



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

Vol. 2

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No. 48

IS IT WORTH WHILE?

Is it worth while all the long weary years
To toil in the vineyard with sweating and tears?
Is it worth while you should sacrifice so
That strangers the love of the Father may know?
Is it worth while to forsake home and friends,
And all the pure joy that a home life attends?
Is it worth while to endure all the sneers
From lips that are coarsened by jesting and jeers?
Is it worth while to face hunger and cold
With eyes that are closed to the glitter of gold?
Is it worth while to so struggle and pray
That souls may be kept from temptation to-day?
Is it worth while those redeemed ones to meet
At the holy of holies, God's judgment seat?
Is it worth while at that moment to know
That God let you save them from eternal woe?
Is it worth while as the long ages roll
To listen to songs of the blood-ransomed soul?
Is it worth while all the rapture to see,
Coworker with God, is it worth while to thee?
—Sel.

IMPORTANT GATHERINGS

The union conferences which are now being held in various parts of the United States are

very important gatherings, and will affect the cause in their various localities, as well as in the regions beyond, in a marked manner.

I recently attended the North Pacific Union Conference. Leaving Minneapolis Tuesday night, I had hoped to reach Walla Walla Friday morning. Owing to delay of trains, I was more than twenty-four hours late, and did not arrive at Walla Walla until Sabbath noon. As I took the street car to go four miles out from the city to College Place, I found a very different situation from that existing in the same place seventeen years ago, when I, in company with other brethren, had assisted in locating the place where they were to establish Walla Walla College. I found a large, commodious building with 250 students, and a large union conference assembled in the auditorium.

The meeting had been in progress two days when I reached the place. Elder Daniells and Professor Griggs were also delayed, and did not reach Walla Walla until the forepart of the week. The meeting was one of interest from the beginning to the close. Definite steps were taken to enlarge the work in the local field, and the plans laid were such as to extend the in-

fluence of men and means to the regions beyond, especially into foreign fields.

The village at College Place, as well as the college, sanitarium, and all the surrounding improvements, had been put up since my visit to that place over sixteen years ago. On every hand I was greeted by brethren and sisters who formerly came from the east, or more particularly the central states, such as Minnesota, Wisconsin and other states in the central part of the United States.

At present five very able ministers are laboring in the North Pacific Union who recently left Minnesota. The names are very familiar to the readers of the REAPER, Elders Flaiz, Catlin, Hanson, Stone, and Huntley. I was impressed with the fact that those in this field bearing the heaviest responsibilities had formerly come from the states of Minnesota and Wisconsin. Elder W. B. White, president of the union, was formerly from Minnesota. Among those bearing responsibilities in that union whose names are familiar to the readers of the REAPER, not above mentioned, I will speak of Elders H. W. Decker, A. J. Breed, experienced men who formerly came from Wisconsin; and Prof. M. E. Cady, President of Walla Walla College, was a Wisconsin

boy. Brother A. G. Adams, treasurer of the union conference, was formerly a Minnesota man. His good wife is also matron of the college.

I was glad to meet my old friend, Brother C. M. Christian sen, formerly from Wisconsin. He is the business manager of Walla Walla College and sanitarium, and is connected more or less with the local conference work. I might mention others, now in this field, who came from these conferences. Wherever we go in this wide world—to Europe, South America, Australia, into the Far East, to the Southern states, or to the Pacific Coast—we find a large number of men and women who are carrying heavy responsibilities in this cause who have come from Minnesota, Wisconsin and other conferences in this immediate neighborhood. We should always be glad to know that this field has been able to furnish so large a number of men and women for all parts of the world, whom God has entrusted with responsibilities in connection with his work.

The first two days after reaching Walla Walla the thermometer registered down to zero. This was the coldest weather they have had this winter. Before the meeting was over the snow had all gone, and the thermometer had risen to springlike weather. Some think this is a very fine climate. In some respects it is. However, I missed the good ozone in the atmosphere of Minnesota. I found it damp and rainy, more or less foggy, and felt a sense of chilliness which we do not experience in this locality.

At the time of the union meeting, a siege of la grippe had taken hold of many. A dozen or more ministers were sick, some

of them down on their beds. Whole families in the village were kept from attending the meetings because of this ubiquitous complaint. All this impressed me with the important fact that in no place where we can go on the earth are we exempt from the effects of the curse. In fact, I thought more of the good climate in the Northern Union Conference after spending a few days in the Northwest, after many years of absence from that field. I would not recommend our brethren to make changes and moves unless duty makes it clear that they should go to other fields. All things considered, this is as good a country as you will find anywhere.

R. A. UNDERWOOD.

THE BEST SERVICE

Anent to that article in the REAPER of February 18, by Elder Detamore, how it emphasizes the importance of the testimony that tells us that we would show our wisdom if we would devote Sunday to missionary work. And how we could take the whip out of the hands of religious zealots and escape all the disadvantages to which they would be pleased to see us subjected. Indeed, that article, and much more that could be said, emphasizes the importance of this people acting upon the instruction given by the Spirit of God. The events of to-day tell us that the instruction is timely, and that we should not hesitate in this matter.

Indeed, there is a seriousness to this question upon which we will do well to reflect. If now, since becoming aware of that instruction, any one of us should continue to spend Sunday in the performance of secular work, and we are persecuted, who will be to

blame? And if any believer who has read that instruction should be sentenced to work in the chain gang, whose fault would it be?

But all this is about the first person. How about the souls of our neighbors? In the past we have thought it our duty and privilege to perform quiet work on Sunday; but we have to acknowledge that we have many times prejudiced other people to that extent that they have utterly closed their ears against the truth. But now we are informed that such a course is not the proper one to take; that there is a much better way—and that is to do the work of the Lord on Sunday instead of our own work. And here is the most serious question: If we continue to work on Sunday, and thereby create a prejudice so that the people will not listen to the truth, and souls are lost thereby, will we not to that degree be responsible for the loss of these souls? On whose garments will their blood be found? Brethren, is it not time for us to act?

H. F. PHELPS.

From the Field

Saskatchewan

BELLE PLAIN

In November 1907 a gentleman living near Belle Plain went over to Montana to visit his brother, whom he had not seen for about fifteen years. Upon arriving he found him to have become contaminated (?) with the doctrine of a queer sect called Seventh-day Adventists, and that he had been so thoroughly deceived by them that he was a leader in the church, and even conducted prayer meetings and

sometimes Bible studies. Even the preachers of the denomination stopped at his home when in the city, and it so happened that one of them was there at the time of his arrival.

During a visit of almost three weeks nearly every truth of the Bible had been approached or discussed in the hearing of the welcome brother, who would lie awake nights to arrange in order the things heard during the day, fully convinced that he had never heard the like before. Upon returning home he set about to convince his neighbors that they were all observing the wrong Sabbath.

Our superintendent learning of this situation, requested the writer to visit this gentleman and, if possible, teach him the way of life more perfectly. I found him waiting for me on arriving at his station December 30, and after driving five miles arrived at his home, where we found six children, ranging in ages from six to seventeen years. The mother was dead.

The time for two days and nights, with short intermissions for sleep and nourishment, was taken up in Bible study. Two meetings were held for the benefit of the neighbors, who flocked into the little house until the standing room was well taken.

I decided that efforts should be made at this place for these people, and arranged for the use of the school house, where I began meetings January 8. The attendance was good from the first, and continued until I had gotten well into the Sabbath question, at which time more than one-half of those attending the meeting quietly disappeared. Our interested brother became more and more convinced of the truth, and as he saw his neighbors begin to turn away

from what they acknowledged to be Bible truth, he requested the Presbyterian preacher to come over and tell them why the Christian church keeps Sunday. In his regular service Sunday afternoon, January 19, he publicly stated to his congregation that he was not informed on the subject, and must have time for study. He then arranged to come out Thursday evening, January 30, and there was a full house to address, as I had announced his meetings every evening, and told the people publicly that if there was produced a single scripture enforcing First Day observance that I would gladly keep it with them.

PAUL CURTIS.

[Continued in next issue]

Alberta

A LOGGING TRIP

Sunday, January 19, a party of eight started from the school for the timber woods to cut logs for the conference. These were joined in a few days by two more, making ten; three were hired for a few days after we got there, so we had thirteen in the camp for awhile. Monday morning, January 20, the place was reached where the logs were to be cut, but the question perplexed us where to pitch camp so we could get water. The river was not far away, but the banks were about four hundred feet high, and so steep that it would be almost impossible to get water up the bank. Some one said, "Let us dig a well." This we did, and at a depth of five feet we found an abundant supply of good water for the camp and horses, right where the logs were to be cut.

Before leaving we had two piles of logs 210 feet long and 6

feet high, containing 1,855 logs, besides 450 that were not piled up. This we think will make about 100,000 feet of sawed lumber. The Lord blessed us wonderfully on our trip. No one was seriously hurt, and, aside from slight colds, all kept well. We thank the Lord for his care over his children. The following is a list of the brethren who went on this trip: Geo. Hansen and wife, C. Olsen, O. H. Edwards, Will McCready, W. B. Easton, Wm. Everington, Brother Sanborn, W. S. Finnell, Brother Nichols sent a man in his place, and the writer. HANS BONDE.

Iowa

"STUDY TO SHOW THYSELF APPROVED"

Are you getting the full benefit of our present Sabbath school lessons? You are not, unless by diligent study you are becoming so familiar with the different subjects considered that you will be able to give a reason for your hope. Can you make clear to those who have never heard these things that the judgment began in 1844? Can you explain when the 2,300 days began? and can you give the events and dates that divide this time according to the prophecy? Do you understand the difference between pagan and papal Rome? and can you tell when the change took place and how long papal Rome will continue? Can you tell why we believe this country will follow in the footsteps of the "first beast?" Can you give examples to show "we ought to obey God rather than man?" Can you show clearly what the mark of the beast is? and can you show just as clearly what God's seal is and who will receive it?

These are all points which

you should understand thoroughly, and be ready to explain without hesitation if you have studied these Sabbath-school lessons as they should be studied. We are told: "The great work of opening the Bible from house to house gives added importance to the Sabbath school work." Why? Because the members of our schools will become intelligent with regard to the truths we are to make known to others. Each lesson should be studied over and over again until the principal points are firmly fixed in the mind; and if this be done the interest will be so great that it will be a pleasure rather than an effort to tell others the things we have learned—and the more we tell them the better will they be remembered. Make the most of these opportunities for gaining Bible knowledge.

MRS. FLORA V. DORCAS.

Minnesota

MEETING WITH STUDENTS

As has already been stated in the columns of this paper, it was the privilege of the writer to visit the Minnesota students at College View, Neb., recently. There are about forty students there from Minnesota. A majority of these are planning on entering the work in Minnesota as soon as their studies are completed. This is good, and we sincerely wish that many more were there in preparation. These young workers will be able to get hold of the people and enlist their interest in the message.

At the beginning of the Sabbath we (from Minnesota) came together and spent an hour in social worship. Truly the testimonies were inspiring. All expressed themselves as still leaning toward the home state, and

wondered if others felt the same. How good it is that this is the condition that will exist if cultivated in our lives. "Godliness with contentment is great gain." Brother Asp, who recently left Minnesota, met with us, and, though he is now working in connection with the International Publishing Association, he still feels that old Minnesota is his home. His experience in accepting the message some years ago at Sunrise, as related by him, was of interest.

It is gratifying to know that we have such an institution among us as the one at College View. The reports of the teachers plainly show that a splendid opportunity is being given to the student, and that if he is not developing the blame is not with the courses of study outlined. A goodly number of improvements are to be made during the coming year.

Sabbath and Sunday were spent with the church at Alden. Here is a little company who are desirous of having a home in heaven by and by. Some of these have lived at this place for years, but are still unsatisfied and want a home in heaven. The power of God was manifested in the meetings. Brother B. Francis was elected elder for the ensuing year.

S. E. JACKSON.

HAVE YOU WRITTEN TO YOUR CONGRESSMAN?

In order to help our people to do something definite in the way of opposing the Sunday bills now before Congress, I have arranged below the names of all the Minnesota congressmen, with the districts they represent, in their consecutive order:

First district—Jas. A. Tawney.
Second district—W. S. Hammond.
Third district—C. R. Davis.
Fourth district—F. C. Stevens.

Fifth district—Frank M. Nye.
Sixth district—C. A. Lindberg.
Seventh district—A. J. Voistad.
Eighth district—J. Adam Bede.
Ninth district—Halver Seerson.
Senators—Moses Clapp, Knute Nelson.

We take it for granted that all our brethren and sisters are public spirited enough to know in which one of these congressional districts they reside, and, therefore, know the name of their own congressman. But for fear there may be some one who may wish to send in his protest and is, by recent changes, not acquainted with the new man, I have secured an up-to-date list, as given above.

Do not fail to write to your congressman, entering your personal protest against the passage of the Sunday bills now pending, or any other religious legislation whatsoever. Call his attention to the memorial this denomination sent to both houses, which appears on page 128 of the *Congressional Record* of January 29, which is on file and can be consulted by him at any time.

None of our people should neglect to write this letter of protest on the ground that they are not gifted in composition, and cannot clothe their reasons for protesting in acceptable language. If there is anyone who feels incompetent to state his reasons for protesting intelligently, he can at least direct the attention of the congressman to the memorial, telling where it is found in the *Congressional Record*, and stating that the protest is made on the same general principles.

FRANK F. FRY.

HAZEL

This place is only eight miles south of Thief River Falls. We have a few faithful believers in this neighborhood. From Feb-

ruary 11-19 I visited Hazel, and it did me much good to study parts of the message with these souls. They live quite scattered, and therefore cannot always meet for worship. We held meetings every day in one place or another. The meetings were quite well attended, and the sweet spirit of God brought the words read home to every heart. All took new courage and consecrated themselves anew to God for service. A sister, who is keeping the Sabbath, together with her husband, who has not joined the church yet, said to me when I left, "I never understood the need of family worship until now. I have taught my children to pray, but forgot that I needed to pray myself. By the help of God we will from this time on erect a family altar in our home."

Another family, husband, wife and three children, who moved to this neighborhood a little over a year ago, decided to join the band of commandment-keeping people, and go with us to the kingdom of God. For this our hearts went out in praise and thanksgiving to God. This gentleman had been clerking in Prescott, Wis., before moving up here. This family never met one of our ministers, but had several of our books. They now take the *Review and Herald*, *Youth's Instructor* and *Little Friend*. The mother has tried to live a Christian life of late, but the husband never professed Christianity. As we studied together he said, with tears in his eyes, "I know it is right, and I want to live the message." When he took me to the station, I said to him again, "Will you not read the Bible with your family and have prayer?" He said, "I will." So I asked him, "Will you not plan to be baptized with your wife in the spring?" He said, "I will."

The oldest boy is twelve years old, and he wants to be baptized with his parents. Pray that God may give victory to these dear souls. O. E. JOHANSEN.

SEBEKA

On my way from Thief River Falls to the above named place I visited the brethren at Erskine, Detroit and Lake Eunice. At Erskine I stayed one day. Brother C. M. Christenson, who has been elder of the church, has recently moved to the state of Washington. This of course caused the few remaining members to feel somewhat lonesome. They seemed, however, to be of good courage in the Lord and determined to press ever onward.

January 17-26 was spent with the Detroit and Lake Eunice brethren. Most of this time was spent in the last named place. Meetings were held each day, and some days we held two meetings. All the members came out as far as they possibly could, and the good Lord blessed us richly as we sought him and studied his word together.

The Scandinavian brethren near Sebeka are of good courage and are growing in grace and in the knowledge of our Lord Jesus Christ. While we have not yet seen any distinct visible fruit of the labor done among the Scandinavian neighbors, we can plainly see that the heaven is working. We have the good will and confidence of the people, and our prayer is that we may be so led by the Lord's spirit that we may be able to so present the truth to them that they may see it and be led to accept and rejoice in it.

On coming here I found that Elder C. L. Emmerson was in the near vicinity, carrying on an English effort. This was a cause of rejoicing to me, because I knew that it would be a help to

the work among the Scandinavians as well. Brother Emmerson has done a good work. The people have come out from near and far, and have listened with the best of interest to the truths presented. We have also had the joy of seeing a number of persons take hold and proclaim themselves willing to obey the Lord and keep his commandments, and others are interested and are studying for themselves as a result of his efforts. Remember the work at this place in your prayers. O. J. NERLUND.

MINNEAPOLIS

The Young People's Society of Missionary Volunteers of the Minneapolis church has recently been reorganized and now has a membership of twenty-four. As a means of advancing the work of the society the membership has been divided into working bands. The personal workers' band reports excellent experiences and good work being done individually and collectively. The cottage meeting band has been busily engaged, and has more calls for meetings than it is able to fill. The members are enthusiastic, and are regular in attendance at the meetings. The literature band reports a large number of papers and tracts placed in racks and in railway stations, tracts being distributed, and systematic work being done with the Family Bible Teacher. The Christian Help band is organized and ready for work. The meetings of the society are well attended, the members taking part in almost all of the services. The lessons given are practical, different persons being chosen to give the lesson each week. The Minneapolis society has pledged over one hundred dollars to foreign missions.

Seventeen copies of the Morning Watch Calendar have been taken by its members.

It is believed the work of the society is having the effect of bringing its members into closer touch with the source of all strength, and that different ones among the membership are developing in their Christian experience. A better understanding of the part the young people of the denomination will have in the closing work of the message is kept before the Volunteers, and pledges of consecration are being made anew. The members of the society are looking forward to the union conference meeting, anticipating the instruction that will probably be given by those who stand as leaders in this branch of the work.

THE APOSTLE PAUL

Says: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" And if he were living now we think he would add, "And what shall he preach in if we have no tents, and how shall we get tents unless the brethren contribute of their means to buy them?"

This is the situation to a degree in Minnesota at the present time, dear brethren and sisters. Each year some of the large preaching tents are worn out, and must be replaced by new ones. This summer two or three are needed in order that the message may go. The tents will cost about \$125 each. As there is no fund for this purpose it becomes necessary to ask for donations to purchase these tents. Are there not those who can assist? If

each one will give a little, the amount will soon be made up. All funds should be sent to the treasurer, C. M. Everest.

S. E. JACKSON.

MINNESOTA NOTES

Elder E. M. Chapman arrived in the city on Thursday from his field of labor at Baker. Brother Chapman will remain in the city till after the meeting of the union conference.

Brother B. Francis passed through Minneapolis Thursday enroute to the Maplewood Academy. Brother Francis has regained his health and is ready for work again.

A letter from Elder W. H. Granger states that he is located near San Antonio, Tex., on a piece of ground, and believes he will be greatly benefitted in health soon.

Elder Kuehl is very busy with the work of arranging for the entertainment of the delegates to the Northern Union Conference, some of whom are already arriving.

Miss Esther Francis and Richard Burdick, from Maplewood Academy, were in attendance at the canvassers' institute last week.

Ten persons were in attendance at the canvassers' institute last week.

THE CANVASSERS' INSTITUTE

The canvassers' institute will close its session Tuesday afternoon. Good work has been done by those in attendance, and it is believed a number of enthusiastic canvassers will go from this institute into the great Minnesota field. The efforts of F. F. Fry and W. L. Manfull to instruct the prospective canvassers have

been very much appreciated, and these workers will no doubt look back to this institute as students look back to the period spent in school. Elder Kuehl has given a Bible study each day. It is the hope and prayer of all interested in the work of distribution of literature in Minnesota that the workers who go out from this institute will be strong and courageous, that they may not become disheartened nor discouraged because the way they have chosen may seem to be hedged up. It is the privilege of every worker in the field to know that he has been promised success in his work, and that if he fulfills the conditions the promise will be made good to him. The conditions are faithful service in hours of labor, and energetic effort, combined with a reliance upon divine power. It is believed this has been a portion of the instruction.

THE COMING CONFERENCE

Delegates to the Northern Union Conference have already begun to report at the office of the Minnesota Tract Society, and the indications are that there will be a good attendance at the opening meeting. The Iowa workers have chartered a chair car on the Minneapolis and St. Louis railroad, and will arrive in Minneapolis Thursday morning. Elder Burgerson came in advance to prepare the way for the delegation.

Elder A. W. Kuehl has been busily engaged securing rooms and making other arrangements for the comfort of the expected visitors, and it is believed all who come will be well cared for.

Elders A. G. Daniells and I. H. Evans will represent the General Conference at the meeting, and one or both of these men will be

present at the opening services. Besides these there will be Elder Haffner, representing the German work; Elder Mortensen, the Swedish work, and Elder Louis Christian, the Danish-Norwegian work; Prof. M. E. Kern, chairman of the Missionary Volunteer Department of the General Conference; H. H. Hall, of the General Conference Publishing Committee.

Mrs. G. H. Griffin, of St. Cloud, will have charge of the cooking department of the lunch room, and this alone will be a guarantee that the visitors will not want for good things.

Everyone should attend the meetings of the conference, as much instruction and blessing will surely be given. Elder Daniells will give a number of lessons on "Organization," and Elder Underwood will conduct several studies on the "Law and the Covenants."

The first meeting of the conference will be called to order at 7 o'clock Thursday evening, when, after a song service, the address of welcome will be made by Elder S. E. Jackson, of the Minnesota conference. The response will be made by Elder L. F. Starr, of Iowa.

THE general topics of the March number of *Life and Health* are tuberculosis and intemperance—the two principal death-dealing agencies of this age. It is a splendid temperance number, and will be an "entering wedge" for the Third Angel's Message, which is now hidden from the masses because of physical infirmities and benumbed consciences, resulting from a lack of knowledge of the true principles of right living. In addition to exposing the ravages of intemperance through the agencies of alcoholic drinks, a broad applica-

tion of intemperance is made to include things hurtful and the proper use of the beneficial. There are many interesting features. Two to 25 copies, 5 cents; 25 to 500 copies, 4 cents a copy.

It is the regular custom in Switzerland to open the polls on Saturday evening and to keep them open for several hours on Sunday.

OBITUARY

RICKER—Sister Francis Ricker, our blind sister, so well and favorably known throughout the conference, quietly fell asleep Tuesday, February 11, 1908. She first heard the truth of the last warning message at Sioux Falls, about fourteen years ago, through the labors of Elder Luther Warren. From the first she loved the message, so filled with the hope of complete redemption from all the effects of sin, and she always spoke of the time when we would all be able to enjoy the beauty and blessings of God through all the senses God has given us. For some time the dreaded disease, cancer, had been doing its work, and before others learned of her suffering, which she bore so patiently. Medical aid was summoned, but it was found that no human hand could stem the inroad the disease had made. She was removed to the sanitarium, where everything that kindness and attention could do was done to ease her suffering during the last days of her life. She fully appreciated the kindness of the sanitarium doctors and nurses. Sister Ricker's life was made beautiful through the simplicity of her faith and appreciation of the kindnesses shown her by those about her. She has passed from us, but her influence remains to bear witness of her unselfish life. She was conscious to the last, and as Elder Clark stood by her, holding her hand, there was not the least shade of fear. She knew she was leaving this world and its cares; but her hope was firm in the promise of a better life. In her burial she was not reckoned as among the poorest, as the way she was cared for bore evidence. She was beloved by all who knew her, and while not a relative was present at the funeral, the large church at Sioux Falls was well filled with friends who listened to words

of comfort and hope spoken by the writer.

J. W. CHRISTIAN.

KENNISON—Darius C. Kennison was born June 28, 1844, in Franklin county, New York. In 1868 he was united in marriage to Melisa Knapp, and moved to Iowa, where they made their home until 1872. After spending a few years in Nebraska they came to South Dakota, in which state they have since made their home. Shortly after his marriage Brother Kennison was converted and joined the First Day Adventist people. About thirty-four years ago he first heard the Third Angel's Message, and at once accepted and was true to its principles until his death. He was always a faithful and highly respected Christian man. After the death of his companion last fall, he made a trip to Portland, Oregon, to visit a sister. Here he was taken sick, and, returning to this state, he went to the sanitarium, but remained only a few days, returning to his home. He then went to Sioux Falls, where an operation was performed for cancer, and this resulted in his death. Sunday, February 9, he quietly fell asleep with a bright hope of a part in the first resurrection. When asked, just before his death, if he feared aught, he said, "No, I have left it all in God's hands." We shall miss our brother, but we have a hope that we shall see him when the Lord appears to awaken the sleeping saints. Funeral services were conducted in the Baptist church at Montrose, S. D., by the writer, in the presence of a large number of friends and relatives.

J. W. CHRISTIAN.

BLUMENSHEIN—Died at her home at Brainerd, Minn., February 21, 1908, of consumption, Levenna Blumenshein, aged 45 years, 1 month, and 29 days. Sister Blumenshein was born in New York, but moved to Wisconsin, and there connected with the Seventh-day Adventist church at Medford seventeen years ago. She has always been a faithful member. She leaves a husband and six children to mourn their loss. Sister Blumenshein died in the blessed hope of coming forth in the first resurrection, and her last request to her husband was for him to be ready to meet that day. Words of comfort were spoken by the writer from Rom. 5:12.

GEO. L. BUDD.

I HAVE found a means of mending our hot water bottles; also a cement that will actually mend agate, enamel and tin ware; these are useful and save money; sent by mail at 25 cents each. H. F. Phelps, Minneapolis, Minn., Station F.

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T. D. GIBSON, - - - - EDITOR

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UNION CONFERENCE DIRECTORY.

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285, Fargo, North Dakota.

South Dakota Conference—Office address, box
686, Sioux Falls, South Dakota.

Sun sets Friday, March 6, at 5:55

ON Monday last Mayor James C. Haynes, of Minneapolis, appeared before the Ministerial Association of this city and presented a paper on "The Relation of the Ministry to Public Questions." The paper was not received with favor by the ministers present, and was criticised quite forcibly. The mayor went into history for the beginning of his argument. He told of the power of the ministry in ancient times, and of the cruelty and bigotry which accompanied it. The mayor gave the historical record in order to emphasize the following statement regarding the relation of the ministry to public questions in the present day—namely, that there is a deep-seated and traditional sentiment in the minds and hearts of the American people which instantly and jealously resents any

open and concerted movement on the part of the ministry to interfere in political affairs. The province of the minister, the mayor said, is to war against evil of all kinds, but to do so wisely as well as zealously. He should never discuss political issues nor candidates in his ministerial capacity.

ELDER DANIELLS spoke of our work and its advancement as follows: "Seventh-day Adventists ought to be the most earnest missionary people on the face of the earth. The Seventh-day Adventist is made by the Third Angel's Message, and this message is the greatest missionary message in the world. Its extent is to be to every continent, to every land, to every nation, and to every tongue in the world. The doors are open everywhere. We can not stop. There is no use thinking about it. I appeal to my brethren in the ministry and to the men connected with our institutions. We are not giving five cents a week yet for missions. This is not enough. I have an inexpressible desire to fire every heart here tonight in behalf of foreign missions. I do not try to cover it up; I am here to get recruits—men and money—for these needy fields."

SCATTERED among the different churches are many young men and women who desire to secure a Christian education in order to enter the Lord's work. Many of these lack the necessary means to pay tuition charges, and in consequence feel that there is no opportunity open for them to attain the desired preparation. Many of these persons have been found and helped by our conference workers, and it is proposed by the Young People's Depart-

ment to issue a leaflet telling how the conditions stated may be overcome. This leaflet will contain the experiences of some of the consecrated young men and women, who during the past few years, have earned scholarships and have worked their way through school.

FROM a letter just received from the elder of the Saginaw (N. D.) church we quote the following: "In my experience I have never seen such an interest to hear as at present. Everyone is asking questions. I held a meeting last night and was out till one o'clock; the interested ones had so many questions to ask after the meeting that we could not get away. We have had some additions to our company. One of these, a school teacher, will go to our school in the near future to prepare himself for a missionary."

A TELEGRAM from Winnipeg dated February 26, says: "The absurdity of endeavoring to enforce the Lord's Day act to the letter has become apparent to the attorney general and the police commission, and orders have been issued that in the future no action must be taken except in the most flagrant violations. In short, the Lord's Day act is to be a dead letter as far as Manitoba is concerned."

IN accord with the usual custom, the issue of the NORTHERN UNION REAPER during the period of the union conference meeting will be omitted. There will be no REAPER next week.

WE are glad to announce that Elders A. G. Daniells and I. H. Evans will be the General Conference workers at the meeting of the Northern Union Conference.