



"The HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW"

Vol. 1

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No. 36

Trusting in Jesus

When bright the evening sun illumines
The sky with beauty, and the air
Is filled with rich and rare perfumes,
Shed from a thousand flowers fair,
Then we trust in Jesus.

When all the stars are shining bright,
And not a cloud of care is seen
In life's blue sky, and all goes right,
And from all sin our hearts are clean
Then we trust in Jesus.

And when we're loved by friends so dear,

And griefs are few and burdens light
And never have a dread or fear,

Nor yet the tempters power to fight,
Then we trust in Jesus.

But when the sky is dark'ning round,
And all that's bright is hid from view
While tears fall on the damp, cold
ground,

And friends have fled, all but a few,
Then do we trust in Jesus?

When He has promised He will stay,
Close by our side and will not fail
To keep safe in the narrow way
Each trusting soul, however frail,
Then why not trust in Jesus?

Oh let us ne'er forget our King!
And if we do that which is right,
While from our lips His praises ring,
We'll dwell fore'er in glory bright,
And always trust in Jesus.

—Mabel Hendrickson.

General Articles

Thank Offering

It has been a national practice to set apart a day in the latter

part of November of each year as a "Thanksgiving day." Religious services, family gatherings, and appropriate gifts have become a custom observed by many.

We always have great reason for thanksgiving. A very tangible way of giving expression of our gratitude to God is by making *thank offerings* to various branches of the cause.

We understand that in some of the conferences an effort is being made to hold religious services on November 29 and have liberal offerings made in behalf of the \$150,000 fund. We would be glad if all our churches in the Northern Union Conference were prepared to do this. Probably but few churches in this Northern Union for various reasons will be able to meet on thanksgiving day, but this need not prevent anyone from making a good liberal thank offering on the \$150,000 fund. This Union should raise its full share of this money. If it is done this means that a good many must give not only what might be their proportion if it were divided pro ratio, but they must give their share and what might be the share of a goodly number of

others who may not be able to give what they would otherwise gladly do. Thank offerings are always acceptable, especially when we give to the needy cause of God.

R. A. UNDERWOOD.

From West Africa

For some time I have been "threatening" to write you. I have been enjoying your good paper but have not taken the time to tell you so. You may be sure that it is a great treat to get the news of our work in the great Northern Union Conference in a nut shell. I have been down here in southern Nigeria since April last. We have had a good experience in finding many that are deeply interested in the message for this time. And our great desire is to see a good little company walking in all the light for this time. Truly the time is due for those that sit in darkness to see a great light, and many are waiting for this very light from us. West Africa to-day is not the West Africa of a few years ago. There are vast changes taking place rapidly—everything pointing to the time when a quick and mighty

work will be done in warning the millions now in darkness. Where formerly there were few schools, there are many, and the natives are rushing into them. West Africa is unlike Central Africa, where the people are roving bands half clad. Far from it; these people do not move about at all, but are industrious tillers of the soil, and are well clothed in their way. The cloth that they make from the raw cotton sells at about four times the price of the imported. It is to be found in all the native markets on the West Coast. I speak of the native Yourubar of Lagos. You can readily see that a good industrial school farm would take well with the native, and now is the time to start a mission farm among them. There are already vast money interests invested to develop the resources of the country, but where are strong men and women to carry this message to the people before it is too late? It will be ever so much more more difficult to reach the native after he has taken on the vices of the European traders by coming in contact with them. The Gold Coast is already a rum-soaked country, but it is not so much so here as yet.

I had intended to make this my regular field of labor for some time to come, but I find that on account of the state of health of my wife I will have to go back north. It is likely that she will need some surgical work and there is only one good surgeon on the Coast, that I know of. I will likely leave here by way of the Gold Coast in a few days.

The whole town of Lagos is lighted up with electric lights, the only place on the West Coast

that is so lighted. There they have the ice factory with many other modern conveniences. We surely ought to have a good start there to represent the message for this hour, as that is soon to be the headquarters for a vast country behind it. I shall be pleased to write you again in the near future. Address me at Freetown, Sierra Leone, West Africa.

Very truly your brother,

J. M. HYATT.

How Shall I Work?

The time has arrived for us to take up missionary work for the fall and winter. We want that work to be successful. We are few and not wealthy, and we want all the labor we bestow and the literature we distribute to really count. *How* shall we work?

Our Lord, in giving the marching orders to the little band whom we have superseded, said, "Go ye, therefore, and make disciples of all nations." Matt. 28:19, R. V. So the Lord sends us out to make disciples. For that He sent Jesus into the world. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Jno. 3:17. We are too liable to regard missionary work as a duty laid upon us. We feel it our duty to *warn* our neighbors, whereas we ought to feel it our privilege to *win* them to fellowship with Jesus. Jesus never sent us to simply warn them but rather to make them His disciples.

It has occurred to me that our work would be very differently done, at times, if we would keep in mind just what we are to do. I am sure I would work with

great care and tenderness if I was trying to win someone. When we want to win someone we show by our words, our looks, and the tone of our voice that we really care for them. When we try to warn someone we show by all these ways that we really care for self and are trying to clear ourselves. Loving ourselves drives others from us. Loving others draws them to us, if anything can. So, if we are to make disciples, we must show in every way that humanity can express itself that we love those for whom we are working.

Now that we have briefly viewed what our work is let us consider for whom we are to work. Our work is for men and women as we find them every day,—men and women like you and your wife are. I have noticed that I am just about "like other men are" and I suspicion that my wife is like other women are.

I have observed some very—I cannot say odd, strange or singular but—characteristic attributes about myself. I notice that when someone comes along and makes bold to attack some idea that I hold, I immediately begin to search among the weapons and ammunition that I have stored away to find some weapon or explosive that will entirely defeat him. In other words there is something in me (I judge it is in others the same) that rises up to defend what I hold dear when it is attacked by others. Therefore, I never think it a wise plan to attack another man's opinions. It puts him on the defensive, and he is likely to fight while life lasts. Our opinions are dear to us all, and hard to surrender.

I have a little boy a year old. At times he gets hold of some-

thing we do not want him to have. He is much like other human beings and so when he gets the thing in his grasp he tries to keep it. I have found that there are two ways of getting things away from him, that I do not want him to have. I can force him to give it up, because I am larger you know. But he wants it just the same even after I have taken it. There is another way I can get him to give up things and when he has done so he does not want them. How? He will trade me a clothes pin for a banana anytime. He is entirely willing to exchange my knife for an apple or some pretty plaything. All I have to do is to offer him something better and he drops that which is not so good to grasp the better thing.

Are human beings in my home like human beings in other people's homes? If so how would it do to present the truth and say nothing about the error? I hate to work people up to defend error. I would like to get them to looking at the truth with its rightful halo around it. It seems to me that if "men are only boys grown tall" that many of them would gladly drop error to catch hold of truth if they only had the truth showed to them and recommended by a life like Jesus lived.

Another characteristic that I have noticed in my odd (?) family is that if anything should come up for debate the longer it is debated the farther apart the ones debating seem to be. I read somewhere that "a soft answer turneth away wrath, but grievous words stir up anger." I think that is the way it is in this world, and I am greatly of the opinion that the apostle was right when

he placed debate in a list of very disreputable things. I know I never saw any good come from striving over points where there is disagreement.

"Would you agree with someone so as not to have a debate about something"? Hardly. One does not have to strive about something even tho they do not all agree with the views of some one else. Better be quiet than to debate a question. But it isn't always necessary to do that. I read Benjamin Franklin's autobiography some years ago. Something in his experience may throw some light on this point.

It will be remembered that Franklin went to France and secured aid for the colonies when all others had failed. His success was due to the following bit of experience. I have to tell it from memory but the narrative ran something like this:

When I was a young man I fell into the habit of vigorously opposing everything which I did not regard as correct. I would debate the question with those who opposed me. I would bring all my arguments to bear on them in the hardest way but it never seemed to do any good. I could not win anyone to my way of thinking tho I felt sure I was right.

After considering I concluded I was making myself enemies and doing no one any good. I therefore decided to entirely change my tactics. If anyone had anything to tell me I listened to them with respectful attention and never for once opposed what they said. When I had listened to them I would agree with them as far as I possibly could. Then I would say about the point where I thought they were

wrong; you look at this point this way, I have not been used to looking at it that way. This is the way I had thought of it, and then I would pile up the reasons as high and as strong as I could to simply inform him why I had looked at it differently. He did not feel like I was opposing him and so was willing to listen. Usually when I had explained to him how I had looked at it and why he stood with me.

That was Dr. Franklin's experience. It seems to me that it reveals the secret of success and also of failure. Truly the Lord made no mistake when He said, "The servant of the Lord *must not strive but be gentle* unto all men, in meekness instructing those who oppose themselves."

One other idea, a near kin of these already expressed: I believe we ought to make prominent, in approaching people to work for them, the points of agreement instead of the matters where we are not in harmony.

The apostle says, For tho I was free from all men I brought myself under bondage to all that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews, to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I am become weak. I am become all things to all men, that I might by all means save some. I Cor. 9:19, 20.

From this it is clear that Paul approached people where they were and became as near one with them as possible, and when

he had gained their confidence and love it gave him opportunity to teach them more truth.

I know some think they are almost denying the faith if they do not make extra prominent the points where they do not believe like others. Now we really have a message to give that others have not, but we are to give it so as to *win* them. We must give it clear and concise but we ought not to give it wrong end first. We can begin where the people are and give them the truths they assent to with a life and power which they never dreamed existed in them. Then we can lead them to see the proper relation which these truths that they hold dear sustains to all the truths which have been especially given to us to carry.

Really I do not think I am denying my faith if I do not bore everyone with my ideas. I am sure that he who presses his suit too hard is liable to be rejected by the one he could otherwise gain; and I feel that the same is true in this matter of pressing people too hard with the truth.

When we have been kind, have presented the truth as we think Jesus would, have used others as we would like to be used and have done all else we can for our neighbors, it isn't done yet. We must now keep them before our Father. Pray for them as we would if they were our very dearest friend; as if we really loved them. Do we? We ought to and we must, and if we do it will solve all else.

It is not worth while seeking the kingdom of God unless we seek it first.—*Phillips Brooks.*

From the Field

North Dakota

Meeting of Conference Association

The annual meeting of the North Dakota Conference Association of Seventh-day Adventists will be held at the Sheyenne River Academy, Harvey, N. D., Tuesday, Dec. 25, 1906, at 4 p. m. All delegates appointed by the churches, and those granted credentials by the committee for attendance at the conference are constituents of this Association and should be present at this meeting.

JOHN G. WALKER,
Chairman Board of Trustees.

Notice!

The fourth annual conference of the Seventh-day Adventists of North Dakota will be held at the Sheyenne River Academy, Harvey, N. D., Dec. 24-27, 1906. The first meeting will convene at 7:30 p. m. December 24. The churches should appoint delegates on the following ratio of representation: one delegate for the church and an additional delegate for every ten members. The elder, by virtue of his office, is always a delegate.

Laborers from abroad, both English and German, will be present, and we desire that a full delegation be sent from our churches. Last year we had a very profitable season together, but this should be still better. Each season brings added responsibilities and there should not be put upon a few. Questions of great importance are constantly being brought before us and

we desire that all our brethren become intelligent in regard to them. So we hope that the delegates appointed will make a special effort to be present. This season has been chosen because of the holiday rates and those coming should avail themselves of them.

JOHN G. WALKER,
President.

Sabbath, November 24

Sabbath, November 24 has been appointed as the day on which a collection is to be taken for the blind. We hope the unfortunates will not be forgotten but that a good donation will be forwarded to our treasurer who will send it to College View where a paper for the blind is printed in the interest of the Third Angel's Message.

Already many have accepted the truth through reading this paper, and it is hoped that of the 200 blind in North Dakota a goodly number will be led to accept the message through this same instrumentality. Let us help the good work on with a liberal donation.

JOHN G. WALKER.

Alberta

Sowing the Seed

Good reports are coming from Brethren Farnsworth and Morrill who have recently entered the canvassing work near Lacombe. They write that their courage is good. In quoting from Brother Farnsworth's letter just received he says, "The work is the Lord's, so I am of good courage knowing that He will look after the seed sown. If I had to do the work in my own

strength, I should certainly fail; and of good courage; sow the seed and the Lord will see that it is watered, and that it brings forth an abundant harvest. I Cor. 15:58.

In quoting from Brother Morrill's letter he says, "Am in a hurry but will say, the people have been very kind and usually like the work very much. I will give you an instance. After taking an order for "Great Controversy" I thanked them. In reply the man said, 'I thank you for bringing around such a good book.' This is only one of the many words of commendation I get every day. . . . My courage is good. Am more determined than ever to stay on the firing line."

When we drop a seed of Present Truth we never know just what it will bring forth. Last fall one of our canvassers sold a "Great Controversy" to a family. After he left they went to studying the book, and many things seemed to be a mystery to them, but they felt that the Lord had sent the canvasser to them with the book and that now He would send some one to help them in understanding it. It was not long until Brother Boynton called on them and they soon discovered that he was the one the Lord in His goodness had sent to help them in understanding the message their book contained. This family are now *rejoicing* in this truth. The canvasser that sold them the book, never knew the results of this sale until about a week or two ago. How little we know what the results of our work will be. No doubt, many of our faithful canvassers are the blessed means the Lord uses in bringing precious souls into the truth, but many times they never hear of the results of their efforts. Canvassers, be faithful

earnestness and co-operation in to all the work. As we associate with the students in their work at the school building, out in the field or in the woods, and see them forming noble characters and learning lessons of patience and perseverance, we are permitted, partially, to realize our hopes. Many times, in our imagination, we see these students scattered throughout the broad harvest field, messengers of God's holy law, gathering in the golden grain.

Yours in the interest of this great work.

STELLA B. LOWRY.

Minnesota

Maplewood Academy

Almost another month is in the past and no doubt but you have been wondering why you have not heard from Maplewood Academy. We have thought many times of our dear brethren, we know you are interested in us and the welfare of the school.

It was our purpose to write you concerning our progress before this, but with the many students entering and the extra work we have been delayed. We have been adding to our numbers continually and now the enrollment is sixty-seven. We are expecting more every day.

The Lord is blessing us abundantly in our work. As we behold the youth earnestly consecrating their lives and searching the Word as after hidden treasures, we begin to realize more how God desires to work through them. We are beholding in these youth great possibilities.

The young canvassers, who are returning fresh from the field, are rejoicing in rich experiences and are filled with a determination to become better prepared for the Master's service.

With but few exceptions, all have entered upon this year's work with a vigor and determination which means success. From the first there has been a sacred atmosphere about students and teachers that has brought

earnestness and co-operation in to all the work.

As we associate with the students in their work at the school building, out in the field or in the woods, and see them forming noble characters and learning lessons of patience and perseverance, we are permitted, partially, to realize our hopes. Many times, in our imagination, we see these students scattered throughout the broad harvest field, messengers of God's holy law, gathering in the golden grain.

We have much enjoyed visits from Elders Shaw and Kuehl from Brethren Everest, Francis, Ruble, Fry, Webb, Guy, and Johanson. We hope that others may visit us. Remember us in your prayers.

I am sincerely,

Your brother,

H. H. HOWARD.

Erskine

With renewed zeal and courage we started out for the battlefield again at the close of the Workers' Meeting. That meeting will always remain a bright spot in our experience because of the peaceful and harmonious spirit prevailing.

Late on the evening of November 13 we arrived at the above named place and were met at the station by Brother Christianson who took us to his home three miles in the country. We stayed with the brethren at that place two days during which time three meetings were held. It was encouraging to see the interest the brethren showed. All made a decided effort to come to the meetings. Some not of our faith were also present at each meeting.

Our hearts rejoiced together as we studied the plan of salvation and the message now going to all the world proclaiming the soon coming of the Lord, at which time the wonderful plan of salvation will be completed. Our last meeting was devoted to the rise and progress of the message, and its needs. It is indeed encouraging to note how the work has progressed the last few years, till at present the message is sounding in almost every country on the globe. The needs are also increasing as the work expands. The constant and increasing call for means to support and build up the work indicates a steady growth, and encourages rather than discourages the lover of this cause.

The brethren all expressed their thankfulness to God for the grace to accept salvation in Christ, and for having a part in this closing message. Tho they are poor in this world's goods, and some in *very* close circumstances, they are planning to do all they can to lift on the \$150,000 fund that the work may not be hampered but go forward.

Eight-forty p. m., November 15, we again boarded the train—Brother Johanson for Hazel and the writer for Thief River Falls.

The work in Thief River Falls is encouraging. Sabbath, November 17, was rather a stormy and unpleasant day but notwithstanding there was quite a good attendance and the faces of those present showed a deep interest in the truth. May we not be remembered by the REAPER family at the throne of grace?

O. J. NERLUND,
O. E. JOHANSON.

"Charity never faileth."

St. Paul

From Sunday, November 4 to November 11, during the time of the Workers' meeting in Minneapolis, we had arranged to have our Scandinavian laborers speak each evening in our church. This time is now over and we must say that indeed these meetings were good, and richly did the Lord bless us. We had quite a turnout each evening and a few not of our faith and some who are really interested, came to hear what the Lord's will is.

An instance I wish to mention which may interest the reader and strengthen the true followers of Jesus in their humble effort to help some poor struggling soul in this world of sin and sorrow to gain some poor soul for the kingdom of God.

Last Friday evening a little before the opening of our meeting I noticed a letter lying at our door. Surely I thought this was a letter of curse to our people, but how glad I was to see that it was from a poor soul struggling and longing for peace. The letter is: "What shall I do? I want to be obedient and keep His commandments but I cannot. Circumstances are such that I cannot keep the Sabbath, and when I disobey I might as well give up all. I feel I can do nothing myself. If there is a God that hears and answers prayer will you pray for me that I may be brought where I should be? From one who longs for peace."

Last Saturday evening at the close of our meeting this letter was read to the church, and all felt deeply impressed. It was voted unanimously to have a special prayer meeting and bring this soul and others longing for

peace before the throne of God. The meeting will be held next Tuesday evening, and we hope, yes we know, that the Lord will hear our humble prayers. We expect to have a public meeting next Wednesday evening and probably every Sunday evening for some time as the interest may demand.

Pray for the work and may we be more sacrificing to the cause of God.

Your humble brother,

D. NORDENMAHN.

Nov. 12, 1906.

Our Present Danger

The workings of Satan are alluring and very great. Unnumbered are the schemes and the ways whereby he seeks to attract the mind from God and the eternal world. His only object in view is to lead into captivity and destroy the human race. All these schemes and ways are so cunningly devised as to be best adapted to suit the various tastes of the natural man and at the same time ensnare the soul. Often in the most unexpected way he approaches his prey, and unless the one attacked has learned the wondrous lesson of constantly dwelling in the secret place of the Most High, through prayer and the study of the Word, there will be no power in heaven or on earth ready to be turned into the soul to do the work of deliverance at the needed moment.

Christ foresaw and specified the things that would be especially dangerous to His followers at the present time. It was after having visited the temple at Jerusalem and, when seated on the Mount of Olives with His

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disciples that He, in a prophetic view, looked down through the eventful ages unto the time of the end and there saw just how cares, riches and pleasure would be all used by Satan in playing the game of life for the human soul. He did not see that there would be so much danger of those professing "present truth" to give it up and claim that there is no Bible foundation for it. But He saw in particular that the danger would be in getting so taken up with the things of this world that secret prayer and real earnest study of the Word would be neglected, and thus the things of eternity be made subordinate, and the things of the world be made supreme. And, since real prayer to God and the study of His Word is the life of the soul, daily giving new spiritual growth, imparting sufficient strength to enable every trusting child to overcome sinful flesh, surely the neglecting of this would cut off from the source of life and power to resist sin, cause him to be no more a child of heaven. The Saviour also saw that neglecting to maintain this real, vital connection with the Father in this time of hurry, wealth and pleasure seeking would certainly bring the church into the condition described in Rev. 3:14-16. This is our present danger, reader, told in a few words.

The warning is given, "Love not the world, neither the things of the world. If any many love the world the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father, but is of the world." He who reads our heart as an open book and who beholds the great

lukewarmness in the professed church of the living God says with pitying love and longsuffering mercy,—“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and cares of this life.” “I know thy works that thou art neither cold nor hot, I would that thou wert cold or hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore and repent.”

F. A. ZAPPE.

St. Cloud

Sabbath, November 3 Brother Bernstein met with us and held quarterly meeting. We had a precious season together. The Lord came in by His Holy Spirit and everyone went home feeling refreshed. Sunday we held our business meeting. It was voted to take a club of *Life and Health* for missionary work, also to furnish the ministers and city officials with *Liberty* for one year.

The Book Work

Book Work, Alberta Conference, Two weeks ending, November 3

Name	Book	Hrs	Ord	Val Helps	Total
H. L. Morrill	G. C.	49	10	6.50	38.50
M. A. Farnsworth	G. C.	74½	12	12.50	46.50
Total 2 agents		123½	22	19.00	84.50

Last Sabbath and Sunday Brother Gilbert was with us and held Sabbath and Sunday meetings. We were very glad to hear him, and we received some good spiritual food. We have been working this week on the \$150,000 fund. The Lord's hand is leading His people out in this work, for which we praise His holy name.

Brother Gilbert and I are leaving now for our field of labor in the southern part of the state. Pray for us, brethren, that the Spirit of the Master may be with us.

J. M. COMER.

Advertisements

We desire only such advertisements we know to be thoroughly reliable, therefore anyone sending in advertisements should either be known to the editor or send a reference from some laborer or church elder.

Rates of advertising are as follows: Fifty cents for each insertion of thirty-five words or less and two cents a word for each word exceeding thirty-five.

WANTED—A Sabbath-keeping man to work on farm taking care of stock and cutting wood during the winter. Work the year round for the right man.

H. L. HALVERSON,
Litchfield, Minn., R. R. 6.

SINGLE COMB BUFF ORPINGTONS
We breed no others, for we believe these to be the best. We offer hens, pullets, and cockerels at \$2 each. Trios, \$5. Eggs in season at \$1.50 per fifteen. Satisfaction guaranteed.

UNION COLLEGE POULTRY YARDS
College View, Neb.

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C. L. EMMERSON, EDITOR

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Send all orders for the REAPER
to the NORTHERN UNION REAPER,
not to someone else.

Elder Shaw has been spending
a few days in Sauk Center on
important conference business.
He is expected in Minneapolis
again November 22.

Brethren Isaac and Christian
recently visited the church at
Bowdle, S. D. and held some
profitable meetings. A full re-
port will appear next week.

Brethren Gilbert and Comer
passed through Minneapolis this
week on their way to visit the
church at Lake City. They re-
port a good time at St. Cloud.

Eld. C. M. Babcock made a
trip to Hutchinson at the close
of the Workers' Meeting in Min-
neapolis. When he returned he
was feeling quite poorly but we
trust he is well again ere this.

A recent communication from
Maplewood Academy reports
seventy-one pupils in attendance,
and everything moving with
great smoothness. May the
Lord continue to prosper all His
schools.

Eld. S. Mortenson has been
spending the last week in Min-
neapolis and St. Paul. We have
not attended any of his meetings
as we cannot speak Swedish but
we know they have been good.
He has now gone to Duluth.

Mrs. C. A. Sanford who has
been spending the summer in
California, passed through this
city last Thursday on her way
to her home at St. Cloud, Minn.
She expects to return shortly to
California with her husband.

Prof. P. T. Magan of the
Madison Normal Training School
is at present laboring in South
Dakota. He rendered valuable
assistance at the workers' meet-
ing, and is now assisting in some
conference work. He is to re-
main there but a short time.

Elder Underwood was called
to College View, Neb., last week
on important business. He went
from there to Artesian, S. D., to
attend the Workers' Meeting.
His reports show an excellent
meeting at Artesian. We hope
for a full report for the REAPER.

Are you distributing the pub-
lication *Liberty*? It ought to be
in every home where English is
read. It is cheap and effective.
We owe it to our neighbors to let
them know its principles. We
owe it to ourselves to scatter it
and let it leaven society while it
will do some good. Are you do-
ing anything about it?

Eld. A. W. Kuehl spent Sab-
bath and Sunday, November 16
and 17 with the brethren at
North Branch, Minn. His re-
port shows that if all our breth-
ren do as much in proportion to
numbers toward the \$150,000
fund as this little company,
there will be no need of a second
call.

Bro. J. G. St. Clair made us a
pleasant call at the office this
week.

Eld. O. O. Bernstein and wife
have shipped their household
goods to Philadelphia and are
stopping in Minneapolis a few
days to perfect arrangements
made necessary by their change
of field of labor.

How many families in your
church read the *Review* regular-
ly? Everyone ought to. What
have you done to persuade and
help those who have it not to get
it? Really, I do not see how
one can keep up with these strer-
uous times without it.

A sample of prunes from the
orchard of Sr. E. G. White has
been received at this office.
They are sweet and very fine but
not large. They please us bet-
ter than any we have seen else-
where. A carload of these
prunes are to be shipped across
the mountains and can be had by
our brethren, in one hundred
pound bags, freight prepaid, at
4½ cents or 5 cents a pound, ac-
cording to distance. We feel
safe in saying that we think 4½
cents will be the price for all
those in the Northern Union liv-
ing south of the latitude of Min-
neapolis. Those living in Min-
nesota or North Dakota north of
Minneapolis had better send 5
cents a pound and if it is too much
the difference will be returned to
you. It seem to us that this is
an excellent opportunity, and
when one family does not need
100 pounds several can club to-
gether. Send orders to Iram
James, care Mrs. E. G. White,
Sanitarium, P. O., Napa Co.,
Cal.