



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

Vol. 1

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No. 47

This, Too, Shall Pass Away

A mighty monarch in the days of old
Made offer of high honor, wealth
and gold,
To one who should produce in form
concise
A motto for his guidance, terse yet
wise—
A precept soothing in his hours for-
lorn,
Yet one that in his prosperous hours
would warn.
Many maxims were sent the king,
men say.
This one he chose: This, too, shall
pass away.

O, jewel sentence from the mine of
truth,
What riches it contains for age and
youth
No stately epic, measured and sub-
lime,
So comforts or so counsels, for all
time
As these few words. Go with them
in your heart
And make them of your life a part.

Has some misfortune fallen to your
lot?
This, too, will pass away; absorb the
thought,
And wait; your waiting will not be
in vain;
Time gilds with gold the iron link of
pain.
The dark today leads into light to-
morrow;
There is no endless joy, no endless
sorrow.

Are you upon earth's heights? No
cloud in view today?
Go read your motto once again,—
This, too, shall pass away.
Fame, glory, place and power,
They are but little baubles of the
hour.
Flung by the ruthless years down in
the dust;

Take warning and be worthy of God's
trust.

Only the sunny soul respects its god.
Since life is short we need to make
it broad;
Since life is brief we need to make it
bright;
Then keep the old king's motto well
in sight,
And let its meaning permeate each
day,
Whatever comes, This, too, shall pass
away.

—Anon.

General Articles

Northwestern Training School

Directly after the Winnipeg
Conference it was my privilege to
spend a fortnight with the teachers
and students of our school at Port-
age la Prairie, Manitoba. I was
happily surprised to find such a
roomy building with the interior
neatly finished with wall paper,
paint and oil cloth. Two hot air
furnaces, in which wood cut from
the school farm is burned, keep
the building warm. Thirty-five
students can be conveniently cared
for.

But of greater importance and
interest than the building is the
school itself of which the building
is only the outside covering. Bro.
O. A. Hall is in charge of the
school. Bro. M. J. Fritz teaches
the German classes, Sister Comer
is the matron and Sister Hail

teaches music, both vocal and in-
strumental. All are working earn-
estly to build up in the lives of the
students, characters that will stand
through the trying times before us.
A mental training is also being
given that will when combined
with consecrated hearts, make their
lives a power for God.

At the time of my visit, sixteen
students were in attendance. This
seems a small number, but the
quality makes up for the lack of
quantity. Nearly every student, of
sufficient age, is planning definitely
to enter the Lord's work in some
capacity. One of the students is
the son of the first Russian brother
to accept the Truth. The father
has been in twenty-four different
prisons, as a result of religious per-
secution. Now the son, with a
burning zeal for the message, is
preparing to proclaim it to the
world.

Another young Russian who left
the Russian army during the
Russo-Japanese war, came to the
school last fall unable to speak
English. He would speak in Rus-
sian to the other young Russian,
who would translate into German
from which language Brother
Fritz or some of the German stu-
dents could translate into English.
The young man no longer makes
his wants known is this round
about way, with the determination
of an earnest student he prepares
all his lessons in the English lan-
guage. He speaks most of the lan-
guages of southeastern Europe

and is preparing to teach the truth in these different tongues. Other students are just as eager as these to do faithful service for the Master.

Tho the school is small, it contains students from five different countries, viz: Canada, The United States, England, Germany and Russia. Here are possibilities for wide and powerful influence.

The school now confronts what now seems to be a serious difficulty, in the newly passed Dominion Sunday law, which contains no exemption for Adventists. The school needs Sunday to get up timber from the woods and to do other necessary work, which it is quite inconvenient to do on other days. We hope and trust that the Lord will provide a way of escape.

Our brethren of the Northwest are to be complimented on the school that their consecrated loyalty has established. The school has passed thru its struggle for existence, and is now ready for a period of conquest. May God's blessing constantly rest upon this school of His own planting, and may many young valiant soldiers come forth from its training prepared to fight skillfully under the banner of the captain of the Lord's Host.

O. J. GRAF.

The Good Old Way

"This saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

There is danger, in these days of worldly rush and changes, that the people of God shall get away from the good old paths of safety the Lord has provided for us in the message for these last days. We are not only to ask and seek for these old paths, but "walk therein."

Sometimes we are led to wonder if we do not need to come back to the good old way of carrying on home missionary work. Perhaps the methods of *how* to do the work are not so much the trouble as that lying back of the activities. All

true missionary endeavor spring from a love in the heart of the believer for perishing souls. If this is lacking, the best method will fail.

Early in the history of this cause, nearly every believer felt *burdened* to do his part in extending the message. All wanted a part in the work. Thus the tract and missionary work originated. The efforts of the believers were focused largely upon two truths—the seventh-day Sabbath, and the coming of the Lord. They believed these truths; they talked them; they wrote to their friends concerning them; they lived them; they scattered tracts and papers filled with these precious messages; and they prayed for those for whom they were laboring. As a result, believers multiplied.

It is to emphasize the importance of coming back to the doing of this same home missionary work that this article is written. Many in the churches feel they have nothing particularly to do in any *definite* way in extending the truth. "It is such a little thing I can do, anyhow," they reason, "that it will not amount to much; so I will let the missionaries sent abroad, and the preachers and canvassers at home, warn the world."

Suppose the little nail, poised in the master builder's hand, should cry out, "O I am only such a little bit of iron; why drive me into that board, to remain for ever out of sight? Would that I had been made into a part of that grand locomotive, so proudly speeding on its way over mountain and plain; then it would be worth while." But who can tell which of the two is more useful?

So our mite of helping to spread the advent message may to us seem of little moment, not worth the doing; but in the hand of the Master Builder, that very same bit of expressed soul-love may be as a nail in a sure place, to some poor tempted, struggling one.

Just the other day a sister had been talking with a person, explaining the meaning of these terrible calamities of earthquakes,

storms, and accidents, so rapidly coming on the earth. She was met with unbelief. But a few days afterward, this same individual was in the appalling railroad wreck near Washington, D. C., in which some forty persons all about him were instantly killed. His life was spared. Afterward he met this same sister, and told her that he thought of her earnest words during those awful moments.

Let us stick to the old Sabbath and Advent doctrines. This is the old path to which the Holy Spirit will bring us back. Tracts and papers filled with these truths let us circulate. Why not subscribe for *Signs*, or *Watchman*, or both, and mail, or give, or sell them to some one not acquainted with this blessed truth?

If we have not this early love; if it has been choked out of our hearts, let us go to weeding around in our *own gardens*, and praying God to send it into our souls once more. Then as we go to work for others, the old-time missionary zeal will revive, and a new life will come into the church. Noah never ceased preaching and talking to his generation about being saved in the ark. Neither will Seventh-day Adventists, true to the same God whom Noah served and obeyed, cease to tell others of the true Sabbath—God's holy seal—and the coming of the Lord. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

T. E. BOWEN.

The German Work

From Dec. 24, 1906, unt'l Jan. 31, 1907, I spent the time in the Northern Union Conference. During that time I attended the North Dakota Conference and the Manitoba Conference and visited six churches and disappointed about five churches that I intended to visit but could not on account of the snow storms and snowbound trains. Some places I waited almost a week to get an opportunity to reach a place but finally had to give it up. Often times we could not fill appointments on account of severe

storms. This has been a new experience to me. Some brethren in the south advised me to stay south during the winter and come north in summer time, but I thought I was up here in summer time when the days were the longest and now I should like to go up when the days are the shortest so I could understand the difference. Of course I prefer the longer days and short nights on account of the cold weather in the short days and long nights. Nevertheless I am glad for the experience. After this I can have more sympathy with the workers in the Northern Union when they write about snow storms and cold weather. I enjoyed the work although I sometimes felt bad when I could not meet with the brethren according to appointment. But we could not control the weather and had to be content.

At Kulm, N. Dak., I got acquainted with a company of Sabbath-keepers who are not in harmony with us on all points. There are about eleven or twelve families, and it looks too bad to find them as sheep without a shepherd. We worked with them a few days and one sister took her stand with us, and a few others were ready to do so when we left. These people have taken in a good many erroneous doctrines and now some find it out that they are misled and are willing to listen to the full truth. Some more labor ought to be done there. At that place is one of the largest German settlements in North Dakota. A good worker ought to go there. Brother Knecht from Bowdel has been with me. He takes a great interest in those people and feels a great burden for them. The German work is onward in the Northern Union. The brethren are generally of good courage and firm in the Message. What we need is more faithful laborers. May the Lord raise up some in the near future. We have prospects of getting a few from our schools. At present I am visiting the German brethren in Iowa, for the first time. May the Lord bless

the work in the Northern Union is my prayer.

G. F. HAFFNER.

Social Needs and How to Supply Them

As people we need to understand the value of the social element of our natures, as we try to reach, enlist and hold the young people in the service of God. As has been said, the work in social lines may stop when everyone appreciates all the good in everyone else; when everyone knows everyone else; when the last quarrel between Christians has been lost in love; when the last sensitive plant has ceased to be over-touchy; when the last wall flower has withered because the last wall is pulled down; when the last frown has been smoothed from the face of Christians; and when people become really interested in each other as Christians.

Our people work too hard without allowing time for sociability. How seldom time is found to plan and enjoy a trip in the country, or a social day with neighbors and friends in a nice grove or by the side of a body of water where the scenery of nature can be appreciated. If from a sense of duty parents take the time for such a day with their children, their minds are so filled with their work that they are unresponsive to the happenings or the beauties around, and is it any wonder that they are soon considered dull company and the young people desire to plan their own pleasure? Such days or evenings should be free from care and perplexity, and all should learn the spontaneity of childhood. Parents should become children with their children, making everything go as pleasantly as possible.

But such days are a rare thing among us and so is any other planned recreation and the young people naturally look to those who do give study to this line, and friends are formed among the class with whom they associate in doing so. Is it not true in this line also

that in their generation the children of the world are wiser than the children of light?

When people associate together their interests become mutual, therefore the responsibility of the social need rests heavily upon *Christian young people*, because there is an opportunity for them to become acquainted with one another and also in non-Christian young people, become interested in one another and all strive together for nobler ideals, and, by standing together, stem the tide of worldliness.

How much more readily we learn to appreciate the motive that prompts a deed when we associate socially than we do by associating in a more formal gathering like a church service. "There is so much bad in the best of us, and so much good in the worst of us" that it takes more than a formal acquaintance to appreciate all the good in anyone. And—

"When we know the cares and trials,
Know the efforts all in vain,
See the bitter disappointments,
Understand the loss and gain,
The grim, external roughness
Doesn't look to us the same,
And we'll help where now we hinder,
And we'll pity where we blame."

All this the social association should teach us, and when we *understand*, how quickly and easily quarrels are dissolved in love, and the cold, formal greeting changes to friendly recognition.

As friendship increases by contact, sympathy is awakened and the overly-sensitive ones feel that they are wanted and are a part of the company and gradually lose their sensitiveness, for they are the very ones who are apt to feel what we are, rather than what we try to act, and as the real social spirit—which is the Spirit of Christ—prevails, they are wanted because they are one of the number if for no other reason, and because they are being loved and sought after with genuine Christian interest.

We can get used to anything, so it is possible to learn to feel at ease in a crowd. Social times should be so planned as to take in every one and see that special attention is given to the diffident and friendless. If this is done we will soon

find the "wall-flowers" disappearing, for no one enjoys prominence in that line.

But successful social times are not thought up and executed on the spur of the moment, and if ideal social times are to exist it will mean study, work, and prayer and the use of all available talent for the good of others, and then people will be interested in one another, not as gossips or critics, but as to their happiness, both temporal and spiritual.

Then again, there is need of associating with others and mingling in companies that we may have the peculiarities and oddities of our natures worn away, and to learn self-control, for every association in life calls for the exercise of self-control, forbearance, and sympathy. All should be so trained that even the silent influence of their personality will tend to win and draw others to them, then will they be better prepared to win souls to Christ.

To accomplish these results definite work must be done along this line, and the vital point is to have one or more working to reach a definite standard or ideal which is in harmony with common sense and our denominational belief. In other words, education along social lines *en masse* is a failure—it has to be a growth backed by the energy and untiring efforts of the few who comprise the backbone of the social body in any company. And the one who will by patient effort and personal work, find the person in each company endowed with the intelligence and power to win and lead others, and will set before them the general needs in a social line as explained in the Bible and Testimonies, and help study out the problems that locally confront each society in a different way, is the one who has practically solved the social problem in his territory. It is a matter of personal work on the part of the state leader, and of education on the part of local leaders. It is a work in which prayer is as great a factor as in anything else, for I do not believe social gatherings can ever be a success in leading to

Christ unless they are prayed over beforehand and conducted in such a way that the heart can at any moment be lifted to God in prayer for the success of the exercises.

There are certain rules that hold good for any social event. It should be such as to promote health and restfulness, instead of fatiguing the system. The exercises engaged in should not only be innocent, but also instructive in some real tangible way, or they should be such as to inspire a greater love for the noble and beautiful, and should impart moral and spiritual vigor. They should be conducted with healthy restraint and discipline, they should be carefully planned and prayed about beforehand, and should cost little money, but much thought. They should be such as would tend to destroy any feeling of caste that may exist.

There are, on the other hand, some kinds of social gatherings that should never be held—those unplanned for where amusement must be found in common chit-chat and gossip; those that encourage a passion for dress and show; those that unfit for the ordinary duties of life; those where the sports and games lead to frivolity; those that banish Christ from the mind; those upon which the blessing of God can not in confidence be asked; those whose climax is something to eat; those that cannot be told from parties carried on by the world; those that consist essentially in "pairing off"; those where poor people will not feel at home, or bashful folks not enjoy themselves.

If these principles are adhered to, and the instruction of Paul borne in mind, "let your moderation be known to all men," the evils of sociality will be obviated.

—MRS. M. E. ELLIS

From the Field

Saskatchewan

Regina

Since my last report one more has decided to keep the Sabbath.

Wife and I have been doing what we could here in the city, selling our literature, distributing tracts, and giving Bible-readings.

Some of the readers seem to be interested and we hope to see fruits from this work.

We have no place in the city for public meetings and cannot get a hall for less than ten dollars per meeting.

Our brethren in Saskatchewan are glad that the Northern Union has taken the oversight of the work in our field and now hope to see more workers and means sent here to rapidly develop the work.

We rejoice to hear that the Central Union Conference has recently made a gift of \$1,000 to our Province.

We are planning for a Canvasers Institute sometime in the early spring and a formal announcement of this will be made soon stating the time and the place when it will be held.

We enjoy the weekly visits of our good paper, the NORTHERN UNION REAPER and earnestly urge all of our brethren to subscribe for it immediately as it is our direct means of communication between the laborers and our people of Saskatchewan and throughout the Union. Brethren, the REAPER will prove a blessing to you as you read the reports of and plans for the work in our Union Conference. Be sure to send in your subscription.

F. H. AND BIRDIE CONWAY.

South Dakota

A Call to Service

"Men and women are wandering in the mist and fog of error. They want to know what is truth. Tell them; not in high, flowery language but with the simplicity of the children of God."

The above paragraph is full of meaning to any man or woman who believes the truth and loves God, and to whom the Lord has committed the great Message for this time.

I believe there are many men and women in this Union who love God and desire to work for him. To such I would say, Come to the institute to be held in your conference and get a preparation that will enable you to be a worker in the salvation of men.

God is calling by his Spirit and through circumstances for many a man in humble station to take his place in the great army of workers which is to carry this Message to "every nation and kindred and tongue and people." When we see God's judgments in the earth ought it not to awaken us to the nearness of the end? and will not those who can engage actively in the work of God, which must be done?

See how the calls are coming from every land and souls pleading for a knowledge of this precious truth. Are there not those who will answer these calls, yield up their ways, and prepare for a place in the service of the Master?

The distribution of our good literature is one of the best ways to gain a valuable experience and at the same time be self-supporting and be assisting in proclaiming the Message.

Let us hear from you, brethren. The dates of the institutes in the several conferences will soon be announced. Write your field secretary as to terms, books, etc.

W. L. MANFULL.

North Dakota

Tithe Report

Annual report of Tithe received for year ending December 31, 1906.	
Arvilla	\$515.17
Bowdon	925.72
Cathay	191.78
Fargo	392.70
Hamlin	151.88
Jamestown	81.69
Lincoln	563.43
Medina	375.00
McClusky	215.75
Richville	337.75
Saginaw	452.10
Valley City	1,634.72

Wheelock	68.55
Edmore Co.	43.50
C. O. Dammen	215.00
A brother	116.01
J. G. Walker and wife..	91.55
Emil Nelson and wife..	736.30
David & Agnes Long ..	46.00
J. W. Wareham.....	70.00
J. N. Peterson and wife.	18.55
W. H. Allison	15.00
Hulda T. Peterson.....	29.40
Ada L. Carkin	4.50
A. H. Nusviken.....	3.25
Martin Gyes	2.78
Mary Oibekson	2.00
Mrs. Nancy Dishier	3.75
Alta Payne15
Geo. E. Carscallen and family	26.00
Individuals per Int. P. Association	13.00
Individuals per General Conference	13.02
Mrs. Geo. Agar	4.25
Mrs. B. D. Eckler.....	4.50
Elizabeth Ryan	2.50
Jacob Fjarli and wife...	252.75
Martha Young	36.59
Mrs. Georgia Past	3.60
Erdman Siemens	250.00
Miles Hickok	7.17
Sever Jacobson	7.17
Mrs. G. I. Cummings ..	1.76
Helen K. Berg	2.50
Mrs. Samuel Milliken..	.40
N. W. Lawrence	37.00
Ida Kuhn	5.00
Peter J. Gyes	30.00
Lars Nielson	25.00
Mrs. Margaret Johnson.	8.00
H. C. Kirkvold	9.50
Carrie Lagerud	3.00
Amelia Bryant	10.00
Mrs. Thos. Blakely	5.00
Bismarck	557.54
Balfour	43.50
Fessenden	435.10
Glanavon	156.19
Harvey	340.30
Kenmare	228.40
Lansford	108.40
Minnewaukon	339.31
New Home	1,305.18
Stanley	350.97
Sheyenne River	84.55
Wilton	227.84
Lakota Co.	34.00
C. L. Kendall and wife..	97.67
W. B. Payne	55.41
D. L. Covey and family.	38.31

Frank Christy and family	33.01
O. A. Roderick	10.00
A. E. Doering and wife.	88.20
M. J. Worner	11.00
Mrs. E. Reinhard	8.26
Ella Thornlund	28.90
Jesse A. Reiber.....	39.87
E. Cole	20.03
Roy C. Kinsey	6.45
Mrs. John Henderson ..	1.70
Mrs. S. Myers	105.39
Mrs. Lizzie Hill	12.50
Jacob Klein	5.00
Mrs. Ida Lee.....	2.75
Mary E. Wright	23.10
Clara Knowles	1.50
Mary Fjarli	90.10
Chester Towne	20.00
F. G. Hunziker	35.00
Mrs. Joel Wing	15.62
Mrs. Lizzie Leonard ...	15.50
Aurilla Van Ornum ...	15.50
Frances Esterby	20.40
Mrs. A. Rudler	5.20
Pearl Oppy	2.92
Mrs. H. V. Weaver ...	8.15
E. C. and H. E. Ahm-Clark	20.00
H. H. Koehn	30.00
Gertrude Thompson ...	12.00
J. J. Reiswig	3.50
Mrs. Sylvia Wheeler ...	2.00
Robert Carr	15.00
John A. Willey	2.42
Bernice Murray35

Total receipts\$13,187.30
 MRS. ALICE H. ROBINSON.
 Treasurer.

Minnesota

Among the Churches

It has been my privilege to help present the progress and needs of the cause we love. Most of the dear ones visited are of good courage, and they manifested their zeal in a substantial way. Hearts beat joyfully and eyes beam with delight as "on just yonder, oh how cheering, we behold the lights of home."

Friday, January 18th, I went to Stillwater, remaining there till the next Tuesday. We had some good meetings.

On January 23rd, I went to Hutchinson. While there held six meetings. Altho few in number these brethern are pressing onward and are of good courage.

BEN FRANCIS.

Family Worship

There is power in prayer. It helps; it certainly does. There is no mistake about it. When a man starts out in the morning, he needs help to stem the tide which he is sure to meet. His wife needs help and his children need help. The Lord sent a testimony which reads thus: "If ever there was a time when every house should be a house of prayer it is now. * * * And yet in this time of fearful peril, some who profess to be Christians, have no family worship. * * * The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. * * * By sincere, earnest prayer, parents should make a *hedge about their children*. In every family here should be a *fixed time for morning and evening worship*. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for his protection during the night, and to ask him for his help and guidance and watchful care during the day. How fitting also, when evening comes, for parents and children to gather once more before him, and thank him for the blessings of the day that is past. * * * The life of Abraham, the friend of God, was a life of prayer. Whenever he pitched his tent, close beside it was built an altar, upon which were offered the *morning and the evening sacrifice*. When his tent was removed the altar remained. And the *roving Canaanite*, as he came to that altar, *knew who had been there*. When he had pitched his tent, he repaired the altar, and worshiped the living God. So the home of Christians should be lights in the world. From them, *morning and evening prayer* should ascend to God as sweet incense. And as the *morn-*

ing dew, his mercies and blessings will descend upon the suppliants.

Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. * * * Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. * * * Vol. 7, Pages 42-44. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, * * * giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Isa. 40:28-31.

H. S. SHAW.

The St. Paul Church School

The St. Paul church was one of the first to take up the school work; beginning in September, 1897, with an enrollment of thirty-five pupils, and Miss Fannie Boughton as teacher. To the faith and energy of Elder Phelps, who was our pastor at that time, we owe much. When anything became a necessity for the success of our school, he would purchase it and then go about collecting money to pay for it. The first year a vacant steam heated store on Jackson St. near 8th was rented for ten dollars a month. It was being used evenings as a gymnasium and the appliances furnished much profitable pleasure to the students. We were forced to move the second year and our school began several weeks later than the public schools of the city, thereby losing many of our scholars—nearly half, I think. As many of the families were divided, the unbelieving companions would not consent to their children remaining out of school—waiting for ours to open. We count this failure to begin on time one of our saddest mistakes. Sr. Broughton also taught

the second year and Sr. Celia Tichenor the next two.

The Scandanavian church, part of which had been partitioned for the purpose, was used the fourth year. Deciding that that location was too far from many of our pupils, the school was divided the fifth year: the one at the church being taught by Sisters Nelson and Mason, successively. A hall on the corner of University Ave. and Rice St. was rented and Sister Stevens took charge of the other school. It was miraculous how the funds were raised to support these two schools, about seventy dollars a month being required. The schools united again the next year, at the Scandanavian church, till a more central location could be found.

After much prayer, consultation and diligent search our present location was secured, being the only place where the pupils have had an enclosed private playground. The teachers being successively Srs. Stevens, Pierson, Hickok and Adams. Those who have been interested in the success of the school here have often found it necessary to make a covenant with God by *sacrifice*; but we feel more than repaid for every effort put forth, and we thank God that He has allowed us the privilege of co-operating with Him. Our praise and adoration ascend to Him for every benefit,—past, present and future. He alone *knows* what the harvest will be. We look forward, anticipating a glad re-union of parents, teachers and pupils at His near coming.

MRS. J. I. DELAMATER.

Will everyone who sends us reports or articles for the "Reaper" try to have their contributions arrive at this office by the Wednesday before it is published the next Tuesday. All notices should reach us not later than evening after Sabbath. We wish to print the "Reaper" Monday and mail it Tuesday hereafter and it is only fair to our printer to have the copy in his hands as soon as the last issue is off.

Church Elders, Attention!

The Census Bureau of Washington, D. C., has recently sent, or will do so very soon, to the secretaries of our local conferences in the United States, a sufficient number of blanks, with instructions for filling the same, to supply copies to the elders of our churches in this country, for the purpose of securing statistics regarding the standing of our denomination at the close of 1906. The Bureau is required by Congress to take a general census of all religious bodies in the United States every ten years. Several consultations have been held with the representatives of the Census Bureau here in Washington regarding the method of securing returns from our churches. The elders of our churches are earnestly requested to give the information called for by the blanks, as soon as possible after their receipt. The special instructions for filling the cards should be carefully read and followed, and every item reported as called for. This can be done with the exception of the twelfth item in the schedule, calling for the number of ministers connected with the local church, and their salary. However, a general statement covering the history, doctrine, polity, and work of the Seventh-day Adventist denomination will be supplied from this office; in which this information can be stated. The tables which will be compiled from the information thus supplied by our church elders will be very valuable, not alone as a government document, but also regarding features of our work not covered as yet by our own statistical reports. Not a single person into whose hands these requests from

the Census Bureau come, should fail to send in prompt and accurate returns.

H. E. ROGERS,
Statistical Secretary.

Everyone Take Notice

We observe that many are now receiving the REAPER whose subscription has expired. Brethren, we do not want to send the REAPER to a person who does not want it, nor do we desire to stop sending it to those who want it. We know that many overlook the matter of when their subscription expires and if we would stop their paper it would disappoint them. Therefore we have not cut off any one because their subscription has expired. We believe that this is what our brethren desire from many letters which we have received thanking us for not cutting them off because they were slow in renewing. We have thought that if any wanted the paper discontinued they would write us a card telling us so.

But, brethren, we find that many are now getting behind. We could write to each one but with the subscription price at fifty cents we can not well afford to do this. Therefore we ask all those whose subscription has expired to write us and send us their renewal during February or drop us a card asking us to discontinue the paper. We wish we might hear from all who are in arrears before the twentieth of this month if possible. Please do not forget.

**One Hundred Thousand
Circulation**

Would not every Seventh-day Adventist rejoice if it could be said

that our good old pioneer missionary paper, the *Signs of the Times*, had a circulation of 100,000 copies weekly? Well, that is just what we are striving for, and we trust there will be no let-up until the deed is accomplished.

And it is not such a great undertaking after all—only an average of about two copies to each church member.

The Salvation Army *War Cry*, *Ladies' Home Journal*, and other papers of that class have a circulation of from 500,000 to 1,000,000 copies. With our constituency and the important message we have to give to the world, is it too much to expect a circulation of 100,000 copies for the *Signs*?

It has already been demonstrated that the *Signs of the Times* is the most effective agency we have for bringing people into the truth, but the publishers have been studying to see how they could make it still more efficient for general missionary work, and the next volume promises to be better than ever.

Beginning about the 1st of April, there will be a series of twenty-six special numbers covering all points of Present Truth. Among the subjects to be considered in this series are the following:

1. The Bible.
 - Oneness of the Scriptures and Their Inspiration.
2. Prophecy.
 - (a) Its Object and Scope.
 - (b) The Great Image of Daniel 2.
 - (c) The Four Beasts of Daniel 7.
 - (d) The Seven Seals of Revelations 5 and 6.
3. The Coming of the Lord.
 - (a) Will He Actually Come Again?
 - (b) How Will He Come?
 - (c) What His Coming Means to the Righteous.
 - (d) What His Coming Means to Those Who Reject Him.
 - (e) What His Coming Means to the Earth, Including the Promised Inheritance and the Everlasting Kingdom.

(Continued next week)

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C. L. EMMERSON, - - - EDITOR

Entered as Second-class matter April 6, 1906, at
the Post-office at Minneapolis, Minn., under
the Act of Congress, March 3, 1879.

Brother Manfull writes from Elk Point, S. D., "The prospects are good here for workers in the canvassing field this summer."

Bro. James Thompson is canvassing in Chamberlain, S. D. with excellent success. We are very much pleased to know this.

Eld. E. H. Huntley and Bro. Richard Graham have been appointed to visit all the Sabbathkeepers in Districts 1 and 4 in North Dakota.

Bro. John H. Betz has been canvassing in Yorkton, Sask., several weeks for "Daniel and Revelation." We learn he has had splendid success.

Sr. Ina Grundset has been visiting her sick brother in Milwaukee. As soon as she can be spared there she will connect with the work in Minneapolis.

Elder Harter writes: "We have been delayed in our meetings here in Madison for this reason—the Methodist people started a revival just at the time we had planned to begin. But now they are through. Bro. C. M. Clark has moved his family here and we expect to begin the interest Friday evening February 1. We will keep you posted as to results."

Canvassers' Institute Saskatchewan

Because of the advantage of our canvassers being well trained for their work. We are planning to hold a two or three weeks institute at Regina beginning some time in April, we are trying to arrange for our Union Conference field secretary to be with which will control our time us of opening.

We are planning to make this inexpensive to those who stay by the work. However, we will be glad to see a large number of our brethren and sisters attend. The Holy Spirit will be with us as our unseen teacher. A more definite announcement will be made later.

Will those who expect to attend write Sr. Birdie Conway, Regina, Box 666, that we may know as soon as possible the number to arrange accommodations for.

PAUL CURTIS,
Provincial Secretary.

God is remarkably blessing his people and work in what we usually term foreign fields. The Holy Spirit is actually being "poured out" in large measure as promised in the Word and Testimonies. This is evidence positive and certain that sin is being put away by the believers, and a oneness of soul and purpose is actually taking place among them in answer to Christ's last recorded prayer. The Lord says he is no respecter of persons.

A returned missionary, of long experience, and conservative judgment, was asked, "What do you believe to be the greatest single obstacle to the speedy evangelization of the world?" After

a moment's pause he replied, "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home church, in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." Did he answer right?

It is surprising to note what advancement has been made in this great cause since the reorganization in 1901. Only six fleeting years, and yet many of the Union Conferences then formed, or formed since that time, have grown to proportions almost to equal the General Conference at that time in actual work being accomplished. This remarkable development is made manifest in the report of the Australasian Union Conference proceeding as published in a special number of the *Union Conference Record* of October 1906. This number consists of twenty pages of wide-page and closely-printed matter, and even then much of the subject matter is greatly abbreviated. As one reads these reports from superintendents of mission fields, presidents of conferences, and heads of sanitariums, and printing houses, he is reminded of the *General Conference Bulletin* of a few years ago. All this goes to show that steadily, grandly, and rapidly, as foretold in the Bible and Testimonies, this truth is being hastened to the nations of the earth.

Bro. F. F. Fry is back from the sanitarium at Montrose. He has since visited Maplewood in the interest of the literature work.