



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

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No. 43

BE STRONG

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle, face it; 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?—
And fold the hands and acquiesce—O shame!
Stand up, speak out, and in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! To-morrow comes the song.
—Sel.

THE PLACE OF THE MINISTRY IN THE GOSPEL PLAN

BY ELDER A. G. DANIELLS

The ministry is God's ordained agency for the proclamation of the gospel. It is not a vocation created by man. Men have brought into existence many lines of endeavor, but the work of the ministry is one which God has ordained. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. The gospel is the means of salvation, and preaching is the method of applying the means of salvation to man.

God ordained that men shall preach the gospel of salvation to a lost world. The ministry then is God's creation, and the man who enters the ministry, not by his personal choice alone, is there by the appointment of God. He is God's representative in the earth. When Christ came to this earth, he came to preach the gospel. He came to seek and to save that which was lost. "As my Father hath sent me, even so send I you." He was appointed of God; we are appointed by him. The appointment by Christ is as divine as the appointment by the Father. The place of the

ministry is just as important as was the place of Christ in giving the gospel to man. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" 1 Cor. 9:16.

The work of the ministry ranks with two other vital, fundamental facts of the gospel. One is that the gospel is God's only means of saving a lost world; the other is that the Holy Spirit is the divine agency sent into the world to make the gospel effective on the hearts of men.

The ministry is Christ's representative to a world in revolt. It has supreme charge, under the direction of the Holy Spirit, of the work of Christ in this world. Christ came to save the world from sin. He stayed here only a short time, but did not finish his work. He committed it to the ministry. When the king of kings left this world he called some men and put the affairs of his kingdom in their hands. Those twelve disciples were the greatest men in the world; they had the greatest, the most solemn work on their hands of any class of men. It was a work for eternity. What was committed to them has been handed down by God's ministry to the present time. The Third Angel's Message is the true successor of the movement which was launched by the Lord Jesus in the apostolic days, and those who proclaim it are, in the true Scriptural sense of the word, the successors of these apostles. There is one Lord over it all.

"Jesus had called his disciples that he might send them forth as witnesses, to declare to the world what they had seen and heard of him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church."—Desire of Ages, p. 337.

"I have often said that no monarch's throne and no presidential chair is so exalted as a pulpit in which a living preacher presents a living Christ to dying souls."—The Young Preacher, by Theodore L. Cuyler, p. 3.

"Since his ascension Christ has carried forward his work on the earth by chosen ambassadors, through whom he speaks to the children of men, and ministers to their needs. The great head of the church superintends his work through the instrumentality of men ordained by God to act as his representatives.

"The position of those who have been called of God to labor in word and doctrine for the upbuilding of his church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfil their mission only as they receive wisdom and power from above. Christ's ministers are the spiritual guardians of the people entrusted to their care.

"The minister who is a co-worker with Christ will have a deep sense of the sacredness of his work, and of the toil and sacrifice required to perform it successfully. He does not study his own ease or convenience. He is forgetful of self. In his search for the lost sheep he does not realize that he himself is weary, cold and hungry. He has but one object in view—the saving of the lost."—The Acts of the Apostles, pp. 360, 362.

"A preacher may not be a great man, but he must preach great matters. His pronouncement is sublime. The little child who holds a geography in his hands holds a geography of a whole round world. He is a lad; but the geography is a planetary concern. Initial to any dignified preachment, is the sense of its sheer immensity. To sail a toy boat on a puddle is quite a different employment from sailing a toy ship on an ocean. To some men preaching is sailing on a puddle. To such men, need it be said, preaching is a childish performance. A big man at a trivial task is ridiculous. Except a gospel be voluminous as an ocean to preach is petty employment. A stupendous gospel makes its proclamation a regal performance. . . .

"The lure of the gospel is the lure not of wages, not of leisure, not of prestige, but the lure of things to be done, which, if left undone, this world would be left a wreck along the shores of the universe. If the gospel be not utterly necessary it is utterly unnecessary. There is no half-way permission or commission to this Christ apostolate. Man is so great and so lost in the theory of Jesus as to lift all that touches him into the supreme passion of the world.

"Unless a man feels this like the hack of a sword or the fierce jab of a spear, he must not preach. He is not big enough to preach to whom this gospel is not supremely great. Except a man's ministry be momentous, he himself is trivial.

"What think you, preacher, is your task sublime? Does it summon a strange enthusiasm to dawn and noon like glorious Mount Tacoma of the Pacific Sea? If not, then you have missed your task. Let go. You will with dull certainty fumble a task whose magnitude you cannot appreciate or approximate. Men so little as to think the gospel lean must not undertake to preach it."—"The Pastor Preacher," by Wm. A. Quayle, pp. 17, 18, 19.

"In every calling there must be belief in its great value before there can be intense ardor in its prosecution. It is not in the nature of mind to be stirred deeply by what it deems a trifle. Patriots are not born of low ideals. The things for which a man is willing to die are great things to him. The poet thinks no other art like his; he calls it divine. So, too, the painter and the sculptor; they have exalted conceptions of their work. Hence they come to their canvas or marble all aglow, with an enthusiasm that burns within them. And the canvas and the marble catch their spirit,

and glow and breathe and speak under their touch. If an artist thinks meanly of his art, it will be mean art that is born in his studio. So, a conception of the gospel ministry as merely a respectable means of livelihood—a kind of bread and butter conception—will beget a tame ministry. If it is thought to be godlike, the godlike will appear in the heavenly doing.

"It behooves us, therefore, at the very outset of our discussion, to inquire what those vital features of the gospel ministry are that set it apart from every other ministry, and that stamp it as superior to every other ministry. And if we find there are such features, then to grasp these several ideas, to weigh them, and to come under the spell of their charm and power so that they shall cease to be mere intellectual beliefs, and become vitalized spiritual forces, is to be on the sure road to an ideal gospel ministry.

"What, then, are those ideas, unique and matchless, transcendent in their worth and of eternal consequence, that give the gospel ministry its peculiar glory and sanctity? They are: Its permanent function; its supreme aim; its ruling spirit; its subject matter; its pre-eminent business; its central theme; its eternal sanctions, and its co-operating agent.

"The ambassadors of Christ who have hitherto come nearest to an ideal gospel ministry have been stirred the most mightily by these ideas. This has been the characteristic mark of their stewardship. They have widely differed in many respects—physically, intellectually, temperamentally, emotionally. The giants in Israel that have done great things for God—that have had a wide hearing and multiplied victories—have not all been intellectual giants. Some have been distinguished for wide scholarly research; some have had a soaring imagination; some have been logic on fire; some have been signally endowed with sanctified common sense. . . .

"But these all, and a multitude more of winners and builders of souls, were alike in this—they intensely believed in, and were supremely dominated by, the several ideas that are here named as stamping and distinguishing the ideal gospel ministry."—"The Ideal Ministry," by Herrick Johnson, pp. 13, 14, 15.

THE QUESTION BOX

1. Should young men be encouraged to enter the ministry? If so, how? At what age should men be encouraged to enter the ministry? Is there an age limit?

This is a question that needs very careful study by this denomination. Conditions are different now from what they were forty or fifty years ago. At that time our numbers were few, and our work was carried on to a very large extent in the rural districts. We had no schools; we had no young men in training, and did not have very many young men at all. In those days there was not very much thought given to the question of selection for the ministry; not very much thought given to the talents required, nor regarding age and support. But times have changed, and with this great change in the world, and the great change that has come to this denomination in its growth and development, in the standard of our young men, our schools and educational work, the time has come for us to give the question of calling

men into the ministry most careful study. We should be more critical and careful in our study of the qualifications of men who enter this calling, both natural and acquired. A man may have a mind to grasp truth, but he may not have a tongue to express it. Such a man is not the kind to occupy the public platform. There are many talented men with fine ability to use the pen, who are not able speakers. There are men who have a fine gift of talk. They are fluent and can speak readily, but they have not very great mentality; they have not a broad mind to take in facts and weigh things.

For the ministry there is required the greatest combination of talents of any vocation man may take up. The minister has to do the most of his work before the public. He must have a good memory so that what he has to present will be at his command. He must have a degree of method, system and logic; an analytical mind, to some extent at least, so as to be able to present things in the right order; otherwise he will make the subject blind and mystic. He must have the ability to explain himself, so that his speech will set definitely and clearly before the people the great truths that his mind grasps. He must have a great deal of presence of mind, a degree of adaptation to meet conditions and to not be frustrated by things that come up.

In the past we have not taken nearly the pains nor the care in the selection of ministers that people do in the selection of men for ordinary vocations. When a man applies to a master mechanic for employment, the first thing that the master mechanic does is to find out if that man is a mechanic; if he has the ability to use tools for that kind of work, and if he does not measure up to the standard he is not accepted. In the public school work there is a standard of education. Individuals are not employed to enter the public schools to teach the children and youth, who have not acquired an education and who do not understand the facts that will be necessary to be explained and taught in the school. In the matter of medicine, a man is not permitted to enter that realm, to deal with human bodies, to diagnose disease, and to prescribe treatments and medicine, without complying with a standard of knowledge and efficiency. In law there are standards. Men are not admitted to the bar until they comply with the requirements. And so it is necessary to have some kind of a standard, and exercise some kind of care in the matter of appointing men for the work of the ministry.

We should by all means encourage young men to enter the ministry. We are suffering to-day as

the result of influences exerted among us twelve or eighteen years ago, that turned the great majority of our growing, progressive young men away from the ministry to some other line of employment. During the last fifteen years the ranks of our ministry have not been built up and improved by the best of our young men as they should have been. Before we advise a young man to take up the study of medicine, or any other profession, we should give his case careful study. We should consider whether he is endowed with gifts that especially qualify and strengthen him to do medical work. If he has, let him go to the medical department. If, on the other hand, he is endowed with gifts that are especially designed to make him a public speaker, let us conscientiously advise him to choose the ministry.

In regard to age, I believe there is a limit at both ends of life. I do not think that a young man eighteen or twenty years of age, who has not completed his school work perhaps farther than the eighth or ninth grade, should be advised to enter the ministry. He should be advised to continue his course of study, and thus lay a broader foundation for his life work. Many young men are over-anxious. They think the Lord is coming soon, and they see so much to be done that they think they should enter the work immediately. I do not think that is best. If a person has only one year in which to work he had better spend six months in getting a good preparation for it than to spend the twelve months without preparation.

There is also an age when it is too late for a man to enter upon the public ministry. Public speaking is a great art; it is one of the finest of the fine arts, and a man may be too far along in years ever to succeed in it. Therefore it would not be wise for him to start, because he will be very apt to be disappointed himself, disappoint the people to whom he ministers, and disappoint the conference; and after he has had a hard struggle he will go down, perhaps after spending every dollar he had.

2. Should ministers, when visiting a church, seek to interest the members in financial schemes? Should he carry around with him articles to trade with or to sell cheap?

Such men, it would seem, are better adapted to business lines. It is not the business of the preachers to keep looking after making money. Their business is to win souls to God; and if a minister's trafficking propensities are so great that he spends all his time working along financial lines; he not only hinders his own growth and development, but he destroys the confidence of the people in him as a minister.

3. What is the best method of electing church officers? By ballot, or through a nominating committee?

Elections through a nominating committee are usually the most satisfactory. This method enables the committee to give careful study to the interests of the church, and to the qualifications of men who may be considered for the different offices. They are then able to bring in a matured report for the brethren to consider, which may be amended or adopted.

4. What is the wisest method of dealing with a church that is divided on the testimonies and organization?

In the first place, great pains should be taken to give the church thorough instruction regarding the testimonies and organization. The question of organization should be fully presented to the members, that they may be led to see the advantages of good organization, and the difficulties we would encounter without proper organization. The testimonies may also be so clearly, fully and rationally presented that most people will see the truth of them.

BIENNIAL REPORT OF THE IOWA CONFERENCE FOR 1910-11

The Iowa Conference of Seventh-day Adventists, which was organized forty-nine years ago, is composed of 111 churches and two unorganized companies, which, with 75 isolated Sabbath-keepers, embrace a Sabbath-keeping membership of 2,504. Four churches have been received into conference membership during the biennial period, having a membership of 59. The laborers report 186 as having accepted the truth during this period. It is impossible at this time to give the exact membership of the conference, as the reports from our churches were not all in at the time we left the office. The present membership is probably 2,500. The working force of the conference comprises fifteen ordained and four licensed ministers, sixteen with missionary licenses and three other employes. Three of the ordained ministers are not engaged in active ministerial service.

The period covered by this report has been a season of activity in all lines of the work. The Iowa conference is certainly blessed with institutions. A sanitarium and academy at Nevada, a branch sanitarium and food factory at Des Moines. Two years ago the Iowa sanitarium began its work at Nevada. The first year it experienced the difficulties which are common to a new institution but it closed with a gain of \$800. The second year shows a gain of \$3,500. This would be a pitiful showing if it represented all that has been

done. Nearly \$4,000 worth of charity work has been done. Several have turned from darkness to light and many others have had their prejudices against this message broken down. The judgment alone will reveal the results of the work done at the sanitarium. Three physicians, twenty-six nurses and eight other helpers are employed to carry on the work of the institution. The Iowa sanitarium conducts a regular training school in connection with its other work which graduates each year from six to ten trained nurses.

During the present year the conference academy was moved from Stuart, Iowa, to its present location at Nevada, where it is now operated in conjunction with the sanitarium. The faculty numbers six. The present enrolment is 80. \$16,727.50 was realized upon the sale of the old academy property, deducting \$3,000 returned to the city left \$13,727.50. \$5,000 was donated by the citizens of Nevada, and thus far \$10,097 has been secured on subscription making a total of \$28,814.50 toward building the new institution. The new building is a substantial brick structure, 156 feet long, with a rear wing of 40 x 48, four stories above the basement, costing \$32,000. The new basement barn, 32 x 64 feet, built by student labor is a modern and sanitary home for the stock of the academy and sanitarium. Most of the interior work of the academy was performed by the carpentry class of the academy and will bear the closest inspection. Floors are all of hard maple and were laid by the students.

The Iowa conference has during the past two years maintained a branch sanitarium in the city of Des Moines, which has had a good run of business and has done some splendid work in bringing souls into the truth. The Iowa Sanitarium Food Factory in Des Moines is worthy of mention. This institution has had an increasing run of business the last two years and the patronage has extended over an ever increasing territory. As a means of directing the attention of men and women to the great reformatory movements which Seventh-day Adventists are carrying forward our food factory constitutes no small factor. The year 1910 showed a gain of \$1,200, in the past year, 1911, a gain of \$2,000. Samples of its products will be on exhibit during this conference.

There are in Iowa 135 Sabbath schools with a membership of 2,547; 12 church schools, with an attendance of 150 students; 15 young people's societies, with a membership of 235, and 66 persons are enrolled in the reading course.

During the past year the canvassing work has materially revived in Iowa. Twenty canvassers have been in the field and most of them have been blessed with a good degree of success. Books have

been sold to a value of \$10,564.10, a material gain over the previous year, which was \$5,889.91, making a total for the biennial period of \$16,454.75. The sale of our periodicals has also gone forward in an encouraging manner. The total sales amounted to \$5,808.79, which represents a gain of over \$1,500 over the previous year, and a total for the two years of \$10,155.37.

The Sunday law advocates have been rather quiet in Iowa of late as the overwhelming defeat they suffered three years ago has made them somewhat discreet.

FINANCES

The tithe of the Iowa conference for 1910 and 1911 amounts to \$79,246.73. The amount paid the Northern Union Conference was \$7,924.62; the amount of tithe shared with the General Conference was \$16,000.48; the mission offerings for the biennial period amount to \$22,916.50; the money raised for various other enterprises are approximately \$25,000. The total funds received by the treasurer for 1910 and 1911, including tithe and offerings of all kinds, was \$127,000.

M. N. CAMPBELL.

From the Field

Iowa Conference

A FINANCIAL CAMPAIGN

It is barely possible that some of our people may feel that more attention than necessary is paid to the matter of raising money in connection with this cause. This complaint does not usually arise from those who are doing their best and sacrificing to the utmost. Those who are giving freely of their means to advance the cause of God on earth are enjoying the continued blessings of God, and would not risk the loss of these blessings by allowing their liberality to dry up.

For a few years in the past our denomination has set a mark of ten-cents-a-week a member to be used in carrying forward the great cause of foreign missions. As these missions have enlarged and expanded, the need of money has increased, and now in order that our work may be cared for it will require an amount equal to fifteen cents a week from each church member. Beginning January 1 of the present year each conference will be expected to supply this sum for the general work. That means that the conference will look to each church and the church to each individual member to rally to the need of the hour.

The Iowa conference has not made up the full

amount of ten cents a week for each member heretofore, and some may wonder how we can hope to reach the standard of fifteen cents a week when we have fallen short in the lesser sum. This shortage is to be accounted for largely by the fact that during recent years the people of Iowa have been raising large sums to place their local work on a more satisfactory basis.

Over \$65,000 has been raised on subscriptions during the last three or four years to build the new sanitarium and school. Now that our local work is well provided for, we ought to throw ourselves unreservedly into the work of raising liberal sums for the great world-wide cause of foreign missions. The matter of raising a sum equal to fifteen cents a week a member in Iowa in 1912 ought to be an easy matter. The poorer churches in Iowa have been averaging from fifteen cents to twenty cents a member each week for the past two years. It is the churches composed of well-to-do members that have failed on this proposition. This ought to be a warning to us that if we seek to be rich in this world's goods we are not very liable to be rich toward God.

This year although North and South Dakota experienced practically an entire failure of crops, they raised their full quota of ten cents a week a member. That is the kind of devotion that God will surely reward. Let our church officers and every individual member rally to the fifteen-cent-a-week plan during 1912, and bring the Iowa conference into line with its sister conferences in this matter.

M. N. CAMPBELL.

South Dakota Conference

COMMITTEE MEETING AT REDFIELD

According to appointment the members of the conference committee, school board and auditors met in joint session in the committee room at Redfield on New Year's morning to audit the accounts of the laborers, elect the school faculty for the coming year, and transact such other business as might properly come before that body. The whole week was spent by this large committee in the consideration of the many questions that came before them. The following are some of the decisions that were reached and actions that were taken:

Owing to the severe drouth that has existed in our state the past two years, and the consequence shortage of funds in our conference, it was decided after earnest and careful deliberation to request the General Conference to release us from the obligation of sharing 20 per cent of our tithe with

the mission fields until conditions in the state make it possible to do this without bringing discouragement to the work in our conference.

In harmony with the recommendation of the General Conference it was voted to share 25 per cent of our April offering with the colored orphanage at Huntsville, Ala.

Voted that we purchase 200 leaflets defining the duties of church officers and place them in the hands of the officers of the churches of the conference;

And, That a tract on tithes and offerings be sent to all our churches to be read, as far as consistent, on the third Sabbath in January.

UNION CONFERENCE

Delegates to the Union Conference were elected as follows: D. N. Wall, D. P. Miller, H. G. Gjording, Florence Miller, F. R. Isaac, C. F. Cole and Albert Tucker.

That all of our regular workers be expected to attend the Union Conference to be held at College View January 16 to February 4, unless advised otherwise by the committee.

CAMPMEETING

It was further voted that our campmeeting be held on the fair ground at Redfield.

That our first choice of date for the campmeeting be June 23-30, and that our second choice be June 17-23.

That workers' meeting begin on Thursday morning before campmeeting.

That conference begin on Sunday morning and that two days be given to conference before the opening of campmeeting proper.

That the academy rooms be rented to those who desire rooms instead of tents during the meeting.

That in case the exhibition building on the fair ground is sufficiently large to accommodate the English meetings, that this building be used in place of the large pavilion.

That Brethren Babcock, Rubendall, Kittle, Isaac and Ortner be a local committee to look after the campmeeting affairs.

SCHOOL FACULTY

At the school board meeting it was voted that Prof. Glenn George, formerly of College View, Neb., shall be our principal and business manager for the coming school year.

That Prof. E. R. Johnson continue his work as preceptor and science teacher.

That Miss Ethel Currier, of Cresbard, S. D., act as our preceptress and English teacher.

That Elder O. M. Kittle continue his work as Bible teacher.

That Prof. I. G. Ortner continue work in the German department. The other German teacher has not yet been chosen.

That Sister Maggie Levison, of Swan Lake, S. D., act as matron of the institution; and that Brother N. G. Barber act as farm manager and broom shop superintendent.

OTHER CONFERENCE ACTIONS

It was further voted that Miss Amber Bailey be employed as stenographer for the conference.

That Elder D. P. Miller be asked to act as Religious Liberty Secretary for the conference until the time of the campmeeting.

That Elder D. N. Wall be asked to look after the work of the young people's and missionary secretary until the time of the campmeeting.

That owing to the pressing needs of our own conference we see no light in releasing Elder D. N. Wall at this time, to take up work in the East, as requested by Elder J. H. Schilling.

That we ask Elder D. P. Miller to make Aberdeen his field of labor as soon as he is able to close up his present work.

That we ask Elder Gjording to continue his work at Colman and look after the erection of the church building at that place, and strengthen those who have newly come into the truth until they can be left with safety; and that he investigate the field near Badger with the view of taking up work there the coming summer.

That N. G. Barber, our farm manager, move into the school building next summer and have the care of the building during vacation period.

That we build a chicken house 14 x 24 feet, that the school pay for the labor and that the conference pay for the material.

In consultation with Brother Barber, our farm manager, it was decided that we plant for the coming year, 35 acres of corn, 10 acres of fodder, 10 acres of millet, 20 acres of potatoes, 10 acres of garden, 5 acres of sweet corn, 5 acres of broom corn and one acre of alfalfa for an experiment.

After careful deliberation it was voted to drop the following churches from the conference: Parker, Britton, La Dell, Milbank and Westford, and that the remaining members of these churches be transferred to the conference church.

C. M. BABCOCK.

SOUTH DAKOTA NOTES.

The conference committee, school board and auditing board meet in joint session at Redfield January 1, according to appointment. Brethren Jensen, Tucker, Reiner, Merkel, Thrall, Stilson, Isaac, Wall, Babcock and Louis Nelson, of Irene, were in attendance.

Brother Albert Tucker made a trip to Aberdeen, following the committee meeting, in the interests of the academy

broom shop. He expected to spend the Sabbath at Huron before returning home.

Brother Floyd Weatherly spent a few days at the academy organizing the student canvassing bands, before starting to College View to attend the bookmen's convention and ministerial institute.

A recent letter from the sanitarium contains the information that Dr. W. T. Lindsay has sold his interest in the Chamberlain sanitarium, and he will take up work elsewhere in the near future.

Several new students have recently come to the academy and the total enrolment is now seventy-six. This is even better than we expected owing to the drouth conditions this year.

The missionary secretary of the Aberdeen church reported recently that the Harvest Ingathering fund in that church has reached \$125 and they are still at it.

Minnesota Conference

BECIDA

The Lord knows what is best for all. A continuous success or a continuous failure would not do for frail humanity. Were every effort crowned with success man would lose his dependence upon God. I realized this in soliciting for the Harvest Ingathering fund. I mailed two letters, solicitor's card and *Signs* to business men. One was returned with a check for one dollar. The other was accompanied by a very nice letter, the writer regretting that he had had more calls for funds than he could supply, and stating that if he could he would send something later on. The cards were again sent out. One was returned in bad condition; the writer using the card for letter paper to inform me that he had a church of his own to support. The other was returned with a nice letter, in which the writer stated his misfortune in having two carloads of potatoes rejected, and had met with several big losses this year. He said he was sorry he could not give. He also stated that each year he set aside \$50 for home and foreign missions, and this sum had already been exhausted.

The cards were again sent out but not heard from. I waited three weeks and then sent stamps for their return, but to no avail. Our secretary then sent me two more cards which I mailed. One was immediately returned with a check for one dollar. The other one was not heard from. I sent the only remaining card away with like results, Mr. Tolles helped me by taking one of the papers. The work was ended. When the time was up I had no cards to show what had been given me, so I made out a report and sent it in, together with the money I had received, I truly enjoyed the work. The money was from the same business men who gave last year. I do not feel as though

it was too much to ask the same people each year, as "the earth is the Lord's and the fulness thereof." Some of his money is in their hands, and if they give to the Lord of his own, I do not think they will lose by it. MRS. E. A. TOLLES.

In accord with the arrangement of the General Conference Committee, the time for taking up the religious liberty contribution for 1912 is fixed for Sabbath, February 24. The necessity for a generous response to the appeal for means for the support of the religious liberty work is apparent to every one who sees the rapid fulfilment of the prophecy regarding the beast and his image, and recognizes the responsibility for giving the message for this time.

THE BOOK WORK

IOWA—WEEK ENDING JANUARY 6

Name	Hrs	Ords	Helps	Total	Del'd
Great Controversy					
Wm. Howell	32	5	5 40	23 40	16 20
Daniel and Revelation					
W. H. Sample	26	5	4 10	22 10	4 10
Bible Readings					
F. E. Darland	9	1	1 50	4 50	4 50
Totals	67	11	\$11 00	\$50 00	\$24 80

HEALTH FOODS that are palatable and reasonable. Nitrosia, the meat substitute; crackers of all kinds; malted nuts, nut butter, cooking oil of the finest quality. Address Iowa Sanitarium Food Co., 1319 Des Moines St., Des Moines, Iowa, for price lists. A full line of first class, carefully-prepared health foods manufactured and sold at rock bottom prices. F. DRYER, Manager.

HELP WANTED—The Chamberlain Sanitarium Management has decided to have all the domestic work done by people employed for that purpose. Young and middle-aged women will be given board, room and plain washing and \$12 to \$20 a month. Write at once, sending recommendation as to character and qualifications, to Dr. Anna B. Farnsworth, Chamberlain, S. D.

SANITARIUM COOKING OIL is both cheapest and best because—it is a vegetable oil and goes farther than the low-priced oils; tastes better; always keeps pure to the last of the can and the difference in freight charges and time from all points in the Northwest about equals the difference in price over the cheaper oils shipped from a distance. It is absolutely pure, odorless and keeps indefinitely. Used in cooking same as butter or lard yet much more economical and healthful. 3-gallon can, \$2.75; 5-gallon can, \$4; 10 gallons, \$7.75. Shipped in cone-top useful cans. In ordering mention your railroad. Mrs. R. A. Underwood highly recommends this oil. Address Sanitarium Cooking Oil Co., 558 St. Anthony ave, St. Paul, Minnesota.

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NORTHERN UNION REAPER,

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T. D. GIBSON, EDITOR

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UNION CONFERENCE DIRECTORY.

Northern Union Conference—Office address, 2718 Third avenue, S., Minneapolis, Minn. Phone, N. W., S. 604.

Iowa Conference—Office address, Nevada, Iowa.

Minnesota Conference—Office address, 336 East Lake Street, Minneapolis, Minn. Phone N. W., S. 3129.

North Dakota Conference—Office address, Box 285, Fargo, N. D.

South Dakota Conference—Office address, Box 595, Redfield, S. D.

Sun sets Friday, February 2, at 5:17

NORTHERN UNION CONFERENCE

The first meeting of the fifth biennial session of the Northern Union Conference convened in the ladies' chapel, in the college building at College View, Neb., January 16 at 10 A. M. Elder R. A. Underwood, president of the Union Conference, directed in the opening services and presided at the meeting. The opening service consisted of a hymn, a Scripture reading and a prayer.

The roll of delegates was called and forty-five responded to their names out of a total of fifty-six.

As the delegation had been detained by storm en route to College View, so that no opportunity had been given to plan the work for the first meeting, or for the selection of the members of the standing committees, the conference proceeded to the selection. After some discussion it was voted that the Northern Union Executive Committee be a special committee to present names in nomination for membership of the committees.

The president of the Union Conference then presented a report covering the biennial period since the last union meeting. This report was published in the last issue of the REAPER.

The report of the treasurer followed and the financial condition of the Union Conference was shown. This report was adopted. In the afternoon the committee placed the following names in nomination for committeemen:

On Constitution, Plans, and Distribution of Labor:—M. N. Campbell, S. E. Jackson, C. M. Babcock, C. J. Buhalts, E. L. Spencer, A. V. Olson, W. W. Ruble.

On Nominations:—E. M. Chapman, D. N. Wall, W. D. Parkhurst, A. V. Rhoads, G. B. Thompson.

On Licenses and Credentials:—J. C. Clemens, J. J. Reiswig, D. P. Miller.

Elders Campbell, Babcock and Buhalts, of the Iowa, South Dakota and North Dakota conferences, presented very interesting reports of the work in their respective conferences during the biennial period. It was recommended that these reports be published later in the REAPER.

The conference adjourned at this time to meet again at the call of the chair. As the Ministerial Institute began its meetings at 7:30 in the evening, to continue until Sabbath, January 27, no meetings of the conference will be held until after the date given.

T. D. GIBSON, Secretary.

A MINISTER of the Methodist Episcopal church, who, having become ill while engaged in strenuous evangelistic work in Washington, D. C., a few months ago, was taken to the sanitarium at Takoma Park. Here he had opportunity to observe the ministry of the physicians, nurses and other attendants, and to read "Ministry of Healing," "Great Controversy" and other good books. The evangelist and his wife became convinced of the truths of the Third Angel's Message, and two weeks ago were baptized in the Memorial Church at Washington. It is earnestly hoped that this minister will recover his health, that he may devote his talents to the spread of the gospel message.

* * * * *

THERE are in the neighborhood of three hundred visitors in attendance at the institute, and the village seems to be crowded. The people have very generously opened their homes for the entertainment of the ministers and others, and, although the weather has been cold, everyone has been made comfortable. The cafeteria has been in operation from the commencement of the meetings, which has catered to the physical needs of the people, and, taking it altogether, the delegates are being well cared for.

* * * * *

THE lessons being given at the ministerial institute, as far as they have advanced, have been filled with needful spiritual food, which is being eagerly partaken of by the ministers and workers in attendance. The workers' meeting on Sabbath was characterized by a marked devotional spirit, and it seemed to be the earnest desire of everyone to make a more full consecration to the service of God. Two of Elder Daniells' talks are given in this issue, and others will follow in succeeding issues of the REAPER.