominational college at that place and when the school year was out in the spring of 1889, he began his first work in the Battle Creek Sanitarium, his lot being to carry hot water to the rooms of the different patients at the early morning hour of 5:30. When this task was done, his duty was to wash tin-ware at the kitchen sink and in the evening he worked as a call boy until ten o'clock. For all of this he received only his board and approximately fifteen dollars per month with no allowance for over time and roomed in a very humble shanty located on a back lot. The place where he slept was most unsanitary and his lot a very hard one.

In a paper which he dictated on the 22nd of last September, sketching a few things connected with those times, he tells how day by day his soul became more and more embittered against the institution and those who were managing it, and how he fast began to lose his hold on God. He relates how only one man, the cook in all that large institution, ever inquired in regard to the welfare of his soul and states that this humble worker determined that the last spark of spirituality should not die out of his life. In this the cook was successful and succeeded under the hand of God, in ex-

North Pacific Union Conference

Office Address, College Place, Wash.

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elling his bitter thoughts and awakening him to a renewed desire to serve his God.

Commenting upon this Dr. David wrote in the paper referred to above, "My star will be in his crown thruout all eternity."

In the summer of 1890, he graduated from the Academic Course in the Battle Creek College, and in the autumn of that same year, he entered the Battle Creek Sanitarium as a medical student, spending one year in that intsitution, and in the fall of 1891, he entered the College of Medicine of the University of Michigan, at Ann Harbor.

David Paulson did not graduate in medicine from the University of Michigan but took his senior year's work at the Bellevue Medical College, New York, from which he graduated as a Doctor of Medicine in the year 1894.

After his graduation and the taking of some post-graduate work, he returned to Battle Creek, Mich., and as Dr. W. H. Riley, the specialiat in nervous diseases, had left the Sanitarium to take the superintendency of the sanitarium at Boulder, Colo., Dr. David Paulson took his place in the Nervous Diseases Department.

It was at this time that the first notable part of his life work began. Under the hand of God, he turned the ship of his medical career into distinctly medical missionary and gospel lines.

On December 15, 1896, Dr. David Paulson was united in marriage to Dr. Mary Wild. The ceremony was performed by Elder Lycurgus McCoy and was approximately the first service ever held in the new chapel which had just been erected for the benefit of patients and helpers at the Battle Creek Sanitarium.

By the time the year 1898 was reached, the revival in medical missionary work which the labors of Dr. Paulson had inspired in the hearts of so many connected with the Battle Creek Sanitarium began to bear fruit and brought about a situation which was destined to be the foundation of the crowning work of his life.

Some forty-four of the Battle Creek

Sanitarium nurses became anxious to dedicate their lives to labor amongst the poor and uncared for of earth. It was decided that an experience working amongst the humble classes in the poorer districts of Chicago would be of infinite value to them. The management cast around to find someone who would be willing to accompany them so as to watch over and properly train and mold them in their work. It was finally decided to ask doctors David and Mary Paulson to undertake this task, and with his young wife willing to do anything which would forward the Master's cause in the world, Dr. David turned his back upon all earthly prospects and the material professional advantages which a great institution offers and with his little band of nurses, came down to the great city, which from that day down to this was destined to be blessed by his unselfish labors.

The headquarters for the work were at 1626 Wabash Avenue. There were no comforts and but little money with which to carry on the work. In these early and hard days, Dr. David's constant companion and fellow-worker was Mr. W. S. now Dr. W. S. Sadler. Together they labored to train their band of workers to carry on a medical missionary effort amongst the poor of the great city. Toil and hardship was their lot, but the work grew and prospered.

Dr. Sadler had already founded the Life Boat Magazine. After he went to California, the conduct of this paper which has brought comfort and hope into the lives and hearts of so many thousand of the unfortunates of earth, fell to the lot of Dr. David who has been its ed tor and manager ever since.

In the month of March, 1904 he became impressed that God would have him found a sanitarium in one of the suburbs of Chicago. The late Mr. C. B. Kimbally nobly assisted him in this project by placing a part of what is now the Hinsdale Sanitarium property at his disposal. With Dr. Mary and a few faithful helpers, Dr. David began work in a barn on the Hinsdale premises which were altered and rebuilt so that it made a fairly comfortable though very humble home for the first few patients, and in that lowly place they opened the work of the Hinsdale Sanitarium and laid the foundation for the institution as it now is. Those were days of great hardship and toil and privation. Ever a philanthropist working for the most meager wages; and giving away to the poor and needy the larger part

even of what little he had, Dr. Paulson never saved money or laid up anything for himself and when any of his friends or relatives would remonstrate with him concerning his conduct in this matter, his reply would always be, "If I will take care of God's poor, God will take care of me and give me friends in my day of need."

The Hinsdale Sanitarium soon became known as a place where not only good scientific medical work was carried on for the sick, but where also mighty prayers were offered to God in their behalf. To this, many men and women and noted physicians bear testimony. A few weeks before Dr. Paulson died, one very noted Chicago surgeon remarked to the writer, "There has many a man and woman been brought to Hinsdale to die whom Dr. David has prayed back to life again."

He was ever solicitous for the spiritual welfare not only of the patients but of the nurses and institutional laborers.

Dr. Paulson was never strong or robust. His entire life was a battle against a naturally frail constitution. He always knew and thoroughly understood that Providence had not endowed him with any great degree of physical strength or endurance.

On the 14th of February of this year (1916) he was taken very ill with a raging fever and profound toxemia. He did not make the recovery that his loved ones and friends hoped that he might and even after the acute condition had subsided, other symptoms began to develop. He was loathe to quit his post, but finally agreed to spend a while resting with some of his oldest friends in the sunny Southland at Madison, Tenn. He improved there slightly and returned home, and in the month of June, went to Boulder, Colo. In certain ways he showed improvement while in that salubrious climate, but the altitude affected his heart and he desired to return to the scene of his love and labors at the Hinsdale Sanitarium. On the whole, however, he rapidly grew worse.

On September 24th, accompanied by his wife and his brother, Mr. Julius Paulson, he journeyed to Asheville, N. C., where it was hoped that the mild climate would be of material benefit in his case. For a while he seemed to rally, then a change came for the worse.

Even those days in the valley of the shadow were not without their stars of comfort and hope. Many earnest seasons of prayer were engaged in for the doctor

by his friends, all of which brought peace and blessing in their train. Old friends, some from among the noted of earth, journeyed hundreds of miles to visit the sufferer in his humble cottage.

On the afternoon of Sunday, October 15, at fifteen minutes after three o'clock, without a struggle, he quietly yielded his life into the hand of the kindly God whom for so many years he had so faithfully served and to whose fold he had been the instrument of leading so many souls. A great life had passed to the great beyond, and while now we see through a glass darkly and cannot understand the providences of the One who keepeth Israel and numbers the very hairs of our heads, our hearts blend together in the words of one of the greatest of Bible characters. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." PERCY T MAGAN.

Upper Columbia Conference

Office Address, College Place, Wash.

President, J. J. Nethery; Secretary-Treasurer and Secretary Tract Society, Lloyd E. Biggs; Educational, Y. P. and S. S. Secretary, Anna J. Olson; Field Missionary Secretary, F. E. Stratton; Religious Liberty Secretary, A. M. Dart.

Spokane Church Notes

ON Nov. 4, the Sabbath services did not consist of the usual songs, offerings and sermon of 45 minutes, more or less, but for two and one-half hours the congregation and pastor discussed one phase of the Elijah reform message which we as a people are giving.

Peter said that although his flock knew these things and were established in present truth, still he would not be negligent to put them always in remembrance of these things.

We know that as we look over the past, the word to which we ought to give the more earnest heed too often escapes from our hearts as water out of a leaky vessel.

Jesus said that John the Baptist, who was as great a prophet as ever bore the message of God to man, was not clothed in soft raiment nor was he gorgeously apparelled. That was done by those who dwelt in king's houses. The Jews were looking for Elijah to come, and Jesus said, that in this man, John whom they rejected, Elias had come. Matt. 17:12,13.

Jesus is coming again. Elijah will come again. His message will prepare

the way for the Master's second coming, as verily as did the message of John the Baptist; will clear the way for the Lamb of God who was offered for sin at his first advent. Both messages must be given with clearness and power which will clear the King's highway of stumbling stones and make crooked paths straight. The way to the city is a plain, straight path and the King of heaven has told us what the things are which impede progress. So let us make straight in the desert, a highway for the Lord. This Elijah message which Seventh-day Adventists bear, must be in every particular like the one for whom it is named. The bearers of it cannot be clothed in soft raiment nor gorgeous apparel, any more than were the prophets of old.

Furthermore, those who will be translated when the message closes, will be free from meat eating. "Flesh will cease to form a part of their diet." *Christian Temperance, p. 119.*

"Those who profess to be fitting for translation should not become butchers." *Vol. 2, p. 60.*

On this matter of reform in these two lines, there are two statements in the Testimonies directly to the point. They tell us why this matter should be studied often.

First, "Our people are constantly retrograding upon health reform." *Vol. 3, p. 569.*

Second, "I have been shown that the main cause of backsliding in the sisters is their love of dress." *Vol. 4, p. 647.*

Take the books and read the whole chapters.

The members of the congregation took an active part in the discussion of these two subjects.

The writer presented Dress Reform and read Isaiah three as applicable today. The Septuagint rendering of verses 20-22 speaks of Spartan transparent dresses, which no doubt are named in the present century, "gorgette crepe." Sister White says of this chapter in *Vol. 1, p. 270*:—"The prophecy of Isaiah three was presented before me as applying to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display."

She says verse 25 will be strictly fulfilled. The thought comes, Do the men fall because of the apparel of the women of the churches? Mankind will eat of things which tend to animalize the nature, and then find the lust of the eyes

and pride of life, not only in the world but among the daughters of Zion.

The low necked dresses were given their share of attention also, and perhaps Isa. 3:16 in speaking of stretched out necks, refers to them. Compare 1 Kings 8:42 and Isa. 52:10. God "saved by a stretched out arm," and "he made bare his arm."

This interpretation may be stretched also, but the fact remains that summer or winter the necks are bared because fashion so decreed it. A few years ago women had to wear collars so high that they met the ears and the hair in the back; all because fashion said it was proper. Dresses swept the streets a few years ago; now some of them are indecently abbreviated and divided.

However thoughtlessly it may be done, following such styles is ruinous to health and purity of life, in the most cases; not in all cases. But should not daughters of Zion remove every occasion of stumbling?

Many a Christian virgin died a martyr's death in the early centuries of Rome's rule, because she would not offer the pinch of incense to a heathen deity. Can we as Christians, waiting for the coming of our Lord, not refuse this incense to the God of this world, who pleads for recognition?

The Health Reform was presented by Sister Goodrich, the faithful canvasser. She emphasized the need of careful watching that we do not become deforers of the message by going to extremes, and also of watching ourselves more carefully than we have in the past, for it is a subject upon which we quickly become careless. She spoke of general principles; but in the discussion which followed the reading of the paper, swine's flesh, butter, meat gravy, and peanut butter all came in for a good share of attention. It was a surprise to some of the advocates of health reform, to learn that meat gravy was more pernicious in effect than the meat itself, because of the concentrated form of the poisons that have been extracted in the cooking process. Some direct questions were asked as to whether certain articles were permissible, and Eld. Dart answered, "Whatsoever is not of faith, is sin." If your conscience accuses when you eat, leave it alone. Excellent advice! But let us train our consciences by the law and testimonies, and not by the appetite.

The church stood unanimously for im-

provement along these lines, and we hope it may be seen. God will not entrust us with his weighty message to lost souls if we refuse a single ray of light which shines in our pathway.

EMMA WILKINSON.

Harvest Ingathering for Missions

I HAVE devoted some time to the Harvest Ingathering work, with some success. I have received a little more in offerings than the conference workers goal, \$25.00, have had some good talks with the people, and really enjoyed the work. If any of our people have not yet been out with the papers, another month should not pass until all have shared the blessings of this service and received the offerings the people have for the foreign mission work. We show our interest in this very important work by interesting others to read and to give to the work.

W. H. THURSTON.

Ingathering Experiences

WHILE settling after our fortieth move I want to stop and praise the Lord for the experiences he has given me while out with the Ingathering Signs, in the hope it may encourage some trembling soul to go out.

First, I want to say that this number is the best yet. We ordered 100 Signs for our own use, 50 apiece. When they arrived, the evening of Oct. 8., husband was not at home, so I carried them to our tent-home.

The lady with whom I studied on Monday afternoons had informed me she could not take her lesson that day so duty told me it was the best time to begin with the papers; but it was so hard to start. We were strangers in the place, not having lived in Kamiah one month.

This was no usual undertaking, so after having the papers home I knelt down and with them before me entreated the Lord most earnestly for his spirit, grace, and courage and that he would be pleased to give me success.

The next morning the mountains again needed to be removed, so I talked it over with Jesus and went about my morning work, looked over one of the papers, rolled one up to mail accompanying it with a letter to a Lutheran gentleman in Oregon, who the two previous years had given me \$1.00 for a paper. (The dollar came in a few days and an encouraging

letter with it.) It was then time to start and I again asked the Lord to go with me. I felt so weak, but praise the Lord, he strengthened me, and with a prayer between each of the seven houses visited, I returned that evening with \$6.25 and enjoyed indeed a little praise meeting—the Lord and I.

The next day I had two Bible readings to give but was out with the papers also and the Lord gave me \$1.65 that day, and so I kept on praying and working—never going out once but receiving something.

I was visiting a dear family of our people for a few days in the country. They live in a Quaker and Socialist community. They feared nothing could be done, but I wanted to try. The sister and I had a very precious season of prayer together and then with seven of her papers I started. The houses were far apart and the walking poor, as it had frozen during the night and was thawing that morning, however I had a very pleasant day—enjoyed a Bible study with one lady on the signs of the soon coming of Jesus in which subject she was interested.

I walked about four miles, made twelve calls, and returned in the afternoon with \$3.00. The dear family was happily surprised and decided to send for more papers so the other neighbors also could have some.

The people every where seemed glad to see me. I had opportunity to answer one man's question, "Why we were out proselyting and disturbing people who were already settled in their respective churches." He gave me fifty cents for a paper and afterwards twenty-five cents to my husband for a paper for an Indian.

I thank the Lord for his blessing and help. I have been able to carry on my regular Bible work, having given 27 lessons during the month, and for 37 papers received \$17.55. I have 20 more papers and pray for a continuance of God's unmerited favor.

May the Lord help us all to go and he will surely give us victory. It is not that the Lord is so poor we must beg for him, but we find in it a blessed experience we as individuals need, and also the people whom we meet.

MRS. C. J. COLE.

"HE WHO becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with him to seek and save the lost."

West'n Washington Conference

Office Address, Auburn, Wash

President, J. F. Piper; Secretary-Treasurer T. L. Copeland; Tract Society Secretary, T. L. Copeland Educational, Y. P. & S. S. Secretary G. C. George; Field Missionary Secretary, H. E. Loop.

Vancouver District Meeting Nov. 3rd to 5th

THE program for the series of district meetings to be held in Western Washington appeared in a recent issue of the GLEANER. Our experience in following the subjects outlined proved most profitable.

The church was taxed to its capacity at the Sabbath services although the weather was bad. Nearby churches came by auto-truck, automobile, street car and team. Those from a distance by train. The four preaching services by Elder Piper were a source of strength to all present.

The teachers' meeting afforded an opportunity for Prof. George to emphasize the importance of such a practice for the officers and teachers of every Sabbath school, showing how it eliminated much of the confusion in the Sabbath school service and contributed to a higher standard of efficiency in the teacher.

The crowded classes took an unusual interest in their lessons, and all seemed to relish the privilege of meeting together. A spirit of oneness prevailed. Truly God's remnant people are pressing together. This is as it should be; such occasions serve the purpose of making possible a better understanding and bring in more of a unity.

The collections for all services for the day, including the Young People's Missionary Volunteer meeting held in the afternoon, totaled \$44.85. A healthy addition to the twenty-cent-a-week fund.

Sunday morning Sister J. F. Piper gave a Bible reading as a means of illustrating the method followed, supplementing it with instruction showing how to avoid a change of subject during the study and the importance of holding the position of teacher throughout the study. Care in selecting the subject suited for the individual and occasion was considered important also.

The duties and responsibilities of church officers received most careful consideration by Elder Piper.

Professor G. C. George developed the duties of Sabbath school and Young People's officers in a helpful way.

The conference office was brought into much closer touch with those it serves by Brother T. L. Copeland, in defining its relation to the church and acquainting those present with the most simple and direct methods of obtaining the service and help the office is ready and willing to afford.

Brother H. E. Loop succeeded in interesting several in Home Workers' prospectuses, in disposing of a hundred Armageddon, also enlisting the churches in a campaign with the *Present Truth Series* that involves the distribution of several thousand in this district.

The Question Box answered by Elder Piper proved an instructive feature.

All were encouraged to go to their several homes and prosecute the work of the hour—The Ingathering.

Very satisfactory results have thus far been obtained. The thermometer at Vancouver stands at seventy-five dollars. Other churches were doing their best.

All seemed to feel the meeting was too short, and hoped a similar gathering could be held in the future.

C. A. PURDOM.

Harvest Ingathering

"I KNOW thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast steadfastness and didst bear for my name's sake, and hast not grown weary."

Yet the Lord adds, "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do thy first works; or else I will come to thee and move thy candlestick out of its place, except thou repent."

As I read the above scripture I was wondering if it would apply at this time to God's remnant people and the Harvest Ingathering work. I attended a prayer meeting recently and as I listened to the enthusiastic report of the Harvest Ingathering work I thought certainly those people must be enjoying their first works again.

There were no large gifts reported. One reported that he had received something over fifteen dollars, and another had collected over seventeen dollars, while others mentioned their receipts as less than a dollar; yet all who had had a part were happy.

The Lord knows thy works and toil he says. I wonder if we would be proud, or ashamed before him, for what we have done or should have done. It is not too late yet to redeem the time if we will just get right after the work. J. F. PIPER.

Southern Oregon Conference

Office Address, Roseburg, Oregon

President, J. A. Rippey; Secretary-Treasurer J. P. Wheeler;

Ingathering in Coos County

I have just returned from my trip among the churches and a few of the isolated brethren in Coos county. I found most of the brethren of good courage, having a desire to go through with the message to the end.

The Harvest Ingathering campaign was taken up at each place and a hearty response was given. All seem to want to do all they can to push the work along. One sister in about four hours received \$5.50. All who went out did better than they expected with but one or two exceptions.

The matter of house-to-house work was taken up with two of the churches with a hearty response. Surley if all of our churches and the isolated brethren would do all the work that is within their reach it would not take long to finish the work.

J. A. RIPPEY.

Southern Oregon Items.

Brother Tupper has moved from Merrill to Klamath Falls where he expects to labor during the winter.

Brother J. A. Rippey has just returned from a trip to Coos County where he visited all the churches in the interests of the Harvest Ingathering work.

While on a business trip to Klamath Falls a few days ago, Brother J. C. Cummings decided to try his hand at the canvassing work for a few hours. In eight hours he took \$41.25 in orders. Books can be sold in Southern Oregon.

The 14th Sabbath offering for the quarter ending Sept. 30 amounted to \$166.54. This is the largest offering for this purpose to be taken this year, and over \$30 more than for the corresponding time last year. J. P. WHEELER, Sec.

Montana Conference

Office Address, 411 Black Ave. South, Bozeman Mon.

President, G. F. Watson; Secretary, T. G. Johnson; Treasurer and Secretary-Treasurer Tract Society, T. G. Johnson; S. S. Secretary, Mabel Oliver.

Kalispell and Great Falls.

A few weeks ago Eld. G. F. Watson, president of the Montana Conference, requested me to visit the churches at Kalispell and Great Falls and isolated members in this territory in the interest of the Harvest Ingathering campaign. I have enjoyed my visits among our dear people, many of whom are quiet isolated. Indeed the field is great, and the workers are few. The outlook for the Harvest Ingathering is fine. All seem to take hold of this with great zeal. The Kalispell church set their goal at \$150. They have just commenced their campaign and have already raised \$50. The Great Falls church made their goal \$120, and have been successful in raising over \$129 and will, no doubt, raise \$150 or more. Some of the isolated members are doing well. We will have no trouble to raise the \$100,000, and more, if the same interest is manifested throughout the entire field as I have seen in this territory. The tithe has increased in a marked way. I hope we are all increasing in a spiritual way, being the most important of all. D. NORDENMALM.

Southern Idaho Conference

Office Address, Box 643, Boise, Idaho

President, T. G. Bunch, Secretary-Treasurer, H. A. Green; S. S. Secretary, Vesta Kruse; Educational and M. V. Secretary, R. W. Airey; Field Secretary and Home Missionary Secretary, Wm. T. Tall.

Boise

AS THE result of a short meeting held at Soldier, Idaho, last winter a few precious souls were won to the truth. The unusually deep snow and severe weather prevented baptism, as there was no water that could be reached. It was arranged to baptize in the spring, but spring came, and summer passed and autumn was well along before these isolated ones could be visited.

One had come to the camp meeting to be baptized and one is in Boise now, and will go forward later in this sacred ordinance. Two others, however, were away, so only two were ready when I made

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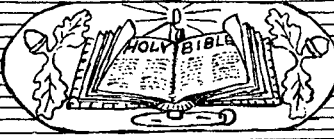
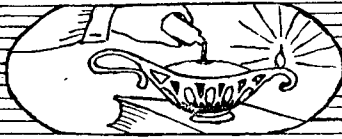
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1892



THE SCHOOL THAT EDUCATES FOR LIFE.

CONDUCTED BY STUDENTS OF WALLA WALLA COLLEGE

Editorial Staff: Rachel Hall, Edward Rippey

Brotherly Kindness

A man may make a few mistakes,
Regardless of his aim,
But never, never criticize
And cloud him o'er with blame;
For all have failed in many things
And keenly felt the smarting stings,
Which haunt the mind by day and night
Till they have made offenses right.

So liberal be with those you meet
E'en though they may offend,
And wish them well as on they go
Till all the journey end.
Sometimes we think our honor's hurt
When some one speaks a little pert;
But never mind, just hear the good,
And ever stand where patience stood.

Look for the good, the true, the grand
In those you wish to shun,
And you will be surprised to find
Some good in every one;
Then help the man who makes mistakes
To rise above his little quakes,
To build anew with courage strong,
And fit himself to battle right.

Visiting Schools

It was with pleasure that I visited the following schools: Laurelwood Academy, Royal Intermediate School, Meadowglade Academy, and the academy at Gravelford. I had never been to Gravelford before. I was there over Friday and Sabbath. The school is smaller than it has been sometimes, but it is being carried on in an able manner by Professor W. H. Bunch.

Royal Intermediate School has made a good growth during the past two years since I last visited it. It is under the leadership of Professor S. C. Rockwell.

Laurelwood Academy has a large attendance this year, being crowded ap-

parently to its full capacity. As for a number of years, Professor J. L. Kay is the principal.

Meadowglade Academy has a somewhat smaller attendance than heretofore. Professor C. G. Clymer is in charge.

I spoke from one to three times in the several places. A good interest in the college was manifested, and different students expressed their purpose to attend the college upon the completion of work in their local field. It is a satisfaction to see so many of our young people under Christian influence and training, and we are hoping for the day to come when we shall have school facilities sufficient to accommodate all and that none will be deprived of the privilege of attending.

E. C. KELLOGG.

College Items

Herbert Thurston returned to his home in the village last week.

Miss Ellis has arrived from Salem, Oregon and plans to enter college.

Mr. and Mrs. Will Schoepffin are visiting friends and relatives in College Place.

Miss Maud Leadsworth of La Grande spent Sabbath and Sunday with friends at this place.

Mr. John Oster, who has been in the Wenatchee country, is now with his family in the village.

Every one is pleased with the *Walla Walla Collegian*. It is a credit to any student who subscribes.

Mr. Wallace, from Freewater, and Mrs. L. E. Wahner, of Milton, are recent rivals at the sanitarium.

The History classes have increased until Prof. Flaiz has found it necessary to seek refuge in a larger room.

Miss Mamie Grimes has accepted a teaching position at Stettler, Alberta, and has gone to her new field of work.

Little Miss Mabel Gene Holland is spending a few days with Mrs. Moran while her mother is a patient at the sanitarium.

Mrs. Henry Johnson's friends will be glad to know that she is able to return to her home after a long visit at the sanitarium.

The carpenters are busy every day raising the roof of the sanitarium building in preparation for the new elevator which will be much appreciated by the workers there.

Mr. Lee Nagel spent Sabbath with friends and relatives of College Place. Mr. Nagel expects to leave in about two months to enter the foreign mission work in Southern China.

Every six weeks some member of the College Rhetoric class has an opportunity to exhibit the progress he is making along literary lines. During Thursday chapel period, Miss Louise Noah compared the different "Types of Hands."

Last Thursday the normal teachers of the college were given a mentality test by Professor Johnson, the county superintendent of the public schools. The degree of efficiency of the teachers was found to be above the average.

"Prepare to meet thy God, O Israel," was the admonition Elder Rippey gave us last Sabbath. He proved how truly God is fulfilling the prophecy, "Then

shall the God of Heaven set up a kingdom which shall never be destroyed."

Elder Norwood spoke to the students during the Wednesday chapel period. He discussed "Influence", showing the advantage College offers to us for developing our influences, also the responsibility which we must meet in exchanging the influences of daily life.

Boise

Continued from Page 5

them a visit the last week in October. That the little company had not been idle, however, was shown by the fact that they had continued to meet weekly with an attendance at Sabbath school of about eighteen. Also, two other sisters were obeying the truth, and will no doubt unite with the church.

The Mountain Home church was also visited on this trip. An enjoyable meeting was held with them. This little church is planning on doing some aggressive work in the Harvest Ingathering campaign. Bro. Beach, the elder, has always been unusually successful in this good work.

The Harvest Ingathering campaign in the Boise church is making some progress. About \$120.00 has been received with about four hundred papers used. Twenty-three dollars fifty cents is the largest amount gathered by one worker. Three others have secured ten dollars or more, while some have secured five dollars and less. As yet a large number have reported no work done, and I am sorry to say that some seem perfectly willing that somebody else shall do their share of this work. If this latter class will do only a little, and the more successful ones do a little more we will be able to reach our share of the goal.

B. M. GRANDY.

The Book Work

SOUTHERN IDAHO

Two Weeks Ending Nov. 6, 1916

NAME	Hours	Orders	Value
<i>Great Controversy</i>			
Robert S. McLain	51	18	52.75
<i>Bible Readings</i>			
J. C. Weiland	63	23	123.00
Total	114	41	175.75

WESTERN WASHINGTON

Week Ending, Nov. 4, 1916

NAME	HOURS	ORDERS	VALUE
<i>Daniel and Revelation</i>			
C. S. Campbell	36	17	89.50
<i>Past, Present, and Future</i>			
W. C. Christensen	43	24	60.15
<i>Heralds of the Morning</i>			
G. T. McInnes	17	22	59.75
Totals	96	63	209.40

UPPER COLUMBIA

Week Ending Oct. 28, 1916

NAME	Hours	Orders	Value
<i>Bible Readings</i>			
F. J. Evans	162	39	170.25
<i>Great Controversy</i>			
P. H. Wedel		4	15.50
Lee Blake	20		45.00
<i>Home Workers</i>			
Mrs. Geo. Kelly	16		19.85
Totals	198	43	250.60

WESTERN OREGON

Week Ending Oct. 27, 1916.

NAME	Hours	Orders	Value
<i>Bible Readings</i>			
R. Keller	127	36	149.55
Mrs. R. Keller	125	52	188.25
<i>Practical Guide</i>			
Mrs. W. F. Lewis	34	13	51.50
L. A. Pettibone	44	21	81.00
Total	330	122	470.30

Is He Correct?

A writer in the December Signs Magazine says, "Christian socialism is a joke." Among other equally striking statements this question is asked: "Bad as this old world is, are thieving and harlotry necessary?" Look for it under the title, "Socialism and Salvation." You will make no mistake if you recommend the December number.

A Tribute.

"I have received gratis several copies of your weekly Signs of the Times. I think that an Adventist friend of mine sends them. I am profoundly thankful for it since I value it highly. I admire your positive stand against Modernism, Evolution, Christian Science, Spiritualism,

etc., and also your unique knowledge of our portentous times."

A MICHIGAN MINISTER.

"THE foundation of all true science is contained in the Bible."

"Nothing great is lightly won;
Nothing won is lost;
Every good deed nobly done
Will repay the cost."

BUSINESS NOTICES

No fees will be inserted under this head at the rate of one cent per word each insertion. Display rates furnished on application. Right reserved to reject any or all advertisements.

FOR SALE-160 acres, covered with pumping plant. Price \$4500, easy terms. J. A. Anspauch, Touchet, Wash.

HONEY FOR SALE-Extracted honey in 5-gal. cans, \$5.00; 5-lb. pails, 12 to the case, per case \$6.00; 10-lb. pails, 6 to the case, per case \$5.75; f. o. b. Walla Walla. Address S. D. Smith, College Place, Wash.

FOR SALE-About three and one-half acres of land together with buildings. Spring water piped to house. Good soil in the Mount Vernon valley. Good church and church school privileges. Also three pianos to be sold very cheap, one given for missions; two office desks; one Coles Acetelyne lighting plant; laboratory equipment and supplies. Address, Western Washington Conference, Auburn, Wash.

OIL WENT WAY UP

And may go higher. We expect a drop about Nov. 15 or Dec. 1, but don't know. At present we are obliged to quote the following prices:

1 gal. can Moon's Golden Cooking Oil	\$1.55
5 " " " " " "	7.00
10 " case " " " "	13.75
11 lbs. Malted Cereal	\$1.00
11 lbs. Large Shelled Peanuts	1.00
9 lbs. Small Shelled Peanuts	1.00
2½ lb. can Peanut Butter	.40
8 lb. can Peanut Butter	1.10
2 lbs. Caramel Cereal Coffee	.25
9 lbs. Caramel Cereal Coffee	1.00

Moon's Vegetarian Store

122-124 Sanitary Market Bldg.

SEATTLE

WASHINGTON

North Pacific Union Gleaner

PUBLISHED WEEKLY

BY THE

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Seventh-day Adventists

Subscription price. fifty cents a year

S. J. LASHIER, Editor
MISS PEARL COOK, Associate Editor

Entered as second-class matter March 20, 1910,
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the act of Congress, March 3, 1879.

Week of Prayer

THE week of prayer has been appointed for December 2 to 9. Most of our people have learned to look forward to this occasion with eager anticipation of the rich blessings to be received. The readings have been prepared by some of our most experienced writers, and will be appreciated. Surely we ought to make the most of this occasion.

Everything about us indicates that we are rapidly approaching a time of confusion, of trial, and of great peril. We have no just appreciation of what it will mean to us when the pitiless storm bursts upon the world. The spirit of God is being withdrawn from the earth, and His judgments are in the land. Soon there will be no restraints upon the wicked, and they will be lead of Satan as he wills. Civilization seems to be turning backward toward barbarism. Society is corrupt, covered only with the thinnest veneer. Anarchy is seen, and openly advocated. Half the human race are directly or indirectly engaged in a deadly strife, the outcome of which no man but the student of prophecy knows. Statesmen are perplexed, and know not what to do, or which way to turn for relief. Men everywhere are groping for a remedy for these ills, but none will be found except in the gospel of the kingdom. Men are longing for peace, but none will be found except with the Prince of peace. Surely if faithfulness was ever needed it is now. Our greatest need today is a baptism of the Holy Spirit.

We ought humbly to confess our sins and prepare our hearts or an infilling of His spirit. Let us plan to have our work all out of the way that we may give our time during the week of prayer to this matter of first importance.

C. W. FLAIZ.

Alaska

We have now come to the close of our first month in Alaska. We are very glad to say that our little Sabbath school is growing here in Ketchikan; the membership is now seven. The last two Sabbaths we have had visitors also. The donation for the month of October amounts to \$11.65, besides 30 cents expense money. This report shows better progress than many of our Sabbath schools in the States. It shows that although Alaska is not made of gold, as some think, the people here are open hearted and willing to give.

Alaska is a promising field, and the call for more workers is urgent. A good work could be done among the Indians; but in the absence of workers, time is needed. Our work at present, here in Ketchikan for the whites, is progressing nicely. but we feel a burden for the natives. There is a colony, not far from here, of the Tsimshian Indians, who have been asking for work to be started there. We were there a few nights ago, and the Indians standing on the street, expected a meeting. Pastor William Duncan, of Yorkshire, England, came over in the early 50's and has done a wonderful work for the Tsimshian Indians, of Metlakahtla. He is now an old man of 86 years, and is fast losing his influence. There is some trouble at present, between him and the government, and we feel it best not to go in there now, but will as soon as there is an opening. There is another island of Indians near here, who are asking for help, too.

The means of traveling are poor, being only by boat, which is slow and expensive.

On our trip to Metlakahtla, it was very stormy. We went in a gasoline launch, "Teddy", the mail boat. The sea was very rough and Elders Hanson and Hilgert and I got a little seasick. We were all glad to see the shores of Metlakahtla. On our way back, our engine stopped, as the gasoline engines are very treacherous. The waves tossed us about and we were glad to get the engine started again, after some little difficulty. The Ketchikan shores were reached with welcome.

This country is so big, and such little work has been done for it, that more effort must be put forth now to finish the work before the Master comes. Courage, patience, and unselfishness are necessary in this work, and we need the prayers of all our brethren in the States.

DOROTHY L. RICE.

Reduction in Signs Weekly Rates.

With a firm conviction that our denominational missionary paper, the *Signs*, should occupy a much broader field of influence, and that this desired result would follow if prices were such as to encourage the taking of large clubs, the publishers of that soul-winner have decided to make some sweeping reductions in rates.

After earnestly studying the situation for several days, it was seen that this could be done by effecting certain economies in production, such as issuing an eight-page paper the size of the Harvest Ingathering Signs, and the standardizing of their English and foreign periodicals, ten or twelve in number.

In some respects, the paper in its new form will be better than heretofore. Shorter, right-to-the-point articles, set in one size smaller type, will ensure quite as wide a range of topics each week as now appear.

The new prices follow: Single subscription, one year, \$1.00; six months, 60 cents. Clubs of five or more, one year, 80 cents each; five or more, six months, 45 cents each. Five or more, three months, 25 cents each. Lists — five or more to separate addresses, one year, 85 cents each; five or more, six months, 50 cents each; five or more, three months, 30 cents each.

Single subscription, one year, with premium book, "Questions and Answers," \$1.50. All singles and clubs now on mailing list will have time extended proportionately to the amount due.

Special offer: The remainder of this year together with the full 50 issues of 1917, at the prices quoted.

No Excuse.

Perhaps you don't care to know more about Christian Science, or possibly your neighbors have not as yet come under its influence, but the publishers of the *Signs Magazine* want to discharge its responsibility by calling attention to the fact that a splendid series on this great deception is now running in the Magazine. It begins in November and is continued in the December number.

"OTHERS are affected by what I am, and say, and do. And these others have also their sphere of influence. So that a single act of mine may spread in widening circles through a nation of humanity."