

NORTHERN UNION REAPER

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

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No. 35

HORRORS OF FAMINE IN WAR-TORN MEXICO TOLD BY MISSIONARY

100 Die Daily of Starvation in Capital,
Word Brought by
Adventist.

"FINANCIAL STORMS INCREASE SUFFERING"

Railroads Described as in Poor Shape
—Few Trains Are
Running.

Elder S. E. Jackson, president of the North Dakota Conference of Seventh-day Adventists, which has its headquarters in Jamestown, has sent from Loma Linda, Cal., where he is attending an Adventist convention, the following interview with Prof. G. W. Caviness, for many years superintendent of the mission work in Mexico for the Adventists, on conditions in the republic to the south.

Women and children dying of starvation and scarcity of foodstuffs preventing aid was one of the horrors constantly confronting him in Mexico. Prof. G. W. Caviness said.

"For several months the mission in Tacubaya, a suburb of Mexico City, dealt out about 2,000 quarts of soup daily, he went on. Some of those waiting in line at different places for help, were so weak on account of a lack of food they were unable to stand. Several responsible persons in Mexico City agreed that nearly 100 persons were dying daily from starvation in that city alone. I visited a blacksmith with eight children, one of whom, a boy of about 12 years old, although we furnished him

food, died because of the long time he had gone without food.

DIED IN ROOMS.

"The people would become so faint, they could make no effort to search for food, many would remain in their rooms, resigned to their ultimate fate, and later would be found dead. Large crowds would form in line at certain places, where it had been said food could be had only to be turned away without receiving any relief, after standing in line for hours at a time."

Professor Caviness said that not only in Mexico City were many starving, but in many other parts of the country as well, especially in the cities. Prices still are so prohibitive on foodstuffs that they are beyond the purchase of the poor according to the missionary.

"The two principal commodities, corn and beans, cannot be bought by the ordinary working people because of the high prices. A working man," he said, "is paid from \$1 to \$2 a day in Mexican money, and therefore finds it impossible to buy sufficient food to sustain his family. A measure of corn holding two quarts sold from \$2 to \$3. A measure of beans holding two and a half pounds was sold at the same price. Rice brought more than a \$1 a pound. The pair of shoes I am wearing, if bought in Mexico a short time ago would have cost \$250. When corn is shipped to the capital, the commander of the army levies a tax on it, and so does the governor of the state from which it comes, and before it finally reaches its destination several others have levied on it, giving it an almost impossible price by the time it reaches the consumer."

FOREIGN CAPITAL NEEDED.

Professor Caviness asserted a great amount of foreign capital will be needed

to reconstruct Mexico and pay damages done during the revolutions. Railroads, he said, are in poor shape, and when he left Mexico, only two trains a week were running between Mexico City and Vera Cruz. One man wanting to go north, after purchasing his ticket had to wait in the train a whole week before it left the station, the professor told. "Schedule between Mexico City and Vera Cruz was very irregular," he went on. "The train I took taking 18 hours to make the trip, the one just before it took 30 hours."

"People became so desperate for charcoal with which to cook, that they removed the ties for a number of miles from a railroad leading out from Mexico City. Finally the general commanding the army issued a decree that anyone caught taking any more ties would be shot, but there were no more ties to take."

COUNTERFEITING COMMON.

"During the year exchange rates varied from \$5 to as high as \$25 Mexican for \$1 American money. The financial problem is the biggest one the Carranza government must face. Millions of cardboard strips and other paper designating the different values in money, have been circulated throughout the country, and considerable of it has been declared worthless on the claim that it was counterfeit. Not long ago it was announced through the newspapers there were 16 kinds of counterfeit money in circulation, and some business houses, upon examination of their funds on hand, found, according to published descriptions of good money, that all of theirs was false. A panic ensued, with the result that business practically was paralyzed for a few days."—Minneapolis Tribune.

"It is all right to acknowledge your deficiencies, but it is altogether unwise to let them master you."

Missionary Volunteer and Educational Dept.

SOUL WINNING THE DESIDERATUM.

As I sit down to write these lines I am impressed that there is one phase of our Missionary Volunteer Goal which has not been sufficiently emphasized. We have been talking about Standard of Attainment, Reading Course, and the Financial Goal, but little has been said about the definite work we must do in the winning of souls.

All who have signed the Goal Cards will remember that the Goal calls for one hundred young people converted. How should such an end be accomplished if not by the personal work of the Missionary Volunteers? Do you remember that in the suggestions on how to reach the goal one was: "Determined to win at least one soul for Christ"? Have we been making the effort that we should in this matter? Do we realize the solemn responsibility that rests upon us? Have those nearest us had reason to believe that we are interested in their souls' salvation? How sad it is if some young man or young woman who is unsaved has come within the sphere of our influence and yet did not hear from our lips the invitation to come to Christ! Suppose we should meet such in the Judgment day and they should say to us: "You never told me the way to everlasting life."

Dear young people, is there not someone for whom we should do a special work NOW, before it is too late? Someone for whom we shall make it our business to work until that person is won to Christ? Is that schoolmate or near friend a Christian?

In a recent issue of a Catholic paper I saw an article referring to a special personal work campaign called "Win my chum." Is not this the right principle? If those who belong to the Church of Rome are so zealous in seeking to win others to their faith how much more should we who have the Truth as it is in Christ, the last message that is to go to the world, even "The Advent Message to all the World in This Generation."

"More diligence give me;

Swift flieeth the day,

Each moment some lost one

Is passing away;

How can I be idle,

Christ knowing so well?

More diligence give me

Love's story to tell."

E. L. SHELDON.

From the Field

MINNESOTA

Office address—336 East Lake St., Minneapolis, Minn.
President—G. W. Wells.
Secretary—Mary D. Hopkins.
Treasurer—S. D. Hartwell.
All office address.
Educational Secretary—H. M. Hiatt.
Anoka.
Field Missionary Secretary—G. A. Campbell, Anoka.
Field Missionary Secretary—S. A. Ruskjer, Sauk Center.
Missionary Volunteer Secretary—E. L. Sheldon, Alexandria.

CALL FOR WORKERS.

Do you feel that you would like to be actively engaged in proclaiming this precious Truth, the Third Angel's Message? If so, God calls you. Have you a burden for souls? Yes! well you are just the one the Lord wants. Do you believe what the Lord has told us through the Spirit of Prophecy, namely "From the Light given me, I know that where there is one canvasser in the field, there should be one hundred? Canvasers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth essential for this time."

"The work of the colporteur is elevating and will prove a success if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early and work industriously, putting to proper use the facilities God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome."

Dear reader, if you believe these words taken from the Testimonies and desire to have a part in this last message to a dying world, drop a line to the writer for further information regarding the canvassing work.

A canvassers' institute will be held in Minneapolis during the Holiday Season, when a special study on winter and city work will be made.

GEORGE A. CAMPBELL,
Anoka, Minn., Box 91.

"We are living in an atmosphere of satanic witchery. The enemy will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ. Temptations will come; but if we watch against the enemy, and maintain the balance of self-control and purity, the seducing spirits will have no influence over us."

NORTH DAKOTA

Office address, Jamestown, N. D.
President—S. E. Jackson.
Secretary—F. R. Lauterbach.
Treasurer—Andrew Roedel.
Field Missionary Agent—Jacob Jutay.

KIEF, DOGDEN, NORTH DAKOTA.

In company with Elders Litwinenco and Nash, it was my privilege to visit the Russian brethren at the above named places over Sabbath and Sunday, November 20 and 21. It had been planned to have a meeting Friday afternoon, but on account of the train's being four hours late it was not possible to meet that appointment. The brethren at Kief have built a new church this summer and all enjoyed having it for the meetings.

Brother Nash and I did the preaching and Brother N. J. Michalenko translated at Kief, and Brother Litwinenco at Dogden.

One sad feature of this meeting was the funeral of Sister Shanko, formerly Katie Kritzke. Brethren Nash and Litwinenco visited the churches at Dogden, Butte, Greatstone, and Max, and a more complete report of the meeting will likely be given by Brother Nash. The Spirit of the Lord moved hearts and a deeper consecration took hold of the people.

M. B. VAN KIRK.

NORTH DAKOTA NOTES.

Elder Rhoads made a trip to Zenith last week, where he conducted baptism.

Elder Henry Schultz stopped a few minutes at the office last week, en route to Arkansas.

Elder Valentine Leer has been spending some time among the believers and interested ones at Golden Valley.

Brother Roedel has spent the last two Sabbaths at Kulm and Leer, in the interests of the Harvest Ingathering work.

Brother Fred A. Powers of Beach stopped in the office on his way to Florida where he and his wife will spend a part of the winter.

The Gackle Young People's Society recently sent in \$110.00 on the Young People's Fund, which goes this year toward supporting the Zulu Mission.

Brother Schroeder who has been in the hospital here in Jamestown for several weeks, owing to a severe injury while threshing, is reported to be sitting up, and is rejoicing in the hope that he may soon return to his home.

Elder J. H. Seibel and wife passed through Jamestown en route to the coast, a short time ago. They will visit her folks there, and he will endeavor to

regain his health, and be ready again for active service upon his return.

SHEYENNE RIVER ACADEMY NOTES.

Elder Nash enjoyed a visit from his brother last week.

Our six carpenters are now putting the finishing touches on our new dormitory.

Three car loads of coal have already been hauled and deposited in the bins.

Mr. Mike Stern who is teaching violin and cornet reports twenty students in his department.

Our enrollment is now sixty-seven. Thirty-four of this number are in the German Department.

Threshing is still in progress, although that work will be somewhat checked by the sudden cold weather we have been having for a week.

The faculty of the Academy gave its opening reception to the students Saturday night. An interesting program followed the usual formalities.

This year we shall have four industry classes conducted: Blacksmithing, Adam Gaub; Woodwork, R. L. Keeney; Sewing, Miss Specht; Domestic Science, Ida Anderson.

SOUTH DAKOTA

Office Address—Drawer 586, Watertown, South Dakota.
President—E. T. Russell
Secretary and Treasurer—I. G. Ortnier.
Field Missionary Agent—W. B. Payne.
Missionary Volunteer and Educational Secretary—Miss Alma DuBois.
Sabbath School Secretary—Miss Olga Albertsworth.
All office address.

PROGRESS IN SOUTH DAKOTA.

It is now some weeks since I wrote to the REAPER family though many notes of interest have come under my observation, all of which bespeak the onward march of the message.

New churches are being built and organized in different parts of our Conference. It was my privilege to be present at the dedication of the new church at Burke, October 23, and last Sabbath was spent with the newly organized church at Watertown. We are thankful for these new vines of the Lord's planting, and we trust that under his blessing they will bring forth much fruit for the everlasting kingdom soon to come.

The Lord is also blessing in the distribution of literature. Most of our colporteurs have enjoyed very successful deliveries of books. Brother Richie just finished a delivery in Codington County. One man, a minister, did not want his book (for doctrinal reasons) but there were a large number of other good peo-

ple who were glad to receive their Bible Readings. Brother Blank of Watertown entered the colporteur work November 3, and his sales were nearly \$1.00 per hour the first three days.

While on the train from Huron to Redfield a few days ago the writer chanced to meet and enter conversation with Professor W. E. Johnson, President of the Northern Normal of Aberdeen. At the conclusion an order was placed for Heralds of the Morning which will be placed in the library of the above named state institution.

W. B. PAYNE.

SOUTH DAKOTA ITEMS.

A Sabbath school Convention will be held at Chamberlain, S. D., Sabbath and Sunday, Nov. 27 and 28.

Mr. Alfred Youngberg spent Sabbath at the Colome church in the interest of the Harvest Ingathering work.

Mr. and Mrs. Fitzgibbons of Burke have been at Chamberlain the past two weeks, where Mr. Fitzgibbons has had an appendicitis operation.

The Burke church reports \$53 Harvest Ingathering money with about 100 papers left. Some of the members expect to continue working along that line until they reach their desired goal.

A very interesting Bible study was given at the home of Mrs. Albersworth in Watertown, Tuesday evening, by Mrs. Morgan on "Hope," which was enjoyed by all.

A letter just received from Mrs. Samuel Pease, an isolated member of Bonesteel, S. D., writes that several are coming to their Home Department Sabbath school to study God's word with them. She is very enthusiastic over the work there.

An interesting experience comes to us from Sister Thompson at Northville, S. D., that she had in the Harvest Ingathering work. Thinking that it might be of interest to the REAPER family, we pass it on. She says, "I visited two old gentlemen who live alone about ten miles from Northville. One is 70 years of age and the other 68. They are not Adventists, but have taken the Signs for a long time, and are awake to the Message. When I asked them if they cared to give, the one was glad to, and said that the Adventists were right in their belief and gave me \$10. We sang some good gospel hymns and I asked to have prayer, and they said that they did not do that, but I could pray, so we had a word of prayer. They seemed to enjoy it so much, and said that I was the second woman that had been in their home

in the last 33 years. I pray that God's richest blessings will rest on the money and that they will claim God's blessing for themselves before it is too late."

"WHAT THE MAN IN THE PEW EXPECTS FROM THE MAN IN THE PULPIT."

"We are most apt to be influenced by the man who is evidently ready for the next life, but is obviously fit for this one. Suppose that our preacher announces his text in the tone and manner from which in the past we have not infrequently suffered. Instantly everybody is filled with gloom. If a man from the outside crowd happens to have found his way into a pew, he at once concludes, that the unhappy preacher is borne down by the weight of a great sorrow. His tone suggests not only that awful things have happened in the immediate past, but also that the worst is yet to come. The man accustomed to his place in the pew knows that this is not the true explanation. The preacher is merely one of those who have fallen into the bad habit of lugubriousness. 'Cheer up,' I ventured to shout. 'If you are going to preach the gospel, please do not forget that you are the bearer of tidings of great joy. If you are not going to preach the gospel, we should have had warning, so that we could stay away.' [Italics ours. REAPER.]

"Such is the characteristic bit of advice offered by a layman in the Yale Lectures on Preaching this year. The course was given by George Wharton Pepper, LL.D., a prominent lawyer and churchman of Philadelphia.

"Dr. Pepper's brilliant addresses at Yale are coming out in book form under the title 'A Voice from the Crowd.'

"On the difference between the written and the spoken word in the matter of compelling power Mr. Pepper is emphatic. The written word is the message only. The spoken word is the message plus the man.

"It is impossible to exaggerate the weight which the man in the pew attaches to the integrity of the preacher. Let the hearer even suspect that all is not well with the man who is exhorting him, and the message, however true, will have lost its penetrating power. The man in the crowd not only asks of the preacher's message "Does it work in practice?" but he insists upon inquiring whether it works in the case of the preacher himself. The man in the crowd is apt to declare that the preacher himself is Exhibit A to his own message. "I reject his advice," he may say to

himself, "if following it will make me like him." This is brutally frank, but it is the expression of a state of mind that must be reckoned with.

"In talk with other men in the pews about the kind of man they need in the pulpit, Mr. Pepper finds that a very large percentage of them want what they describe as a 'spiritually-minded' man. They want an intelligent man, of course, and a man with gumption enough to administer congregational affairs. But there is an increasing emphasis upon the spiritual note."

Extracts from full article in October *Current Opinion*.

PRAYER OF THE MOTHER AFTER THE CHILDREN HAVE GONE TO BED.

They are asleep, O God, and I am tired, and I want the hush of a half-hour with Thee. I want to bathe my soul in the Infinite, as workers, covered with dust and sweat, plunge into the sea.

Let my hot heart feel Thy cool vastness, my muddy mind lose itself in Thy crystal wisdom, my bruised love be healed in the waters of Thy love, so sure, so calm and deep.

God, I could not bear to be a mother another day if I thought I should be called to account for all my mistakes. I would never seek Thee unless I thought Thou wert as forbearing and love-blind as I; but because my own children never come to me without my heart leaping to meet them, so I learn to be very bold toward my Father which is in Heaven.

I am all faults. My very love trips up my wisdom, and my care breeds worry, and my sense of expediency makes me disloyal to the truth. One has to be very great and good to be a mother. No one short of God Himself could be equal to it.

But I love them, God; and in love I climb beside Thy seat.

Teach me Thine own wondrous skill and indirection, so that I also may learn to wait, and to suffer, and, by long wisdom, to circumvent.

I know it is of no avail to tell them anything. I know their little eyes are sharp, and see my soul, and that they copy me. Therefore make me good, good in my deepest purpose, good in my very desires.

Make me all I want them to be, strong and true and great-hearted.

Save me from the irritation of little things. Give me the long vision, the sense of perspective, so that I may judge between essentials and non-essentials.

Let me be a real mother to my children mending their souls and fancies and helping weave their dreams, as well as attending to their bodies.

Help me to learn wisdom from their dear humanities, the secret of trust in Thee from their trust in me.

And keep them from harm, and let them grow up sound and unspoiled.

And make them always love me.
Amen.

FRANK CRANE.

"DELIVER THE GOODS."

"The world will buy largely of any one who

Can deliver the goods.

It is ready and eager to barter if you

Can deliver the goods.

But don't take its order and make out the bill

Unless you are sure you'll be able to fill Your contract, because it won't pay you until

You deliver the goods.

"The world rears its loftiest shafts to the men

Who deliver the goods.

With plow, lever, brush, hammer, sword, or with pen

They deliver the goods.

And while we their eloquent epitaphs scan

That say in the world's work they stood in the van,

We know that the meaning is, "Here lies a man

Who delivered the goods."

"And rude or refined be your wares, still be sure

To deliver the goods.

Though a king or a clown, still remember that you're

To deliver the goods.

If you find you are called to the pulpit to preach,

To the grain-fields to till, to the forum to teach;

Be you poet or porter, remember that each

Must deliver the goods."

—Nixon Waterman.

A STUDY.

My friend, have you ever found an answer to the question, "What is sin?"

If you have not, study the Bible for a moment and see if we cannot find where the Lord has answered the question.

Now, I do not know what sin

is, but the Lord knows, and he has told us.

The Lord says:

"Sin is the transgression of the law."—1 John 3:4.

Have you and I sinned?

The Lord says: "All have sinned."—Rom. 3:23.

Since "all have sinned," all have transgressed the law; therefore the law of God was not done away or abolished at the death of Christ, for a good many people have been born into the world since that time, including you and me, and since the Lord says that "all have sinned," it must be true that you and I have sinned; and since "where no law is there is no transgression" (Rom. 4:15), therefore the law of God has not ceased to point out sin. — Rom. 3:19.

Anything unlike the law of God is sin, and "the wages of sin is death."—Rom. 6:23.

Therefore, if we would be saved from death, we must be saved from transgressing God's law, for to transgress the law is only to commit sin, and—

"Sin, when it is finished, bringeth forth death."—James 1:15.

There is another question which has been and is now of special interest to me. It is this: Since I have sinned and am naturally disposed to sin, how can I be saved from committing sin?

I have long since learned that I have not sufficient power in and of myself to keep myself from sinning.

The Lord says that it would be just as impossible for man to save himself from sin as it would be for a leopard to change his spots or a black man change his skin.—Jer. 13:23.

The reason why man has no power to save himself from sin is because the natural mind is opposed to God. It is not subject to His law.—Rom. 8:7.

It requires the "Gospel of Christ" to save a man from sin, but the Gospel of Christ is the "power of God," and the power of God exercised to save sinners from their sins, is the gospel.—Rom. 1:16; Matt. 1:21.

How did Paul learn that the gospel had power to save from sin? Did he learn it from his mother, from James, or John? No, he learned it from personal experience, and that is the only way you and I can ever know that the gospel saves from sin.

My friend, has the gospel saved you from sin? If it has, then you are not ashamed of the gospel of Christ, and can testify that it is indeed "the power of God unto salvation."—Rom 1:16.

When the gospel has saved you and me from transgressing God's law, then we can claim the promise, "Sin shall not have dominion over you."—Rom. 6:14.

If sin continues to have dominion over you and me, then the gospel has not accomplished for you and me what it is able to accomplish, and you and I are not in a position to witness that "the gospel is the power of God unto salvation."

If the gospel is not saving you and me from sin, then, so far as you and I are concerned, it is of no value whatever.

An individual over whom sin has no dominion is one for whom the gospel has accomplished its purpose. To such an individual the law will witness, "ye are not under the law, but under grace."—Rom. 6:14.

Such an individual, having been redeemed from all iniquity, will live soberly, righteously and godly right here in this present wicked world. The Lord says so in Titus 2:11-14. And "His name shall be called Jesus, for He shall save His people from their sins."—Matt. 1:21.

Do you want to know where

God's people are? Wherever you find people that are being saved from transgression of God's holy law, there you will find His people, for He said He would save His people from their sins.

When you find a man or a woman that does not violate one principle of the law of God, you will find in that man or woman a fit candidate for the society of angelic beings. They can be safely trusted anywhere and everywhere. They will not need to be compelled by law either human or divine to enable them to keep the Sabbath. Be it understood and forever remembered that Christianity is not to restrain men from evil. It is changing the heart so the desire to do wrong is taken away.—Eze. 36:26-27; 11:19-20.

A Christian is an individual whose profession and life correspond with the teachings and example of Christ, "who did no sin" (1 Pet. 2:22), and in whose heart was the law of His God, and in speaking of Himself, says that it was His delight to keep it.—Ps. 40:7-8.

Reader, are you a Christian?

CHAS. P. WHITFORD.

Orlando, Fla.

ITS BOUNDLESS INFLUENCE.

It is not a difficult matter to secure good experiences showing effectual missionary work with the *Signs of the Times*, but when an exceptionally good one comes to the surface, we believe it worthy of first place in publicity. F. A. Coffin passes on this one, and it is so good that we give it entire:

"During the annual camp meeting of the Arizona Conference, held in Phoenix, October 7 to 17, 1915, Brother W. L. Sims gave the following testimony regarding the value of the *Signs of the Times*:

"I am much interested in the circulation of the *Signs of the Times*. It was the first Seventh-day Adventist literature I ever read. Some one mailed to me a copy at a time when I was anxious to know the truth regarding the Sabbath question. I read and reread every ar-

ticle in it, and sent for some tracts that were advertised in its columns. With Bible in hand, I carefully studied the subject matter of each, and soon afterward began the observance of the Sabbath. When an opportunity presented itself, I was baptized, and became identified with the Seventh-day Adventist people.

"For the encouragement of others, I will relate briefly an experience and its results. Some time ago, while selling the *Signs of the Times* in the mountain towns of Northern California, I met an elderly man who was interested in mining. He was the first candidate for Governor of California on the prohibition ticket. His house stood back from the road, and I had passed it by a number of times, thinking it was useless to try to sell a paper there.

"At last, feeling that I ought at least to give the person living there an opportunity to subscribe, I returned to the house, and met this gentleman at the gate. I obtained his subscription for six months.

"Three months later, while laboring in another town, I again met him. He recognized me and requested me to visit him. I did so. He then said the *Signs* was the best religious paper he ever had read, and that he now was keeping the true Sabbath. He also informed me that his daughter in the East, to whom he had been sending the paper, also had begun the observance of the Sabbath. A few weeks later she wrote him that she had passed the same paper on to her neighbor and that she too, had taken her stand for the Sabbath. This neighbor gave the paper to a deacon of the Methodist church, of which she was a member, with the result that he also embraced the Sabbath.

"The miner requested me to write to his daughter. I learned that she had interested others in the truths presented in the *Signs*, and they all desired to hear a Seventh-day Adventist minister. I wrote to the president of that conference. A tent effort was held there, and a church was organized as a result. Yes, "The *Signs* does bring people into the truth." I can truly say that I never have accomplished more in so short a time and with such a small outlay of means than was brought about by that six months' subscription to the *Signs of the Times*."

Truly the influence of the *Signs* is boundless. If we could only appreciate this, we would be more free in its use. A few copies going out each week is bound to reap a harvest. Five copies to

separate addresses each for a year, only \$6.25, and a copy of "Questions and Answers" free. Place your order now with your tract society.

HEALTH IN THE HOME.

The principles of healthful living should be a blessing to every home. Seventh-day Adventists are greatly favored with light along this particular line. Step into a home which does not understand these principles, and which does not understand the simple water treatments, and one can almost feel the lack of knowledge, and can discern from the surroundings that the laws of health are disregarded.

We quote the following from an article which was written by Sister White in this connection:

"The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

"In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer great loss.

"Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

"Ministers can and should do much to urge the circulation of the health journals. Every member of the church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place.

"The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man."

"Health and Temperance" is the only health journal published by the denomination in the United States. It

is full of practical health suggestions for the home—really a consulting physician, calling once each month. It tells you how to prepare food hygienically and economically, special cooking for the sick. It diagnoses various diseases, gives simple treatments, etc. In fact, "Health and Temperance" endeavors to be all that the home needs in the direction of healthful living.

By clubbing together, five or more church members can get this important magazine for one year for 60 cts. each—a saving of nearly one-half the subscription price. Every home should be supplied with "Health and Temperance."

SPECIALIZING IN SYMPATHY.

One of those peculiarly indispensable and sympathetic aunts, common in so many families, to whom the children go for sympathy and advice when it is difficult to apply even to a parent, tells in the *Youth's Companion* how she first came to "specialize in sympathy," and thus to make herself valuable to the young people whom she touched in her ministrations. The story has a moral of value to others besides children, for the principle brought out has much of the universal in it.

The writer tells how as a girl she was at one time very forlorn in a strange city, and was peculiarly in need of sympathy. The persons she was living with were not unkind, but they were not quick to see the unhappiness of others, nor did they understand how to meet the need of the unhappy, even if they did see the unhappiness. So the teller of the story wandered into a public park, sat on one of the benches and in some self-pity she cried a little to herself. A shadow fell across the park bench and a gray-haired woman, kind of face and of manner, dropped a pink rosebud into the child's lap and said:

My dear, you are unhappy. I wish I had time to hear your troubles, but I must catch a train. I have only time to give you one word, but it contains all that I have learned from a deep experience of my own. The best thing for your own trouble is to comfort other people in their troubles.

She went on, and the girl never saw her again, but the incident had given her thoughts a right-about-face. From that time on she forgot her own troubles in thinking a little more about the troubles of other people. In fact, she became a "specialist in sympathy," and people grew more and more to love her and to turn to her in their perplexities

and griefs. In that useful way she lost most of her own sorrows.

Someone has very wisely said that we are most conscious of our own shadows when we are turned away from the light. If we face the light our shadows fall behind us and are not seen, unless we make a special effort to see them. Nearly everyone in his passage through this world is accompanied by shadows, and if he keeps his face toward them he walks in their darkness. In this penumbra self-pity causes us to live, but if we specialize in sympathy and try to make the pathways of others bright, the shadows soon get a habit of falling behind us, where they should be, and trouble us but little.

And they are such small things sometimes, such few words when they are fitting words and not professionally spoken, that turn the minds of the unhappy from themselves and tend to brighten their darkened days.—*Selected.*

"Keep up to date," said the calendar.

"Aspire to greater things," said the nutmeg.

"Don't knock, it's old-fashioned," said the electric bell.

"Do a driving business," said the hammer. And the barrel added, "Never lose your head."

"Make light of everything," the fire observed cynically.

"But always keep cool," said the ice.

—*Selected.*

"Not as I will,"—the sound grows sweet

Each time my lips the words repeat
'Not as I will!' The darkness feels
More safe than light when this thought steals

Like whispered voice to calm and bless

All unrest and all loneliness.
'Not as I will,' because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill—
'Not as I will.'

"There are some who believe the Bible
And some who believe a part,
Some who trust with a reservation,
And some with all the Heart,
But I know that its every promise
Is firm and true always:
It is as tried as the precious silver,
And it means just what it says."

OBITUARY.

SHANKO: Died at the home of her parents near Dogden, North Dakota, November 13, 1915, of abscess of the kid-

THE BOOK WORK

MINNESOTA—TWO WEEKS ENDING NOV. 13

Name	Hrs.	Ords	Helps	Total	Del'd
Great Controversy					
John Lockert	24	10	2 00	40 00	
Bible Readings					
Anna Hanson	82	14	7 00	50 50	
Daniel and Revelation					
Theo. Mueller	77	12	16 75	55 75	
Heralds of the Morning					
O. R. Osman	45½	24		53 00	
Home Worker's Books					
Mabel Inger	25	9		18 25	
Mrs. J. J. DeLamater	15	15		10 75	
Orpha Smith	48	48		27 20	
C. A. Amundsen	49	54		44 95	
Totals	315½	186	25 75	\$300 00	

IOWA—WEEK ENDING NOV. 13

Bible Readings					
W. B. Roberts	29	4	12 25	28 25	
Hannah Mott	38	8	3 00	33 00	
Henry M. Jones	16	7	1 25	9 25	
Daniel and Revelation					
*J. S. Fry	49	7	3 45	23 40	
World's Crisis					
J. M. Olsen				31 25	
Mrs. E. Gilchrist				81 25	
Total	132	26	19 95	\$205 40	
U. C. Totals	447½	212	\$35 70	\$505 40	
*Two weeks		†Three weeks			

neys, Mrs. Katie Kritzke-Shanko, aged 21 years and 12 days. Sister Shanko was born November 1, 1894, in Tarascha, Russia, and came to America with her parents in 1900. She was converted in 1910 and at the time of her death was a consistent member of the Dogden, S. D. A. church. A large company of friends and relatives were present at the funeral. The services were conducted by the writer based upon Job 14:14. Elders R. T. Nash and J. A. Litwinenco assisted, the latter translating the sermon into the Russian language. We laid her to rest with the hope that she will arise in the first resurrection.

M. B. VAN KIRK.

RUDOLF: Della Luella Rudolf, daughter of Welhem and Maria Rudolf, was born near Exira, Ia., July 21, 1910, and died October 30, 1915, at the home of her parents, as a result of an accidental wound received by a piece of machinery striking her head. Everything that medical skill could do was done to spare her life, but without avail. The little sunbeam quietly closed her eyes Sabbath morning, leaving a father and mother, a brother and two sisters to mourn their loss. It was a sad, heartbreaking stroke

to the happy home, but they sorrow with hope. The writer was called by phone to conduct the funeral. A short service was held at the home, and one later at the church, where a very large congregation assembled to express their sympathy and speak words of condolence to the bereaved family. Little Della was laid to rest on the eastern slope of the hill in the Exira church yard. Not much longer shall death enter our homes and rob us of our dear ones. What a glorious day is before us! We must be ready to soon meet our Jesus and the friends now sleeping.

J. W. CHRISTIAN.

WANTED—At once a man to work on the farm by the month. State age, experience and weight in first letter. Good wages to the right party. Address Fred G. Shaw, R. 3, Box 34, Fairmont, Minnesota. It

WANTED—Work by a girl in private family. Adventist preferred. State wages that you can pay per month. Address (Miss) Sylvia Lowe, Siggstad, Minnesota. It

WANTED—The names and full address

of people commonly known as the "Unknown Tongue" people, or Holy Rollers, as some call them, so I can send them my free tract on 7th day Sabbath truth.

FRANK JEFFERS,
Blair, Nebraska.

SPECIAL NOTICE.

Brethren can now buy the pure "Gold Medal" Vegetable Cooking Oil at but very little more than is asked for other oils.

It keeps for years and pleases all. One 5-gal. can, \$4.35; two cans, \$8.50; three cans, \$12.25; fifty-gal. barrel, \$35. Two cans cost no more freight than one. Granola, 10c pound, cereal coffee 15c pound, nut meat 25c, nut cheese 25c large cans. Address Sanitarium Food Co., 561 Fuller Ave., St. Paul, Minn.

T. S. Snelling 165. N. W. Drexel 3955
Special Rates to S. D. A.

C. H. ELLIOTT & CO.
Funeral Directors and Embalmers
1839 East Lake Street,
Minneapolis, Minn.

A. OLSON—Contractor and builder. Plans and specifications furnished upon application. N. W. phone, Drexel 899. Residence, 3836 Twenty-second avenue S., Minneapolis. 50



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Delightful Health Resort, with attentive Physician, Manager, Matron and Nurses.

In Central Iowa, of easy access by the Rock Island and Northwestern Railways.

Thoroughly modern Surgical Department. Rates reasonable. Send for catalogue. It

A CONFERENCE INSTITUTION
Is the Iowa Sanitarium Food Co., at 1317-1319 Des Moines Street, Des Moines, Iowa; manufacturers of Crackers, Breakfast Foods, Cereal Coffee, Baked Beans, Nut Butter, Nut Foods, and Diabetic Foods. Vegetable Cooking Oils also for sale. Send for price list. It

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W. J. Maxson - - - - - Assistant Editor

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lis, Minn. N. W. Phone South 694.

President—Charles Thompson.
Secretary, Treasurer and Transpor-
tation Agent—W. H. Edwards.

Sun sets Friday, Nov. 26, at 4:45

Brother Chas. P. Whitford, the "Sweet
Singer of the South," is still mailing his
songs that he renders at campmeeting,
for 50c for the set. His latest are "The
Paradise Home," and "A Light in the
Window Up There," and "When the
Shades of Eve are Falling."

Address C. P. Whitford, Orlanda, Fla.

Have you secured the series of Home
Missionary Leaflets issued by the Review
& Herald Publishing Association, and
which you can get from your Tract So-
ciety?

They are entitled: "Magazines, Their
Place In God's Work;" "How to Use
Periodicals in the Soul-Winning Cam-
paign;" and "The Use of Tracts."

Many people are willing and anxious
to work, but they do not know what
to do or how to do it. In these leaflets
are helpful suggestions which will enable
those who read them to make a start in
soul-winning efforts.

DIGGING DITCHES

IS HELD CURE FOR
PREACHER'S NERVES

Loma, Linda, Cal., Nov. 18.—Preach-
ers should make a practice of sawing
wood, splitting rails and digging ditches,
Elder George I. Butler declared here yes-

terday in a sermon before the conven-
tion of Seventh Day Adventist ministers.
This, he said, was a certain cure for
nervous prostration.

"I believe there are dozens of minis-
ters now in their graves who might have
been living had they engaged in manual
labor instead of racking their brains so
much," he said.—*Minneapolis Tribune*.

GIVING OR RELINQUISHING.

"So Mr. Jones gave \$5,000 to mis-
sions at his death, did he?" was asked
of a minister the other day. The an-
swer was: "I did not say he gave it,
but he left it; perhaps I should more
explicitly have said that he relinquished
it, because he could no longer hold it."
The distinction needs to be kept in mind:
one only "gives" when living; he "re-
linquishes" at death.—*Selected*.

There is not a man in the church,
from the sexton who sweeps the floor
and keeps the house, to the man who
fills the pulpit and preaches the ser-
mon, that is not comprehended in this
command; and, my brethren, we have
no more right to ignore this command
than we have to ignore any other.
Here it is: "Be filled with the spirit."

—*Len G. Broughton*.

"Discourtesy is the unseen rock in
the channel of commerce that has sent
many lines of business to the bottom
of an ocean of failures.

"If we were conducting a large es-
tablishment, employing a great num-
ber of men who came in daily contact
with many people, we should insist
upon courtesy to the big, courtesy to
the little, courtesy to the rich and
courtesy to the poor."

A colporteur in South Australia was
tempted to pass by a small town one
day recently, as he thought it was not
a likely place in which to obtain orders.
But he was prompted to turn back and
give it a trial, with the result that he
took six orders from some of the most
prominent people in the town. As a
result of this experience he has resolved
to be more faithful in his work in the
future. It does pay to be faithful. God
is watching His workers and can give
them success when they render faithful
service to Him.—*Australasian Record*.

There are four kinds of people in
this world:

(a) Those who are grouchy at home
and pleasant everywhere else.

(b) Those who are pleasant at home
and grouchy elsewhere.

(c) Those who are pleasant both at
home and elsewhere.

(d) Those who are grouchy every-
where.

Class (a) are as the sands of the sea.
Class (b) are rare. Class (c) are rarer.
Class (d) are public and private nuis-
ances.

—*Minneapolis Journal*.

"If we would only try to understand

The human failings to which all are
prone,

How sweet a place would be this lovely
land,

How fewer of us walk its way alone.
We need so much the sympathy they
give

So sparingly that fail so oft to see
The self-same love I need to help me
live

Is hungered for by others and by
thee."

"In the path of duty grows many a
thorn,

And bleak is the scorn of a selfish
world;

But there never was night without its
morn,

And after the tempest the clouds are
furled;

For over all spreadeth the bright blue
sky,

And we trust in our God, who is al-
ways nigh."

A TYRANNICAL DECEIVER.

Sin is a tyrant, an awful deceiver. It
haunts us on every side. We are born
in sin, and "shapen in iniquity." It is
like a siren that clings to us, and then
plunges with us into the lake of destruc-
tion. Unless delivered from its awful
power, we will be destroyed by it at
last.

Judas is an example. He was once on
innocent babe in his mother's arms. He
played in the streets like other boys.
Life had as bright a rainbow of promise
for him as for others. But sin ruined
him. He hugged it to his bosom, and
refused to break with it. Though under
the instruction of the great Teacher
Himself, he kept the wicked thing in
his heart. He wore a mask, and be-
came the traitor, the betrayer of the Son
of God.

But there has been a Deliverer raised
up. There is a fountain opened in the
house of David in which we may wash
and be clean. There is One who can
bind the enemy, and deliver us from his
deceptions. By faith we are victors, and
become righteous in Him.

—G. B. T.