

Lake Union Herald

"In due season we shall reap, if we faint not."

VOL. I.

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Lake Union Conference Directory.

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NOTICE.

We are now authorized to announce that all conferences in the Lake Union, that publish local papers, have agreed to a club rate with the HERALD at sixty cents for the two. So send sixty cents to your tract society, and receive both your local paper and the LAKE UNION HERALD.



HOME.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His name,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word,
And live but for the skies.

Lord, let us in our homes agree
This blessed home to gain;
Unite our hearts in love to Thee,
And love to all will reign.

— Selected.



CHRIST OUR SACRIFICE.

(Concluded.)

It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that pardon is freely extended for every sin. God has pledged His word that when we confess our sins He will forgive them and cleanse us from all unrighteousness. Put away unbelief. Put away the suspicion that these promises are not meant for you. They are for every repentant transgressor, and God is dishonored by your unbelief. Let those who have been filled with doubt, only believe the words of Jesus fully, and thenceforward they will rejoice

in blessedness of light. Jesus said, "The words that I speak unto you, they are spirit, and they are life." In relying upon the sure word of God, in showing confidence in Him, we honor Him; and He has said that if we honor Him, He will honor us.

We keep the Saviour too far apart from our every-day lives. We want Him abiding with us as an honored, trusted friend. We should consult Him on all subjects. We should tell Him every trial, and thus gain strength to meet temptation; and His peace will enter our souls, and our joy will be full, as we contemplate that this mighty Helper has said, "Lo, I am with you always, even unto the end of the world." Let us open our hearts to receive the peace and joy of heaven; and let our lips make melody to God in praise and thanksgiving for these wonderful blessings vouchsafed to us.

In the light of divine revelation, through the atoning Sacrifice, we may see the glorious plan of redemption whereby our sins are pardoned, and we drawn near to the heart of infinite love. We see how God can retain all His justice, and yet pardon the transgressor of His law. And we are not simply forgiven, but we are accepted of God through the Beloved. The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven,—not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repentant sinner, not only will He permit him to enter heaven, but He, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh what love, what wondrous love the Father has shown in the gift of His beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of His infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven.

Have we not grand themes for thought, and a

solid foundation for our faith? What more can we ask of God than what He has already given us? Oh the love, the infinite love of our blessed Lord, to be our sacrifice! What joy should fill the heart of the Christian, and what expressions of gratitude be heard from his lips! that through the blood of Jesus it is possible for us to gain the love of God, to be one with Him. If by living faith we accept this wonderful salvation, we shall never perish as guilty transgressors of God's holy, immutable law. Believing on the Son, we shall be obedient to all the Father's commandments, and have life through Jesus Christ.

But many fail to act upon this faith, and therefore God is dishonored. They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy. If they would bring Jesus into their life, they might receive the rich blessings in store for them. When we have such daily manifestations of God's love to us, why should we continue to act as if suspicious of Him? Rather, let us honor Him by implicit belief in His word.

We have not a Savior in Joseph's new tomb, with a great stone before the door of the sepulchre. Jesus is not dead. We have a risen Lord, ascended on high, who ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord, and ye know not wherethey have laid Him. We know where He is,—in the presence of the Father, pleading His blood for the forgiveness of sins.

But the gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same He made in Eden,—perfect obedience to His law. In the Judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to transgress My law? Who required this at your hands—to trample upon My rule of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. Oh that we might view the immensity of the plan of salvation as obedient

children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice!—*Mrs. E. G. White.*



SUNDAY LEGISLATION.

The church and the state element in Wisconsin, like the proverbial ghost, comes up again, seeking religious legislation under the guise of humanitarianism. A committee of the legislature granted a hearing a few days ago on three Sunday bills, one providing "that keeping open a barber shop on Sunday, for the purpose of cutting hair and shaving beard shall not be deemed a work of necessity or charity." The friend of these bills were deeply solicitous for the poor laboring man, and his right to rest on Sunday. It appeared, however, that out of between two and three thousand barbers in the State, about seven hundred wish to take Sunday rest; and instead of taking their rest as they have a right to do, they, with certain religious leaders, set about securing an act of the legislature to compel those to rest, who did not desire to do so.

The committee heard the stock arguments about the soulless corporations compelling men to labor continually; that men are deprived of acquaintance with their families because of continuous labor; that man's life and health depends upon Sunday rest; that the morality of the community is dependent upon Sunday rest; likewise, the safety of the public, and finally, the stability of the state rests upon its securing a day of rest for all its subjects.

Replying to these, it was stated that no barber was compelled to labor on Sunday; that all had kept open shop because a large majority did not care to rest. On general principles, prominent railroad and street-car men, as well as leading manufacturers, testified that men were not to be compelled to labor seven days continuously, and it was their observation that the men of best endurance were those who rested regularly eight hours out of every twenty-four. It was shown that the Creator had amply provided for physical rest during the hours of sleep, and it would be more humane to secure to the laboring man his right to daily rest; that there is on evidence that Sabbath rest was designed by the Author for mere physical recuperation, it having been established for man as he came from the hand of God, and before the curse of labor came upon him. The Creator called the Sabbath rest His own rest, and required its observance as an act of reverence on the part of man. Sabbath rest was a provision for man's spiritual development, as was the nightly rest for his physical. Sabbath belongs solely to the spiritual realm; therefore, the measure before the legislature is religious,

and only religious, it having originated in the religious sentiment of the people.

Reference was made to the fact that a church and state sentiment had existed in this country from its foundation; that a union of church and state existed in early days, and was overthrown by force of sentiment resulting in legislative enactment. And when the people, by their representatives, had declared it would never again exist, these religionists did not cease their efforts to commit the nation to enforced religion. It was shown that Congress had administered a rebuke to those who openly sought the enactment of a law on religious grounds in 1829 and '30, by adopting Johnson's report on Sunday mails, a portion of which was read. It was further shown that after the act of Congress in 1830, Sunday laws became a dead letter for a term of years; and when the church and state element again came to the front, it was to present the humanitarian argument in favor of Sunday legislation. It is the same old church and state party that was dethroned in Virginia and defeated in Congress, but with new clothes on. The demand now for the Sabbath laws is made on the basis of the crying need of rest for the laboring man; the deliverance of the laboring man from corporate greed, etc. The pious fraud of these claims is apparent to every one; for it is well known that many members of great corporations employing labor are members of religious bodies, and some great corporations are controlled by the church, and could, if they would, provide weekly rest for employees.

The history of Sunday legislation in recent years was reviewed, and it appeared that when these humanitarian arguments had prevailed, and stringent laws had been enacted, the same people making the argument had used the laws for a very different purpose than relieving the men who labor for corporations, namely, to wage persecution against those who observed another day as the Sabbath, thus destroying the claim that there was no religion in it.

The hearing occupied four hours, and it was evident that a good impression was made upon the members of the Committee.

ALLEN MOON.



Field Reports.

WEST MICHIGAN.

BENTON HARBOR.—The church at Benton Harbor was organized about sixteen years ago under the labors of Elder F. I. Richardson. At one time it was one of the largest companies in this

section of the State, having a membership of nearly one hundred. At present it has a small but earnest membership of scarcely half that number. Many of those who have removed are active workers in the cause. Among them are Elder F. I. Richardson, Brother J. C. Brower, now in the West Indies, and Brother Galien, now in South Carolina.

Considerable work has been done in the city in the various lines of the message. Our literature has been largely distributed by faithful canvassers, and has yielded visible results. A goodly number of "Christ's Object Lessons" were sold by the students of the College during the well-known campaign of six years ago. Later, Sister Porter spent nearly two years in the city as a resident, with excellent success.

The medical work also has received attention. About two years ago, Dr. C. A. Hansen was stationed in the city to lead in both evangelical and medical lines. A three months' stay was sufficient for him to gain a hold on the work when he was obliged to leave to accept a pressing call from Denver, Colorado. At present, Dr. Roxetta Runck, of Berrien Springs, is devoting some time to medical work in the city. Also Brother Frank Eastman, who became interested in the medical work through the labors of Dr. Hansen, is arranging for treatment rooms at his home, which is nicely located for such work. It is expected that all ordinary treatments, including hydrotherapy and electrical treatments will be given under the prescription of a physician.

For some time there has been preaching at the church fortnightly, some one from the College visiting the church at such times. There is a friendly feeling in many places in the city. The mission, formerly held by the Volunteers of America, extends a hearty invitation to us to speak in their place of meeting at any time.

W. E. VIDETO.



LEXINGTON, KENTUCKY.—We are now located in a city of about forty thousand. It is a city of wealth and quite an educational center; there is the "College of the Bible," an institution controlled and operated by the Disciple church; and the Kentucky State University, besides several schools for girls. This is the headquarters of the Disciple church, and they own some of the finest churches in the city. From this element we may look for some opposition, but the message we have for the people can not be stopped by any class; its mission is to all the world.

In going among the people I have found some who believe we are living in the end of the world. One young man whom I met in one of the stores said, "I believe I will live to see the

Lord coming, if I keep my health." This young man recognized me from having seen me in the Y. M. C. A. Bible class. I go there every Monday night and study with them; and in so doing I get acquainted with some of the finest young men of the city. In about three weeks, we shall commence the study of the last two weeks of the life of the Savior. This will bring up the Sabbath question and give me an opportunity to point some to the true Sabbath. There are a few Sabbath-keepers in the city, mostly women. We hope to organize a Sabbath-school soon and get our people to attend Sabbath services, a thing which has not been done for some time.

In selling *Watchman* a few days ago I asked God to direct me to some place where we could hold meetings, and thus get the truth before the people. I had worked all day till about 5:30 P. M. when I came to a house where Christian Science was up for discussion. My magazine interested them, and a few of their questions being answered brought forth an invitation to step in and visit. Our visit resulted in my arranging for a meeting for Friday night. Mrs. Irving and I went to the home, and after answering many questions on the destruction of the wicked, we had a very profitable study on the prophecies. There were nine present and they expressed themselves as having been benefited. We return to the same home next Friday night to continue our study and are promised a larger attendance. If the evil one does not step in to interfere, I feel the meeting will accomplish much good. The people in whose home we met seem to be fine people and are not prejudiced, but willing, as the husband expressed himself, "to leave it all to the Master."

One of the men in attendance is a Christian Scientist. I meet him each Monday at the Y. M. C. A.; and hope in time to get him interested in the truth. To-night in one of the large churches, the subject of Christian Science is to be reviewed by a Presbyterian minister. We shall attend and hear his sermon; and as we do this we ever have in mind the one great thought, "Jesus is coming, and souls must be warned."

We have just received a letter from one of the Sabbath-keepers who heard the message for the first time last summer while we were in Lincoln County. I will enclose this that you may see how anxious he is about having the message of the coming kingdom go to all the world.

DEAR BROTHER:— How glad I am that you came into our home. You people have certainly been the means of my salvation. To-day, as I was praying, the love of Jesus came into my soul and Oh, what a joy it was! I can only say, "Jesus, Jesus, Glory to Jesus." O Brother how I do love you all for coming into our humble little home. May God bless you, and may you continue in your good work, spreading sunshine and gladness in your wake.

I have just been reading the *Signs of the Times*. How I realize our Master's need of men and women! Jesus has been in our home ever since Brethren Burrill and Jacobs were here. Oh, how sweet it is to trust in Jesus!

I am thinking of renting my farm. I want to do all I can for the Lord and His people. I feel that He is guiding me, and I rebel only against that which I know to be wrong. I have given one hundred dollars tithe, and expect to give a thank-offering right away.

As you bow before the throne of grace remember us in your prayers, that God will lead us to the honest in heart.

Yours in the Master's service,

MR. AND MRS. J. M. IRVING.

March 6, 1909.



SHREVEPORT, LOUISIANA.— Again I take pleasure in making a report to my brethren and friends, of the work the Lord is doing in this portion of the South land. Hardly a day passes but what I have some new cause to praise the Lord for permitting me to have a part in this glorious work. While he has opened up opportunities for us and given us the privilege to present the truth to many who never heard it before, we are meeting with opposition in the shape of deep-seated prejudice, and yet this is by no means a reason for discouragement, for some have accepted the truth, others are deeply interested, and more are now attending the meetings who did not at first think kindly of the message. This is a Campbellite, or Christian church community where our little church is situated, and their opposition became so badly stirred up—for we held our meetings in some of the homes near them—that they secured one of their ministers (they are without one at present) to come and combat the Three-fold Message; but that only helped our cause.

I spoke in the city one Tuesday evening recently, and on my return to the country for services Wednesday night, found that the Christian preacher had spoken to his people Tuesday night and defied any man from Maine to California, or the Lakes to the Gulf, to disprove his statements. Some of our people attended and made note of the texts he used, also the statements he made regarding the abolishment of the law of God. He claimed to be able to quote much of the Scriptures correctly. Some of our smaller children attending our church school, turned to their parents and said, "Papa, Mamma, that text does not say that," and they readily turned to the passages and proved it. We praise God that even our children know the Scriptures.

Some of these so-called Campbellites turned out to be back-slidden Adventists who instigated the opposition. I knew nothing of this until a few minutes before our meeting. We did not expect any of their people to attend our meeting.

I concluded to have just a few words to say from our point of view, when in marched the minister and a large number of the congregation. I happened to be well prepared with matter on the subject, especially on the very texts used, and for two hours and fifty minutes, the Lord supplied His unworthy servant with Scripture and words that seemed to interest all, for no one appeared to be tired. Not a word was said then in reply, nor at the two meetings held by him following this, and many of his people have attended our meetings since. He held two meetings and departed. Possibly we spoke too long, but if we did, the only evidence we had of it was the failure on their part to reply or combat the Word of God.

Elder Maxwell, our president, spoke a few nights later on the same subject to a large number of people, for an hour and a half in a private house, and although the family has since declined to let him come again, nearly all the outsiders who had attended were well pleased, and have been present at subsequent meetings elsewhere. We have every reason to be encouraged, for while I have been writing, word has reached me that the family above-mentioned want another meeting held at their house, and have also opened the way to hold a meeting at a brother's house. Praise the Lord.

The president of the conference has also written me that a series of meetings began last night in the new church at Lake Charles. This church was built by donations from the people of that city, and when finished had only a debt of forty dollars upon it. The donor of the lot promised to make good this deficiency, and Mr. L. J. Bell, the merchant who gave eighteen dollars in the *Review* campaign, also a goodly portion of the lumber used in building the church, stated that he would attend this series of meetings with his wife and give a further contribution. Praise the Lord. Let us all pray for this man who has given so liberally to our cause.

JOHN E. HANSON.

(To be continued.)



Educational.

ON THE MOVE.

Sabbath-keepers are put to the test just now in many places in regard to the maintaining of Christian schools for their children. One of the greatest snares is the temptation to keep moving about from place to place. Often it so happens that the company is small to begin with, and when a few move out, it seems impossible to continue the church school; thus the good ac-

complished by previous work is in danger of being lost. Why cannot our people plan to move together in small companies and stay by the church school until their children are educated? Time is short in which to gather in the younger members of the Lord's family, and it seems to the writer that a strong effort should be put forth this year to establish Christian schools, knowing what we do of the value of schooling our youth in our own schools. And further, in view of the fact that the Spirit of prophecy has urged the above-mentioned plan (see "Church School Manual," pp. 32-33), why not decide that we will not for money, make a move that will take our children out of our schools, or break up the support of such schools so that others will be deprived of the privilege of getting Christian training?

I believe that a real responsibility in this matter rests on every believer of this message, and the sooner we come to realize that to some extent we are "our brother's keeper", the better it will be for the advancement of the cause.

If any people on earth can maintain church schools, it is the commandment-keeping people of to-day, and to this end let us ask God to bless us in "basket and in store"; let us be faithful in tithe paying, and then the God of Israel will surely give us enough means to establish, and to meet the expenses of church school work. In no case let the tithe be used for school work; for if it is, it will surely tend to poverty. Let us, rather, pray for wisdom in planning our business, so that success shall crown our efforts, both in making ends meet in this world and in gathering our dear ones in, in the world to come. Plan to be where there is to be a church school this year.

C. A. HANSON,

Educational Superintendent, West Michigan.



MUSIC EDUCATION.

If we read the Scriptures carefully, we shall find that, in the study and cultivation of music, song is given the pre-eminence. The human voice is the first musical instrument with which God endowed His creatures, and we are in these days definitely instructed as to the place singing should take in our every-day life. Again we quote from "Patriarchs and Prophets", page 586. Speaking of the educational methods in vogue in the schools of ancient Israel, the servant of the Lord says: "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift to exalt self, instead of using it to glorify

God! A love for music leads the unwary to unite with world-lovers in pleasure-gatherings where God has forbidden His children to go... Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as near as possible to the harmony of the heavenly choirs. *The proper training of the voice is an important feature in education, and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer.* The heart must feel the spirit of the song, to give it right expression." From these Testimonies, we see plainly that the Lord is pleased with efforts on the part of His children to worship Him in song. In a Christian institution therefore, singing should be diligently cultivated. The study of sacred song is an integral part of a well-balanced Christian education.

But what is the condition that confronts us? We find many of our young people well versed in the popular music of the day, who do not take sufficient interest in the congregational worship to take part in the singing. Is there a cause for this? Yes, in the very fact that parents allow their children to be contaminated with the influence of the cheap, trashy music of the day, as well as in too great an enthusiasm for the more sentimental part of the better class of songs. It is also true that most of these songs have been learned without preparation in the art of singing by note, which causes the student to sing by ear and learn his songs by rote; which is extremely detrimental to independence in song study, if persisted in.

The ability to sing at sight is absolutely essential to our youth if we wish to train them in the hymnology of the church, and to create in them a healthy musical activity, away from the cheap and trashy, toward the sacred and sublime. In the best worldly institutions this principal is recognized, and for years has been enforced, with splendid results. We might draw a comparison from the study of literature. No one would deem a student capable to enter a class in oratory or rhetoric, who has not previously learned to read language at sight. Then, why should a student be allowed to take up the study of any musical branch without a preparation for it by learning the art of sight-singing? for this is the true basis of all correct music study, whether it be the study of singing, of the piano, the violin, or the organ. When one can sing the notes before him on the page of music, it is a long step toward the understanding and mastering of its contents.

GERARD GERRITSEN.

(To be continued.)



WHOSO neglects learning in his youth loses the past and is dead to the future.—*Euripides.*

Book Work.

HISTORICAL AND PROSPECTIVE.

Perhaps a few notes from the field, gathered as I am attending the institutes would be of interest. Southern Illinois set the pace this year by holding their institute the first part of January, thus virtually saying, "We can sell books in the winter months as well as any time;" and they have kept at the top of the list so far. Northern Illinois followed close after, and their work is rapidly coming up. Soon their numbers will be greatly increased by those who attended the institute.

I called at Emmanuel Missionary College and found an enthusiastic band of young people meeting each week and studying to get ready to go out in the spring. We expect to see half a hundred go out from this school. On coming to Petoskey to attend the institute, what was my surprise to find twenty-seven bright, energetic young people, gathered for instruction. About half of them are in the school conducted by Professor Jacobs. The rest are from all parts of the conference, and will soon be out in the work. Those from the school will be ready when the school year closes. This looks as though little North Michigan were going to lead her older and stronger sister conferences a pretty close chase in selling books this year. But wait. We are hearing a "going in the tops of the mulberry trees" over in East Michigan, and in Wisconsin, too, and if we mistake not we shall see something happen in Indiana yet, when our new president of that conference gets hold of the strings, and their institute comes off in April. Then, too, we must not forget the hundreds of young people in West Michigan who may yet join our ranks and bring that strong conference up to the head of the list.

We have just sent to the General Conference a summary of the work for February and find that it exceeds that of a year ago by over 300 per cent. January, too, had a like increase over that of January a year ago. This increase is not due altogether to the number of workers in the field, for the number of workers is only about twice as many, whereas the increase is about three and one-half times. In this we have fresh evidence that "hard times" only furnish our canvassers with fresh arguments why the people need the books. Let us gather courage from the coldness of others. Let us set our mark high above the world's ideas of finance. "Let the weak say I am strong;" for the promise is, "One shall chase a thousand, and two put ten thousand to flight." These are no times for those who believe the Third Angel's Message to say of any department of His work, "It can't be done."

Yours for service,

J. B. BLOSSER.

A Canvasser's Song.

At the last institute held at our conference, the canvassers selected No. 397, old edition, "Christ in Song," 547 new edition, "The Call for Reapers."

The Master told His disciples to pray the Lord of the harvest to send forth laborers into His harvest. Matt. 9: 38.

We thought the best thing we could do to advance the work of God was to make this song, which voices these sentiments, our song for the year. We believe there is success in following the commands of our Captain instead of setting up our own ideas about how to do the work. Don't you? This does not mean that we are to sit down, and wait for the Lord to come to our rescue. We must work harder than ever, but not run ahead of God.

We hope, dear reader, that you will not forget to raise your petition to the Most High for more good, strong men and women to take up this soul-saving work, which must be done at this time, and, when the Spirit impresses you, to answer prayer by doing this work yourself. Say, "Here am I, Lord send me."

The changeableness of the March weather seems to have affected our canvassers and their work to some extent. Three of them are moving to new territory.

Brother T. B. House and family have moved to Mattoon, and will from there work for Coles County, while Sister House works the city.

Brother W. E. Bailey and family have gone to McDonough Country to work that part of the conference. Little has been done in that part of the country, and we are glad to make a good start there. The territory all through that section is excellent for the sale of our books. We trust that this will be but a beginning of a strong work there. Who else will help us there?

Brother Dent and family are moving to Alton for a time, and we trust that success will attend them there.

Brother D. T. Olds and wife have moved to Danville, and have started in the work there. We trust that experience, coupled with natural ability and the help of God, will enable them to make a grand success of the work.

We trust, that you, dear brethren, will petition the God of Israel to help, and bless these, as well as the rest of the workers, in their self-sacrificing work.

C. J. TOLF.



A Good Suggestion.

How to get every member of the church to work with our missionary literature is a very important question. The publication of the *Gospel Sentinel* has opened an avenue for many to work. One state Missionary Volunteer secretary has adopted the following plan,

and we believe it is a good suggestion: She ordered two hundred copies of the paper; these cost her \$1.00. Out of this number the junior members of her local society are to sell at least twenty copies for five cents each. This will pay for the entire shipment, and will leave the members free to distribute the other 180 papers gratuitously. The dollar will then be sent in for another lot of papers. Does not this appeal to every missionary worker as a most feasible plan for securing abundant returns, thereby greatly multiplying the value of \$1.00? Can you suggest anything better? If not, try this.

One of the largest tract societies in the United States has just sent out the following announcement concerning this paper: "Here is the opportunity the children have been looking for. We would like to see the children handling this paper, selling it at two cents a copy. We believe it can be done. How would you like to try it? We would suggest that you subscribe for a club for six months, and then divide it among the children. Now children, let us show the older people and young folks what we can do! This is another good suggestion.

In clubs, the *Gospel Sentinel* is only 25 cents a copy for one year; or $\frac{1}{2}$ cent a copy when large quantities of one issue are ordered. The *Gospel Sentinel* is not a child's paper, but it is so full of short, pointed articles. Address your tract society.



The Temperance Instructor.

The educational feature of the temperance campaign has proved to be one of the most effective means of furthering the temperance cause. As a part of this educational work, the temperance number of the *Youth's Instructor* has been issued, with the hope that the friends of temperance will place it in the hands of the pupils of every public school and reformatory in our land. It would be well also to give every prisoner the opportunity of reading it. If requested to do so, newspaper stands might keep it on sale.

This number will sell well during the entire year, as no date appears on the cover design, nor in the front of the paper. We trust that all of our readers will improve this opportunity of putting before the people the grand truths contained in this paper, thus aiding the temperance cause.



The cover design of the March *Life and Health* is beautiful. Any one of the nine leading articles is well worth the amount asked for the magazine. Agents are making good records in sales. We feel sure you want a part in this good work. Send in your orders at once.

The *Liberty* magazine is the only magazine of its kind in the world. "The Emancipation of Religion from the Dogmatism of Modern Science," is the title of a new department just added. This paper should be in the hands of every thinking man in your community. Reader, are you doing your part to put it there?



Obituary.

Mrs. Addie M. Silsby Waters, daughter of I. M. Silsby, was born near Fowlerville, Livingstone County, January 26, 1852. At the age of four years her father removed to Corunna, where she spent her childhood days till she was sixteen. From there her parents moved to St. Charles, she living with them till the age of eighteen, when she was married to John Waters, at her father's home in 1870. They took up their residence at Pinkney, Livingstone County, for about two years; then moving to Webberville till 1874, when they moved to Morley, Mecosta County, on their farm one mile northwest of Morley, where she resided till the time of her death, March 14, 1909. She joined the Seventh-day Adventist church in 1879, to which church she belonged at the time of her death.

She was the mother of six children, five boys and one girl. A husband and five children survive her. All reached home before she passed away.

Words of comfort were spoken from Rev. 14:13, by the writer.

J. M. WILBUR.



ITEMS OF INTEREST.

Southern Illinois.

Brother W. E. Schwartz visited the company at Shelbyville last Sunday.

Brother W. E. Bailey and wife spent Tuesday night in Springfield, on their way to their new field of labor.

Miss Nettie Eaton spent Sabbath and Sunday, March 13 and 14, in Galesburg with her sister, Mrs. A. C. Gaylord.

Elder Wight returned to the office, Monday, March 15, after an extended trip in the southern part of the State.

Elder J. B. Locken has secured the Holiness church, north of Brownstown, near Brother Griffith's, in which to conduct a course of lectures.

Brother S. S. Gray and wife spent Sabbath and Sunday, March 6 and 7, at Roodhouse. We have one sister at this place, Mrs. Stella Ludlum. Two meetings were held, and several who attended seemed interested, and asked to hear more.



West Michigan.

Elder Victor Thompson, of Indiana, was a visitor in Battle Creek last week.

Elder A. G. Haughey gave a temper-

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NOTICE.

All manuscript intended for publication in the Herald, should be addressed to the Lake Union Herald, 215 Dean Building, South Bend, Indiana, instead of to an individual. Edited matter may be sent direct to Berrien Springs; all matter not edited or typewritten should be sent to the office at South Bend.

ITEMS OF INTEREST—Continued.

ance lecture in the Disciple church in Allegan, Sunday evening, March 14.

Elder A. G. Haughey was called to Quincy last Wednesday for a funeral service.

Elder J. W. Hofstra went to Freemont to deliver a temperance lecture last Wednesday evening.

The recommendations which were passed at the last Conference have been mailed. If anyone who has not received a copy desires one, write to the office in Otsego.

A series of union temperance meetings are being held in Otsego, making a circuit of the churches. Elders C. A. Hansen and J. W. Hofstra have been among the speakers.

Reid Shepard, who has been working in the conference office for the past two years, has gone to Branch County to engage in an effort with Brother Pool. Gilbert Iles is taking his place in the office.

A. C. Haughey and E. L. Richmond were in Battle Creek, March 13. Brother Haughey occupied the pulpit at the morning service, and old and young met together in the afternoon. Several responded to a call for volunteers to distribute temperance literature in the city.

Emmanuel Missionary College.

Send in your order for the *General Conference Bulletin*, if you have not already done so.

There was a meeting of the Executive Board of the College last week to lay further plans for the coming year.

If you have not read page two of the *Review* for March 18, we advise you to do so and send in your order for the new

sixth periodical, a quarterly entitled, *The Protestant*.

Professor Griggs spent a few hours at the College last week; but we were all disappointed that he did not appear in Chapel as we had expected.

Miss Macy, preceptress at Bethel, Wisconsin, spent Sabbath at the College, visiting friends. She had recently been called to Grand Rapids to attend her father's funeral.

Mr. John Ragland left Friday morning for Nashville, Tennessee, to assist Professors Bralliar and Stains in the Hillcrest School. We wish Mr. Ragland success in his new work.

A stereopticon lecture on Local Option will be given in the opera house at Berrien Springs, Mich., Wednesday evening, March 24, by Professor Videto. A quartette from the College will sing "Where is My Wandering Boy Tonight", which will be illustrated by the stereopticon.

Dr. Paulson spent Sabbath at the College. At the morning service he spoke from the text, "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." He spoke again in the afternoon to the Young People's Society, relating some of their experiences in their work at Hinsdale.

A very pleasant affair occurred at the home of Mr. and Mrs. J. B. Blosser on the evening of March 16, when their oldest daughter, Cora, was united in marriage to Mr. Charles Lausten, of Oswego, Kansas. Elder Videto performed the ceremony which was very impressive. About forty guests were present. After an interesting program, refreshments were served. Then the guests departed, wishing Mr. and Mrs. Lausten a happy and useful life.

Indiana.

A canvassers' institute is to be held at Beechwood Academy, April 8-18.

Elder Morris Lukens, our new president, arrived in Indianapolis from Washington, D. C., March 8.

Subscriptions for the *General Conference Daily Bulletin* are being received at our office almost daily now.

A few meetings were recently held by Elder U. S. Anderson in the Gum Corner school-house. The interest was such that he hopes soon to continue the effort.

Elder A. L. Miller has joined Brother Frank S. Busz in meetings in the Methodist church of Friendship, in southeastern Indiana. The call, from interested ones there, was urgent, and hopes are entertained that a good company of believers may be secured as a result of this series of meetings.

Good orders for the *March Signs Monthly*, dealing with Spiritualism, have been received from a number of our churches. The excellence of this number makes it a ready seller in every community where Spiritualism is given credence, and that practically includes our entire state, and, doubtless, many other states.

Brother Archer Wright recently organized a canvassers' band at Beechwood Academy; all students who intend to sell either books or papers this summer joined it. Friday evening meetings are to be held by them to study the principles involved in the circulation of denominational literature and increase their interest in it.

In harmony with a resolution passed, at our recent conference, many of our churches have revived the fourth Sabbath missionary meeting, and most encouraging reports have been received regarding the interesting services held February 27. A suggestive program, prepared by the state missionary secretary, proved helpful wherever followed.

Our field agent, Brother Archer Wright, is finding a number of recruits for the colporteur work in his visits among the churches. He has assurances from many of them that they will attend the institute to be held at Beechwood Academy for their instruction, April 8-18. The new president, Elder Lukens, promises to take an active part in this institute.

"My sister and I intend to go with the periodical band in the summer to earn our scholarship to Beechwood Academy. I would like to know when it is to begin." Our missionary secretary is receiving a number of requests similar to this, and the outlook is that this summer will witness the widest sale of denominational periodicals in the history of Indiana.

Since his arrival in Indiana on the second Monday of this month, Elder Lukens has been very busy, attending first a Sanitarium Board meeting, then a Conference Committee meeting, then speaking in two of the Indianapolis churches on the 13th, going next to Boggs town to have a Beechwood Academy Board meeting, returning to the office for a day to attend to accumulated correspondence, and then making a trip through the northeastern section of the State, visiting a number of churches en route.

Notice.

We are going out of business, and have for sale a Hoover potato digger as good as new, and a Kemp success manure spreader, almost as good as new. For particulars, address,

JACOB KLOOSTER,
7518 Rhodes ave., Chicago, Ill.