

Lake Union Herald

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

Vol. VI

BERRIEN SPRINGS, MICH., WEDNESDAY, APRIL 29, 1914

No. 17

Lake Union Conference Directory

Office Address, 215 Dean Building, South Bend, Ind.
President, ALLEN MOON. Office Address.
Secretary and Treasurer, A. N. ANDERSON. Office Address.
Field Agent, J. B. BLOSSER, Berrien Springs, Mich.
Educational Secretary, CLIFFORD RUSSELL. Office Address.

Executive Committee

Allen Moon.	A. J. Clark.	E. A. Bristol.
A. N. Anderson.	W. H. Thurston.	J. B. Blosser.
C. F. McVagh	Wm. Guthrie.	O. J. Graf.
G. E. Nord.	J. J. Irwin.	J. W. Mace.
G. E. Langdon.		Clifford Russell.

Conference Report

The first business meeting of the seventh biennial session of the Lake Union Conference was called to order in the Tabernacle at Battle Creek, Mich., at 9:30 A. M., Wednesday, April 15, 1914. The roll was called, and a large majority of the representatives from local conferences in the Union, and delegates at large from the North American Division and Lake-Union conferences, were in attendance. Other delegates arrived later, so there was present nearly a full representation from the field.

After the organization of the conference the time was devoted to Ministerial Institute work and meetings of the Bookmen's Convention until Monday, April 20. At a meeting held at 2:30 P. M., the report of the Lake Union Conference treasurer was presented, also reports from the General Missionary agent, J. B. Blosser, and from C. A. Russell, secretary of the Educational and Missionary Volunteer departments.

On Monday and Tuesday, April 20 and 21, legal meetings of the Review and Herald Pub. Assn. of Washington, D. C., were held. Interesting reports were presented by the president of the board, Elder F. M. Wilcox, as well as by the following officers: E. R. Palmer, general manager; R. Hook, Jr., treasurer; E. L. Richmond, superintendent; I. A. Ford, manager of the Book Department; J. W. Mace, manager of Western Branch; D. W. Reavis, manager periodical department; L. W. Graham, manager of the New York Branch; and A. J. S. Bourdeau, manager magazine department.

At the third meeting of the Conference, held at 11 A. M., April 21, the principal of the Broadview (Ill.) Swedish Seminary presented a report for that institution. The enrollment has been steadily increasing, so that this year the enrollment is 50.

The committee on nominations presented its report at this meeting, and the same was adopted as follows:

Officers

President, L. H. Christian; Secretary, Treas. and Auditor, A. N. Anderson; Educational Secretary, C. A. Russell; Field Missionary Agent, J. B. Blosser; Religious Liberty Secretary, L. H. Christian; Medical

Secretary, Dr. D. H. Kress; Young People's Secretary, C. A. Russell.

Conference Committee: L. H. Christian, presidents of local conferences, secretaries of departments, G. E. Nord, O. J. Graf.

Conference Association: L. H. Christian, A. N. Anderson, O. J. Graf, C. F. McVagh, G. E. Langdon, E. A. Bristol, J. W. Mace.

Auditor for Lake Union Conf. Books: J. H. Haughey.

Broadview Swedish Seminary Board: L. H. Christian, O. A. Olsen, S. Mortenson, Adolph Johnston, G. E. Nord, G. E. Langdon, J. M. Erickson, W. H. Thurston, E. A. Bristol, C. F. McVagh, J. Hoffman, E. J. Boo.

Emmanuel Missionary College Board: L. H. Christian, C. F. McVagh, O. J. Graf, J. H. Haughey, G. E. Langdon, W. H. Thurston, E. A. Bristol, C. A. Russell, Wm. Guthrie, J. B. Blosser, J. J. Irwin, A. J. Clark.

Elder L. H. Christian, who was elected as president of the Lake Union Conference, has for a number of years stood at the head of the Danish-Norwegian department in North America. He is a man of experience in conference work, and comes to us highly recommended. Nearly ten years ago the writer was associated with Elder Christian in conference office work in Chicago when he was acting as president of the Northern Illinois Conference.

Elder Allen Moon has faithfully served the Lake Union Conference as its president since 1904, and had become endeared to his collaborators and the workers throughout the Union. Relieved of the heavy burdens which have been upon him for so long, he will take a much-needed rest.

The various workers who were present at the ministerial institute and sessions of the conference testified that they were determined to return to their respective fields of labor with renewed zeal, and labor as never before for the consummation of the third angel's message in this generation.

At the last meeting of the conference, held on Friday afternoon, April 24, the committee on licenses and credentials made a report, and the following was adopted:

For credentials: Allen Moon, L. H. Christian, G. E. Nord; ministerial license: J. B. Blosser, O. J. Graf, C. A. Russell; missionary license: J. W. Mace, A. N. Anderson.

The committee on distribution of labor also made a report recommending the following transfers of laborers, which was adopted:

H. M. Kelley of Southern Illinois, to Indiana; C. W. Curtis of West Michigan to Southern Illinois; M. H. Serns of Northern Illinois to Indiana; T. F. Hubbard of Indiana to Northern Illinois; Wm. Lewsadder of Northern Illinois to Wisconsin; T. G. Lewis of Wisconsin to Northern Illinois; M. C. Guild of North Michigan to East Michigan.

The committee on constitution brought in an

entirely new constitution and set of by-laws, and the conference voted to adopt the same. This will no doubt be published at a later date in the HERALD.

Other reports next week.

A. N. ANDERSON, *Secretary*

Elder Evans' Talk in Bookmen's Convention

We ought to live every day as though we believed that Christ's coming is near.

We have 850 preachers—1,400 workers in the United States. If these 1,400 workers should reach 100 souls a day for 365 days in the year it would take us thirty-five years to reach the people in the United States, and then there would be another generation started, and the same work needing to be done over again.

There are approximately 108,000 Seventh-day Adventists—round numbers 100,000. If our one hundred thousand constituency should each warn ten souls a day it would take five years to warn this world approximating the population of the world at sixteen hundred million. Upon this hypothesis and no other, each and every Seventh-day Adventist doing his part of the work, could the message be finished in this generation.

In 1912 the latest authorized census gave us 1,236 souls won to the truth from the combined labors of 850 ministers, 550 church school teachers, 600 Bible and missionary workers, and 1,000 colporteurs and employees in offices of publication, sanitariums, etc.

We can not do the work by simply living this message. We must have a campaign for souls. We have set our stakes for 12,000 souls for 1914. Is that too much?

Plans Suggested

There should be in all our churches cottage meetings, Bible studies, prayer bands, the prime object being to get every member into active service. There should be large numbers in the churches trained to give Bible studies.

The *Signs of the Times* for six months, beginning with October 1st, is to contain articles handling all phases of the third angel's message. The price will be \$1.20 per copy for the six months' period. The publishers of this journal have agreed to appropriate the net proceeds of this six months' issue proportionately to the various Union Conferences, to be applied on the twenty-cent-a-week fund. All churches should be organized into working bands, the ultimate aim being to get each church member to handle at least two copies of the paper during this time. Following this six months' campaign with the *Signs* there should be a general missionary propaganda to secure annual subscriptions to the journal.

Elder Thompson added that even the aged and the sick can have a part in this work, as they can at least pray for its success.

Ambassadors of Christ

At the 11 o'clock hour, April 16, Elder Thompson spoke of the importance of the ambassadors of Christ

studying the Scriptures and having daily communion with God.

He said, "If there is any book in the world that we ought to be familiar with, it is the Bible. It is a library in itself. The Old Testament contains sixty-six books and the New Testament twenty-seven. It is the greatest book in all the world. It is multiplied as no other book in all the world. It is translated into more languages than any other book. Its influence is the greatest of any other book in all the world. It is a book that has brought civilization and blessing everywhere. When you get out of reach of the influence of the Scriptures, you do not find civilization or very much intelligence. I am glad, to-day, that we are in the land of Bibles.

"We are ambassadors for Christ. While every one might, in a sense, be a representative, yet in a special sense God's ministers are ambassadors.

"An ambassador gets his instruction from the government that he represents. Suppose he receives instruction on some question. He looks it over and presents it to the authority there that represents the government, and they say it is all right except a single clause. If he can change that, it will be satisfactory. Can he change that at all so that it will satisfy the other government? No, he has no authority to change it.

"As an ambassador of Jesus Christ there must be a source somewhere from which we receive our instruction. The government that we represent must in some way have given us instruction, and that instruction is unchangeable so far as we are concerned. We must take it as it is. I am glad there is such a source from which we can receive the message.

"What makes a man a preacher? A man might receive credentials and be sent out, but that would not necessarily constitute a preacher or a representative. We cannot be preachers unless we have a message. That is a great responsibility—to receive from the Lord a message and to deliver it to the people for whom it is intended. And really, this is a message of deliverance, a reprieve as it were, for condemned criminals. John the Baptist realized that he had a message. Brethren, we want to realize that we have a real message from the Lord of hosts to the people. If there ever was a people in all the world that had a message, it is this people.

"If we are to get a message, where will we get it? What is the source from which we are to draw our message? We get it out of the Bible, God's word, and if we are in communion with God, He will help us to understand His word. Now Moses was the representative and leader of God's people. He heard the voice of God talking to him. Brethren, before we can talk to the people God must talk to us. We sometimes talk to the people without having been in communion with God. In prayer we talk to God, and in the study of the Scriptures God talks to us. Brethren, there must be a time in your life and mine, every day, when we can take time to let God talk to our souls.

"In II Timothy 4: 1, 2 is a most solemn charge given to every ambassador of the Lord Jesus Christ. 'I charge thee before God and the Lord Jesus Christ, *preach the Word.*' I tell you, we ought to stick to the word. There is a temptation in the experience of a

good many to leave the Word. With the Word of God there is power to win men.

"He that hath My Word, let him speak My Word *faithfully.*" Jeremiah 23: 28, 29. God says His Word is like a hammer and like a fire. Nothing cleanses like fire. God's Word in the heart is like fire. It is the Word of God being brought to bear upon the heart of a man that converts, not what we say. We ought to have confidence in God's Word that when we have spoken faithfully it will do its work upon the heart. Human hearts are getting harder all the time, but the Word of God is powerful, and it is this that brings blessing and comfort and really brings a new creation because it is by the word of the Lord that the heavens were made; that man himself was created.

"In Mark 4: 14 we read, 'The sower soweth the word.' That is the seed. How are we to sow? 'They that sow in tears shall reap in joy.' Psalm 126:5, 6. When souls are on our hearts so that we are sowing in tears I believe we shall draw men unto Christ.

"It is not enough to simply carry a message, but in this great cause, this high ambassadorship, we have to be the thing we preach. Christ was the word, the very thing itself, and it is necessary, brethren, for you and me to be the very thing we are preaching.

"I sanctify myself that they also might be sanctified." John 17: 19. We cannot preach and go to the people and not be holy. We cannot tell men that they must give up their sins, unless we give up ours. I tell you, brethren, we have to walk the road that we point out to others. What we are has a great deal more influence than what we say.

"We are to preach Christ crucified, and before we can do this we must be crucified ourselves. Talking about Christ and really preaching Christ are two different things. Brethren, we are to get out and resurrect dead people. May God help us to be what we preach. May God help us to get a new vision of what it means to be an ambassador of Jesus Christ, to be spokesmen for God."

Missionary Meeting

April 16

Elder Guthrie said, "I believe as ministers we ought to have literature that we can lend to individuals who are not able to buy or until they can be induced to buy. In our tent efforts and all public efforts I think we should have a table covered with literature—some to sell and some to give away. From my experience I believe that the people who are standing firm in the third angel's message today are those who have been furnished literature from the desk, from a table, or from my hand. I believe it is literature that establishes and keeps them. I have tried to set an example in East Michigan by making it a rule to advertise literature when speaking, and sell it from the desk and in different places. I do not believe it is any disgrace or that it belittles our ministers to advertise our literature and sell it from the desk or when visiting the people. I can not see that it is any more belittling for a man to sell a book filled with the third angel's message than to stand in the desk and preach a sermon filled with the same truth,

and the chances are the book will do more good than the sermon. People often attend meetings and are not touched with the truth presented, but if induced to buy a tract or a book to take home with them, they become interested in reading, and are led to come back to the meetings. God many times uses our literature to interest people when a verbal presentation will not touch their hearts.

"I believe we as ministers ought to use books, tracts and papers all the time. In the multitude of our other duties we are apt to forget the real thing of winning souls to the Lord Jesus Christ. Encourage new converts to use literature in their labors for others; and I believe there is no way in which we can encourage them more than by setting before them the example. When a soul is converted through a man's labors and begins to work for others he naturally is inclined to do it as the minister did it. The minister gives him the first impression, and it is perhaps the strongest impression that will ever come to that individual in this line."

Elder McVagh: "I was a layman before I became a minister and I well remember the work I did at that time with the *Signs of the Times*. I took a club of ten papers and delivered them among my neighbors every week. I had some of my best experiences in connection with that club of *Signs*. My heart was so warmed by reading Elder Loughborough's little pamphlet "Saints Inheritance" that I purchased three copies right away and began loaning them to interested persons who, in turn, loaned them to others. Naturally when the Lord called me to public work I continued this method of using literature, and I do not believe I ever conducted a public effort in my life without having a table with a good supply of literature. I always found it an advantage to have some of our larger books also, because as the people became interested in the tracts and papers many wanted something larger. As we visit the people and talk with them it is not at all hard to sell them our bound books. I believe that the Berean Library should be used by our ministers, and if they take a good supply of this literature and scatter it among the people it is bound to bring good results. Before beginning a series of tent meetings one of our young workers in the West Michigan Conference placed the Berean Library in many of the homes. I visited him last week, and found that as the result of this effort he is holding Bible readings every night in the week, and some are beginning to accept the truth. He said to me, 'I am delighted with this plan and I am always going to follow it.' I am satisfied that God has given us these plans and put them in operation so that we may all work together in finishing up this message."

A. J. Clark: "I read in 'Testimonies to the Church,' Vol. IX, 'It is going to take all the effort of all the people all the time to finish the work' when we can instill that spirit into the hearts of the individuals in our churches our work will succeed. The churches that work are the churches that pay out when it comes to mission funds. It seems to me the keynote has been struck when we say that the ministers should take the lead in this missionary effort. Our preachers must not only be preachers, but they must be missionaries. I would rather have a church of ten or

fifteen members that work than to have a church of fifty members who do nothing. Our conferences must be made up of individuals who love this message enough to tell somebody else about it. I know of one elderly woman who has been bedridden for years. When it was suggested to her that some one else would have to sell her quota of six books she thought, 'Somebody else do my work, somebody else do my duty, somebody else gain my crown! No indeed!' She asked for a pencil and paper and wrote to individuals who were her friends telling them of the work she was doing. A few weeks later I received a letter from this sister, and she said, 'If you find any invalids who are worse off than I am you can tell at least two of them that I have sold their books for them, for I have sold eighteen books.' There is no individual in this world who cannot work for God.

"I knew of a man who for fifteen years worked in a shop without the man who worked by his side knowing he was a Christian. I do not believe it would be possible for a man to work fifteen years beside a Christian and not know it.

"A minister had brought twenty-five people into the truth and when the president of the conference called these people together to ask about their experience in accepting the truth the minister thought he would receive the praise. The first woman said she became interested through a tract left by a little boy. A man said he had been receiving the *Signs of the Times* for years and had become interested. Out of the 25 people there were only two who had not heard this message before.

"Simply preaching does not bring people to this truth. We need men who know how to get the people to read, for those who receive it by reading are always making an effort to get others to read. Brother Blosser said that he believed the reason why he had become a canvassing agent and was interested in the circulation of the printed page was because he was brought into the truth through reading our literature."

Elder Langdon in speaking of his experience in the canvassing work said, "If we can only put our literature into the hands of the people it will work while the preacher eats and sleeps, and it will create openings for further work. If we can get the people to pass on the literature to others it will continue its work bringing calls for laborers wherever it goes.

"I believe the ministers can sell five times as many books as they do. The ability to sell books is the very gift needed in the ministry.

"In one place where we met with much opposition we sold a pile of books and papers thirty feet high, and I believe there is a lot of power in that thirty foot column. At another place where the call for labor had come as the result of the literature sent there seventy-eight took their stand for the truth, and we sold during that effort \$150 worth of books and tracts. When these people became converted they bought literature and sent it on to another place and soon an interest was awakened there which demanded a public effort.

"It was the *Review and Herald* and other literature that first sent the arrow of conviction to my heart

that Seventh-day Adventists are the true people of God."

Elder Moon said, "I think I have had a part in the circulation of literature almost ever since we had any to circulate. I began work as a missionary director and we scattered books and papers everywhere. I do not believe the time is passed when our literature will be a great help to us in the work. I have had experience in laboring where books have been sold, and have observed the readiness of the people to accept the truth after they had read the books. Our books have been written after mature study. The Lord has put His Spirit upon men and they have brought out the truths of the Bible in a way that will appeal to the hearts of the honest. I know of one man and his entire family who were brought into the truth through literature. After accepting it he began studying with neighbors, comparing these books and papers with the Scriptures. The result was that forty were brought into the truth through literature. This proves that we ought to sow beside all waters, making all the use we can of literature in connection with our preaching.

"A United States marshal was brought into the truth through having a package of tracts placed in his hands by a young lady, when through curiosity he had visited one of our camp-meetings.

"I believe God is in this work, and He desires us as ministers to use our influence for the circulation of the literature which He has prepared for these last days."

Brother A. C. Bourdeau told of the first tract that was written by Elder Joseph Bates, and later of the publication of "Elihu on the Sabbath" and how they used these tracts in their work, and souls accepted the truth as the result. Elder White also used tracts in his work and brought to Brother Bourdeau all he had left at the close of each effort,—sometimes \$50 worth and one time \$300 worth. Elder Bourdeau always took them, paid for them, and made them do all the good possible.

G. B. Thompson's Sermon on Sin

April 16

My text this evening is in Isa. 43:25. To get the full beauty of this text it is necessary to notice the connection in which it stands. Were we to go into a diamond store to purchase a valuable stone, the jeweler would place it on a dark cloth that its brilliancy might be seen more clearly. So here, the verses preceding this show a dark catalogue of sins; but dark as it is, the Lord here promises that His hand will blot out our transgressions.

Sin is a terrible thing. Its slime and ooze are seen everywhere. The wise man declares that it is a reproach to any people. Sin has caused all the sorrow and misery in the earth. It has robbed the homes of loved ones. It is the sexton that digs our grave. Sin is a curse and a plague. It stands as a monarch to slay and enslave the race. It says to us, "I am the Lord thy god." It has depraved the human family and blighted the whole creation of God. It took the Son of God from the throne of universal power and nailed Him to the cross, and it will at last send into everlasting perdition untold millions of the human family.

We cannot hide it. The word of God declares that our sins will find us out. When we think it is hidden it comes to light. Like a ghost it appears to haunt us. The only way to escape its terrible vengeance is to be delivered from it through the blood of Christ.

God calls upon the world to repent of sin. Deep repentance is necessary. Many professed Christians need to repent. While they belong to the church they have lived a sinful life. They have been unkind in their homes, and have cherished in their hearts evil things. Their minds have been depraved and they have been led into sin. Such can never enter heaven unless they repent. There must be deep repentance. Unless we repent we shall be lost at last.

Peter, one of the chief apostles of the Lord, sinned; but he repented deeply of his awful sin and became one of the mightiest preachers the world has ever seen.

Judas also sinned. He had cherished in his heart a sinful thing. It led him finally to betray his Lord for thirty pieces of silver, and plant on His Master's cheek the traitor's kiss. He did not repent of his sin, and in the stillness of the night he took a rope and hung himself. What a terrible object lesson for those to contemplate who refuse to repent of their sins!

As Christians we should stop sinning. God calls us to repent of our sins. God calls for a holy life, for a pure heart. The great apostle says, "Little children, I write unto you that you sin not." What does he mean? Evidently that we are to stop sinning. Christians are not merely to sin less when they get into the church, but they are to stop.

We are glad that there is power in the gospel to deliver us from every sin. The drunkard can be delivered from his terrible appetite and made a sober man. A morphine fiend can be delivered from the terrible drug habit. The history of the gospel shows that men have been delivered from every sin. So today we need to come to God that our sinful hearts may be cleansed and we delivered from the power of sin. My text shows that the Lord will blot out our sins. That hand that wrote the ten commandments; that hand that upholds the worlds and swings them in space; that hand that is ever reached out to help His people, will blot out our sins and give us instead His righteous life.

The Dignity and Sacredness of the Calling to the Ministry

Elder I. H. Evans

I will read as my introductory text Isa. 52:7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

This language is used by the prophet to represent the ministry, and the language is very strong, designating that men who preach the gospel are different from other men; they hold a peculiar position in the sight of the Lord, and should in the sight of God's people.

In Romans 10:13-15 Paul quotes this prophecy applying it directly to the gospel age. I think it is a

wonderful thing for the Lord Himself to specialize and emphasize and point out that class of men and say that their presence, their very coming, their very atmosphere is beautiful—beautiful to the Lord to see a man going out to preach the tidings of peace.

In ancient days when the Lord had His priesthood the priests were not allowed to live like other men, nor were they allowed to buy and sell and barter and and make gain like other men, nor were they engaged in secular pursuits. But the priest of God was to be a man who gave himself up to the service of the sanctuary.

Leviticus 21 is the chapter devoted to the priesthood. Verse 6 says, "They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy." That is strong language, but it gives God's ideal for His priest—he is ministering for the great living God, and he is to keep himself from all things that are common. The word "profane" means common, vulgar. Some things perfectly proper for other men to do a priest can not do. If the Lord had such a high ideal for His ancient priesthood, for men who did not have the light nor knowledge of the will of God that we have, how much more would the Lord require of His ministers in the gospel dispensation than He required of those priests. It is a wonderful thing to be born into the kingdom of God and to be chosen to speak for the Lord as His minister, and God requires holiness of such an individual.

2 Corinthians 5:17-21 refers to the work of the ministry. In the 17th verse Paul is speaking of the change that takes place in a man's heart at conversion; for there certainly is a mighty transformation in the life, so that a man is made a new creature when he is converted. Every man that goes out and speaks in the name of Christ must have the experience that will bring to him that new creation. No man has a right to go out and preach what he does not know by experience to be true. No man can be a true preacher of any promise of God that he has not proved in his own case, and there is nothing less powerful than for a man to simply talk about Christ when Christ is not in his heart. The man that can speak with authority is the man that has experienced this transformation and knows for a certainty that the thing is true because he has experienced it.

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." Verse 18. Every true minister that is called of God and has divine credentials is a man to whom God has given the work of reconciling sinners to Himself. He stands between God and the sinner and makes peace between them, and he is to continually keep in mind that this is his calling—to effect reconciliation between God and that soul. I do not read of any other calling of the ministry anywhere in the Word of God. I do not read of the minister ever being large administrators over visible property, or over large invested interests. I do not read anything about their being organizers and carrying out great social reforms. But the minister is God's priest on the earth to bring reconciliation between lost souls and God.

"We are ambassadors for Christ, as though God did beseech you by us." What is an ambassador? A man that is sent by one government to represent that government in another government. An ambassador speaks for the government he represents; he acts for that government; in fact the government he represents is centered in him. An ambassador to another government is never a private citizen; he does not have the liberties and privileges of a private citizen. He cannot say, I speak for my government. when I am in my office, but represent my own private opinion when in my own house; because his credentials cover his whole life. An ambassador is understood to represent the government and all there is of greatness and majesty and power in that government.

What does it mean to be ambassadors for Christ? It means that the Lord has given to His ministers the great dignity of representing the government of heaven on earth. They speak for heaven and represent God. They are acting in place of Jesus on the earth. God can not allow men to call other men to be His representatives when He Himself has nothing to do with the calling. He must have some part in the calling of the men who represent His government.

O how many times ministers have spoken words derogatory to the great dignity of the government of heaven! How many times we have stood up in the pulpit and preached earnestly, and pleaded with poor sinners to be reconciled to God, and then gone down from the pulpit and told jesting foolish stories to make men laugh and think we were smart and witty. How many times we have bartered in buying and selling, and acted like sharp, keen business men without scruple and without conscience, forgetting the high calling of the ambassadorship of the government we represent.

Again and again I have heard men say that no man could dictate to them what they should preach. I have seen men shake their hands and say, "I am a free man and I will say what I please." By what authority, let me ask. No man who is called to the ministry as an ambassador for God can ever say he is going to write and speak as he will. No man who reads that text can stand in the desk and speak in the name of God and then go down in the aisle and laugh and joke and play the clown, and fulfil the high position to which God has called him. He may do it, but if so, he does not have the divine credentials. He may have his credentials from a conference, but I hold that there is a higher place for a man to get his credentials than from the conference, and that, my friends, is to have the seal of the living God on his life's work—to bear credentials from God. For a man to be conscious that he is God's ambassador will give to that man seriousness and prayerfulness and earnest zeal in seeking for the blessing of God and God's constant approval. The man who goes out believing that he is all sufficient in himself for the work he has to do, must certainly misrepresent the court of heaven.

John 20:23 says: "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye

retain, they are retained." Is not that an awful responsibility for the minister to carry? Yet how many of us carry such responsibility with lightness. I tell you such men are not truly God's ambassadors. There are many today holding credentials from conferences who have not received a divine appointment from heaven. They are serving for money, or as a profession; they are serving from other motives than to give their lives to effect reconciliation between perishing souls and God. And such men are ruining souls instead of saving souls. No man can be God's representative who does not live in constant communion with God.

I want to read another thing that God has promised to do, Isaiah 44:26, and to emphasize this one thought, "I am He that confirmeth the word of His servant and preformeth the council of His minister." In other words, when God's ambassador goes out and speaks in His name, God makes what he says a fact; when His minister gives counsel God brings it to pass. This never can be true in the case of the man who is not living a pure life before God—who has not made an absolute surrender to God and given up every known sin.

"He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." There it is again stated that the minister is God's special envoy. God has made you His special envoy to go to the communities of lost souls and lead them back to Christ. You are to speak in the name of your Master, to represent Jesus Christ. God never sent a man simply to give a course of lectures. It is not enough to preach on the law and the Sabbath, and the signs of the times. You must get hold of the hearts of those lost sinners and plant seeds of truth that will germinate and bring them to repentance and reconciliation with God. I tell you there is something vastly higher for God's minister than to be simply a Chataqua lecturer. I am not saying that is not a good work, but a man has got to go right straight to the hearts of men and women; he has got to get down from the pulpit and enter the homes; he must get out and search in the highways and hedges for lost souls.

This is the work of every one of us. God never called one man to sit in an office, and another to go out and preach the gospel. We are all, from the highest to the lowest, to go out and preach the gospel.

There is no other calling of God than simply to win lost souls to Jesus Christ. We are to win men to God to put our arms around lost souls and plead and pray with them and importune them to be reconciled to God. The joy and pleasure you will have in meeting your heavenly Father will be the result of having done faithful work in bringing souls to Christ.

I trust the Spirit will take possession of all our hearts and make us sense the responsibility of being called to be God's ambassadors. We shall then realize that we cannot indulge in lightness, frivolity, joking; can not do cheap things, dishonest things; can not do things our Master would not do.

Need for Young People's Work

[Synopsis of talk by Elder Benson, Friday, April 17.]
Two years before the seventy years of captivity

began, God through Jeremiah asked the children of Israel this question, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20. Instead of responding as Nineveh did to Jonah's message they continued in their sins. Two years later, in 606, God sent Nebuchadnezzar, who took the flock of the children of Israel to the heathen center of Babylon, here large numbers became engrossed in commercial matters so at the end of the seventy years captivity a comparatively small number returned.

There is a parallel between this experience and our own. Seventy years ago last month the first disappointment was experienced. Seventy years ago this coming October was the second disappointment. During this time this question might be asked—what has become of thy flock, thy beautiful flock? Twenty-one years ago the spirit of prophecy said that we had an army of youth which if rightly directed and trained might quickly carry the advent message to all the world. Nothing was done for a number of years, then the Educational Department looked after the young people's work for a time. Later it was associated with the Sabbath school work, but not until 1907 was the young people's work organized.

Twenty-one years ago there were 31,000 Seventh-day Adventists, with perhaps ten or fifteen thousand young people. Today there are 114,000 Seventh-day Adventists with nearly 50,000 young people, as based on statistics gathered by the Educational Department. We have more than 23,000 in our schools, and we have less than fifty per cent of our boys and girls under denominational instruction.

From statistics gathered in fifty churches we found that in a membership of 843 young people between ten and twenty-five years of age 486 were church members; that 219 young people left the truth in ten years; 152 married unbelievers during this time, and of this number 75, or about 50 per cent, gave up the truth. Why should not Seventh-day Adventist workers use their influence to prevent our young people from marrying unbelievers? In some of our conferences our ministers officiate where Adventist girls are marrying outsiders—not only Methodists, Baptists, etc., but Catholics, and sometimes infidels.

It is time to unitedly pray and work for our young people, showing them that we have an interest in them, and endeavor in every way to hold them to the truth.

Prayer

Elder Thompson

When we study the lives of the men of God, both in the Scriptures and the world about us, we find that they have been those who have been earnest supplicants at the throne of God.

In James 5:17 we read, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain and it rained not on the earth by the space of three years and six months." Elijah, by prayer, locked up heaven, and by prayer he unlocked it. When we go to the seventeenth chapter of first Kings we find that he did not pray once and stop, but continued to pray until the rain came. He prayed seven times. I believe that there is where many of us

fail. We do not hold on and pray and seek God until we receive from Him the blessing that we might have. God wants us to pray until we receive the blessing.

Take the life of Daniel. See his earnest prayer when the dream of Nebuchadnezzar was to be revealed. He took his companions and they went off and sought God in secret until the thing was revealed unto them. God will reveal dreams and unfold the secrets of His Word if we do as Daniel did. Then the decree was made that if anyone should ask any petition of anyone save the king for thirty days he would be cast into the den of lions. He, when he knew the decree had gone forth, sought God three times a day. Some of us do not have time to pray alone once a day. I believe we should go to our churches and bring a revival of earnest prayer.

Take Paul. In Acts 9:11 we read: "And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one Saul, of Tarsus: for, behold he prayeth." Just as soon as Paul was converted he began to pray, and not only pray, but it says he would be recognized by the fact that he prays.

In Acts 10:1, 2 we read: "There was a certain man in Cesarea called Cornelius, a centurian of the band called the Italian band. A devout man and one that feareth God with all his house, which gave much alms to the people, and prayed alway." That is a wonderful record for God to leave of a man. Would not that be a fine record for one of us to have in heaven, that we were always praying? In the fourth verse it says: "Thy prayers and thine alms are come up for a memorial before God." Two things came up as a memorial from Cornelius. One was prayer, and the other was alms. One thing about Cornelius was that his prayers were accompanied by alms. In the eighth chapter of Revelation it tells of the incense (which represents the righteousness of Christ) being mixed with the prayers of the saints. If we neglect to pray there is nothing mixed with the incense before God.

When Paul and Silas were in prison that night we read in Acts 16:25 that at midnight they prayed. I suppose the prisoners had never before heard prayer in such a place. As a result an earthquake takes place and they are set free.

There are many instances that might be given. All through the Bible a record has been left of importunate, continued prayer. As I think of the responsibility placed upon us, of the age in which we live, and of the responsibility of being ambassadors for God, I feel that we should be people of earnest prayer. I believe it is true that "we advance on our knees." We cannot make progress in any other way.

In "Gospel Workers," pages 20, 21, we read: "When we have men as devoted as Elijah, and possessing the faith which he had, we shall see that God will reveal Himself to us as He did to holy men of old. When we have men, who, while they acknowledge their deficiencies, will plead with God in earnest faith, as did Jacob, we shall see the same results. Power will come from God to man in answer to the prayer of faith." Again on page 28 we read: "We must have a converted ministry. The efficiency and power attending a truly con-

verted minister would make the hypocrites in Zion tremble, and sinners afraid."

Every man who has moved the world along spiritual lines has lived a life of prayer. In the home of John Wesley in England there is a room called "Wesley's prayer room." The secret of Wesley's power was in that prayer room where he went alone and sought God. It was his dynamo room. I believe, brethren, that if we all determine before God that we will have a prayer room our ministry will be made more efficient.

Mr. Pierson in his tract on "Prayer" says, "Whenever the church is aroused and the world's wickedness arrested somebody has been praying. If the secret history of all really spiritual advance should be written and read there would be found some intercessors, who like Job, Daniel, Elijah, like Paul and James, like Jonathan Edwards, Wm. Carey, Geo. Mueller, and Hudson Taylor, have been led to shut themselves in the secret place with God and have labored fervently in prayer." Again, "May the writer venture a suggestion—fruit of long and prayerful thought—to his brethren in the ministry and to all who yearn for a revival of the prayer spirit? It is this, that in every church a prayer circle be formed without any regard to numbers. That the pastor unite with himself any man or woman in whom he discerns peculiar spiritual life and power, and without publicity or any effort to enlarge the little company, begin to lay before God any matter demanding special guidance and help."

Prayer will save the young people. We find from a study of the life of Bishop Simpson that he was led into the ministry as a result of his mother's prayers.

The life of prayer the Saviour has left us is wonderful. In Mark 1:35 we read: "And in the morning, rising up a great while before day, He went out and departed into a solitary place and there prayed." Here is an example of secret prayer. If the burden of prayer was so in our hearts that we would rise up a long while before day and find a quiet place and supplicate the throne of God, it would make a wonderful difference in our lives.

In John 7:53 and John 8:1 we read, "And every man went unto his own house, and Jesus went unto the Mount of Olives." While every man went to his own home to take his ease the Saviour of man went out into the mountains to pray and agonize with God.

Hebrews 7:25 speaking of Christ's work now, says: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Christ has not stopped praying. He ever lives to make intercession for you and me. That is His work. The Holy Spirit, His personal representative in the church, is interceding with you and me while He is interceding with God.

There are some things that hinder prayer. If we "regard iniquity in our heart," the Lord will not hear us. He cannot hear us then. He cannot answer the prayer of the man or woman if there is some sin in their hearts. We must get rid of it and then God will hear our prayers. We can not pray when we have an unforgiving spirit, and the Lord can not and will not hear us. Do let the power of the Holy Spirit of God rest upon us and fit us and mould us and make us useful ministers of Jesus Christ, is my prayer.

The True Secret of Continual and Effectual Service for God

Elder I. H. Evans

"If ye love Me, keep My commandments." John 14:15.

No one in this world can keep the commandments of God in whose heart there is not a great flame and passion of love for God. No resolutions, no efforts, no will power on the part of man will ever enable him to keep the commandments of God. There has to be born into the soul a passion of love that consumes the life and eats up the desires, the ambitions, the resolutions, and the intellect of the man or woman. And then that individual can serve God without effort. He obeys the impulses of his heart to please the one he loves. Could a man say that he would go out and work for God with the idea that that service would please Him when he did not love Him? There is nothing that a man could do that would please God when there is not love in the heart, for it is love for God and love to God that makes the service of a man acceptable to the Lord. Until you and I taste this love and know it, all our service is in vain, and all our religion and all our devotions are simply of no great value to ourselves and not pleasing to the Lord; for the first thing that God requires is that a man should love Him with all his heart. He says thou shalt not only love the Lord thy God with all thine heart, but thou shalt love Him with all thy soul, with mind, and with all thy strength.

When a man really loves God with that passion and that degree of intensity which such language would indicate, nothing will be a trial for him to do in obeying God. Whatever God asks he will be glad to do, for there will be in his heart and in his soul and in his mind and in his strength only the one great consuming desire to please God. Could you think of that man going very far astray in his service?

And really it is the measure of love that is put into a gift or an act of service that makes that gift or that service valuable even to you and me. So it is with God's children. I do not think, my friends, that the Lord looks down here upon this congregation of believers and puts a monetary value on your service or on your offerings. What makes these things of value to God is not the cost price, but the love that is in the heart of the giver, the love that prompts the act.

Read what the Saviour said on this point in Luke 7:36-47. The Master had been invited to Simon's house for supper, and Simon had gone to expense for entertainment. There was that poor sinful woman, that poor outcast, whom Simon would not have allowed to come into his room if he could have managed to shut her out. She did not sit down on a chair, but she got right down at the feet of the Master and sat there on the floor. Which one of those acts of service—that splendid supper, that fine service that Simon provided for the entertainment of the Master, or the service that that poor woman performed—which do you think pleased the Lord the best? Oh, it was the humble service of that poor woman who sat down and washed His feet with her tears and wiped them with her hair. It was that service that the Lord approved.

Another case is given in the 12th chapter of Luke.

The Saviour saw the people casting money into the treasury. Many Jews were rich. They came in fine equipages,—footmen, horsemen, carriages; dressed in purple—princes of fortune of those days. They would walk up those marble steps with heralds before them and with great crowds of people following on every side; and money poured like a great stream into the treasury box of the Lord. Jesus stood there and saw them, and then He saw a poor widow tremblingly cast in two mites—about one quarter of a penny. But Jesus said she had put in more than they all. What made the offering of that poor widow so acceptable to the Master? It was love,—the sacrifice that entered into it. Did the great God want two mites? Was He in need of them? There were great storehouses of treasures; the wealth of the country, the coin of the realm poured into His treasury box, and yet He said that there was not one of that princely crowd that gave like this poor woman. Why? Oh, my friends, because she loved. She gave her very life, and that was the thing that made the service acceptable unto God.

Not only does the Lord require love but He gives love, and He gives it *first*—gives it when the man or woman never thought of loving Him; gives love without measure, so that no human being ever lived who loved God as God loved him. We are never in danger of overdoing or outstretching God's love. How did Christ love? My friends, He has done everything that infinite love and wisdom can do to secure our eternal happiness and bring us to Himself. The great heart of God beats in sympathy with every human heart that responds to Him, and He loves with more intensity and more passion and more zeal than any man can ever love God. And all the service that God requires is for a man to love Him with all his heart. Anything short of that, my friends, brings into the life barrenness of soul and paralysis of action, and makes one become a poor mournful Christian instead of a joyful one.

There is but one way in this world for a man to secure victory over any sin, and it is to let the love of God burn in his heart, and then the sin will be burned up. Just as long as the fire of love burns in his heart he will be victorious. When a man loves God with such supreme desire that he feels that all his life, and all his being, and all his property belong to God; why, my friends, it is no hardship for him to keep the Sabbath or to pay his tithe. It is no trial at all to do anything that God requires when the heart is filled with love. The Lord must look down with great pity upon us who render Him service with groanings, with distress, and with a feeling of compulsion, and He must say, "How strange it is that that man will not do the things for his best good." How unacceptable the service must be when it is rendered from a heart that really does not want to do that service.

There is nothing that will drive a man to such lengths in service as for his heart to be all aflame with love for God. It was that which inspired Paul's heart. Do you think he could have endured having whips laid upon his back, and gone through the suffering he did if there was no love in his heart for God? Could you endure it? There have been millions of poor souls, who, for Christ's sake, have suffered martyrdom, have been dragged to the stake, and incarcerated in musty

dungeon cells, gladly giving their lives to God because they loved Him.

What was it that led Livingston to leave his country and go down into dark Africa and spend so many years there, enduring hardship and suffering? O, there was born in his heart a great love for God and he felt as though he wanted to give his whole life. When his wife and friends besought him to remain at home, there was a burning passion which drove him on, and he could find no rest but in service. He could go into dark Africa and live as did the natives, he could endure the fevers, he could travel for months through all sorts of hard conditions, beneath a burning sun, and all because he loved God.

What was it that led Moffat to go down to South Africa and give his life for those poor black men? Nothing in this world could have driven him there save the love of God that was in his soul. Moffat never dreamed that his name would become immortal among men because of his pioneer work. He went down there only with a burning desire, with a burning love in his heart, anxious to win souls to the kingdom.

What was it that led Carey, Judson, Morrison, and other men of God into these unentered fields, to encounter all manner of hardships? I tell you you could never explain this except by saying that their hearts were filled with love for God. There was that man Taylor who spent fifty years in missionary travel, with unabated zeal for the service of God. And he did it because he loved his Lord. He scorned those physical things, those inconveniences that beset his efforts, and felt his life was but a small sacrifice to give to God, because of the love that was in his heart.

Now *we* have a great message,—the mightiest message that God ever gave to men, and I ask, Shall this message find the ministry with less love for God in their hearts than those men possessed in by-gone years? Shall this last closing message find us ease-loving, self-seeking and self-satisfied; or shall there be conceived in our hearts a great passion of love for God and for lost men that shall drive us to the ends of the earth to save the lost? If there ever was a message that demanded the absolute and whole-hearted surrender of men and women, it is the third angel's message. If there ever was a day when men could afford to place themselves on the altar unconditionally and say, I am here to be utterly consumed for God, it is in these last days. All the believers in this message today ought to step to the front and make a complete surrender, especially the ministry. There should not be one in all the list of God's workers who would not give himself completely to God for continuous, ardent and zealous service for the finishing of God's work. There ought to burn in our hearts such a passion of love that self sinks out of sight, and the love of money and honor sinks completely out of our lives.

Never since the days of Christ has there been such a message given to man, and never a time when it was so imperative that every man should line up with all his strength and give himself a freewill offering to God. We have to finish the work in this generation, but it never will be finished until the ministry make a complete self-surrender. You may say that God will finish it. Yes, but God is not going to finish

this work without the aid of human beings. And the call today is for men to step to the front and say, "Here am I use me, Lord."

There are two things required: first, that a man give himself completely to God, for God will not accept any gift that we make until we first give ourselves. Second, our money and all our possessions must go with this gift of self. As soon as God's men have made the consecration, as soon as they have given themselves in this way for the finishing of the work, then the Lord will supply all the rest that is needed. There will be power; there will be victory over sin; there will be the triumphant Christian life. But God can never do this work in your life until this consecration takes place. Never can the ministry perfect their characters before God, even by faith in Jesus Christ, unless they have made this self-surrender. There must be laid upon the altar every faculty of our being, so we can say with a clear conscience before God, "I love the Lord with all my heart, with all my mind, and with all my strength." There are few who can say that sincerely. Self-seeking, the love of money, the love of preferment, the love of ease, hold possession of men's lives, and there are few who will throw themselves with an intensity and a burning desire in their souls into the service of God.

May the Lord look down from heaven and speak to all our hearts. May He call us to make this absolute and unconditional surrender so we shall be cut loose from all the entanglements of this world and throw ourselves with all the earnestness of our being into the preaching of the third angel's message. I tell you when men give themselves to God in this fashion there will be a power in their work that will bring conviction to all that hear them, but when there is not this unconditional surrender, and when there is not this love burning in the soul, the man is paralyzed and his message is all in vain.

Elder Evans' Talk on Missions in Sabbath School

April 18

The Sabbath schools have been a constant surprise in the matter of the contributions they have been able to raise for the mission fund. Some of you will remember when we started to give a penny per member each Sabbath, and we thought that was a good deal. Somebody suggested later that we set the mark at five cents a Sabbath, and this was done, and now we are getting two hundred fifty thousand a year, and our Sabbath schools are continually furnishing a large amount of money that is used by the Mission Board for carrying on its extensive work.

In the mission fields you will find the same zeal as in this country; in fact I have seen brethren and sisters in these distant lands really make the foreigner ashamed by the way they gave. Many a time when out in these Sabbath schools and the contribution was given I would reach down in my pocket and take out my donation, but when I would see how the brethren and sisters gave—great strings of cash representing often a half day or a day's work,

I have had to go down into my pocket three and four times before my conscience could be at peace, because those poor natives put me to shame. These poor heathen who had just come into the truth would give a day's work to the Sabbath school donation, and while the amount was not much, it means a tremendous sacrifice for them to give it.

Some of these poor people in the East do not have any money at all, and yet they want to give Sabbath school offerings. In many places, where they are extremely poor, they do not have enough to eat, and therefore they do not have money to give, and it is their custom to measure out just so much rice for each member of the family, and that is all they can have. If that is not enough to satisfy the hunger they have to drink more water. When measuring out food for the family these people have an extra dish into which they will put a certain portion to sell for the treasury of the Lord. Those poor souls must certainly love the Lord. They do not give of their abundance, but they take from their own food, and go hungry that they may have something to give to advance the cause of God. In every Sabbath school in these mission fields there is just as much activity and earnestness to give of their money to support the work as there is in the United States. They may not give twenty cents a week. Over in China they voted to give five cents a week, but to those people that is more than a dollar to you people here, for in those countries a man only gets four and five cents a day, and a woman will work all day for two and a half cents. When we raised the standard to five cents, that, in proportion to their earning capacity, is away beyond our giving here.

Our Sabbath schools are doing a splendid work. They helped to open our work in China, Japan, Korea, India, and in nearly all the great mission centers of the world. The Sabbath schools have really been the backbone of the Mission Board. And now we have undertaken the grand work of raising twenty cents a week for foreign missions, and I am sure that all the Sabbath schools will rally to meet this stipulated amount. And so I say, God bless the work the Sabbath schools are doing, not alone in the study of the lesson and the training of the youth for God, but in the great work of giving for the greatest and grandest work there is today.

Fragments from the Bookmen's Hour

April 19

Elder Mortensen said, "There are eighteen or nineteen hundred Swedish Seventh-day Adventist believers in America. If we Swedes, Danes and all other nationalities will take hold together and cooperate with our American brethren we can reach all the foreigners in America. If every family would see that their foreign-speaking neighbors have literature in their own tongue placed in their hands, great results will be seen. Then these people send the message to their brothers, sisters, and other relatives across the sea, and it is wonderful how many people may thus be reached."

Elder Voth said: "There are 800,000 German people

in Chicago, but we have only three German workers. We can always reach foreign-speaking people best in their mother tongue. Every family should see that their German neighbors are supplied with German literature. Encourage our young German people to attend their own meetings and their own school, and thus develop into workers for the German people. It is a great mistake for them to attend the English schools, for they are usually lost to the German work, and there is a crying need for German workers."

Elder Calderone, who has charge of the Italian work in Chicago, told some interesting things connected with that work. He said, "As long as I was in Chicago alone the preachers paid no attention to me, but as soon as I got out a little magazine and began to circulate it there was a great stir in the Italian camp. One preacher said he was not afraid of Seventh-day Adventist preachers, but he was afraid of Seventh-day Adventist literature." He told of an item which appeared a few days ago in the *Chicago Evening American*. The following statement was credited to a Polish Catholic priest: "I would rather administer the sacrament to a dog than to a Catholic who would send his children to the public school." This care over their children on the part of Catholics is what holds them in the Catholic faith. Their religion is taught first in the family, then in the school, then in the college or university. What a lesson we might learn from them.

Elder Calderone also said, "The gospel is to be preached to every nation, kindred, tongue and people. Let us not forget that the Italians constitute one of these nations."

Elder Hannon said, "I am here today because I read a French tract when I was fifteen years old. That tract brought my father, mother and all the children into the truth, because it came to us in our mother tongue."

Elder O. A. Olsen said, "We have made a beginning in the foreign work and a beginning is a wonderful thing, even if it is small."

Biennial Report of the Wisconsin Conference of Seventh-day Adventists, from April 1, 1912 to April 1, 1914

To the officers of the Lake Union Conference and the delegates assembled, greeting:

I am thankful for this privilege of once more meeting with you in conference session and of rendering a report of the work in the Wisconsin Conference. We record with pleasure our gratitude for the prosperity which has attended the work during the past two years, and for the privilege of again assembling for counsel, study and prayer.

The Wisconsin Conference was organized in 1871; is bounded by state lines and has a population of 2,333,860. Half, or more, of this population is foreign, being made up of thirty nationalities. This multiplicity of tongues in the borders of one conference to whom we are debtors, places a tremendous responsibility upon us in giving them the message for this time.

We will report the work by departments beginning with the evangelical work.

Evangelical Work

There is in conference employ, at the present time, 29 laborers, as follows: 12 ordained ministers, 4 licentiates, 13 holding missionary license. Six of the last named workers and the others represent heads of departments and office help. There are also five ministers holding honorary credentials, not engaged in active work. Connected with our sanitarium are three holding medical missionary credentials. Since the last session of the Lake Union Conference there have been two churches organized and two more about ready for organization. Our records show 99 organized churches, with a total membership of 2,600. During the two years we have baptized 294 persons.

Some of these were already church members, having been accepted subject to baptism, or being rebaptized. There are 50 houses of worship in the conference. The other companies of the believers meet in rented buildings.

Eight tent efforts have been made in different parts of the conference and several general meetings held, all resulting in fruit.

Educational Work

We have three intermediate schools, all in the north half of the conference, employing in all 12 teachers. In all there are 110 students in the schools this year, and all the schools report progress, but the attendance is comparatively small to what should be expected. A class of eighteen were graduated from Bethel, last year, completing ten grades. This class did not return to school at Bethel this year as the school is confined to two grades, 9th and 10th, and this is, undoubtedly, the main reason why the attendance is light in these schools. A few students finished 10th grade work in the other two schools last year. We have 20 church school with the same number of teachers and an enrollment of 245. Our educational secretary, Miss Frances Case, held two church school teachers' institutes with much profit to the school work.

Sabbath School Work

We have 112 schools; 15 family schools; 14 home department schools; with a total membership of 2,574. Four schools have been organized, and ten home department schools. The offerings for the biennial period were \$11,636.75, and was all sent to the mission fields. These figures show \$5,376.40 more in offerings than was received during the former biennial period. Mrs. Mary Howell, our Sabbath school secretary, who did very earnest work for several years in this department, on account of failing health, resigned January 1, 1914. Miss Ida Thompson, having recently returned from China for one or two years' sojourn in Wisconsin, was elected secretary and has since been carrying on the work very successfully. Our plan now is to raise fifteen cents per member per week through the Sabbath school department for missions. Several Sabbath school conventions have been held with profit and 88 Sabbath school members have been converted.

Missionary Volunteer Work

This department of work has been more thoroughly

organized since our last report and the secretary feels confident of great progress. There are now 16 societies with an enrollment of 255; 15 junior societies with a membership of 86: total enrollment of the two societies of 341. The offerings to foreign missions for the two years was \$377.14; offerings to home work, \$56.14, making a total of \$433.28. There are 50 taking the reading course and 20 are working for Standard of Attainment. Several young people's conventions have been held with good results. Many of the young people are doing real effective missionary work and the outlook is hopeful.

Publishing Work

One writer has said that the publishing work is the *heart* of the message. It is very evident that many hearts are being reached through the printed page that would not otherwise hear the message of salvation. We have had in all 50 colporteurs in the field, some working full time, others only part of the time. The sales all told for books, tracts, and papers for the two years, were \$24,108.69. This shows a gain over the previous biennial period of \$292.49. Four canvassers' institutes have been held and plans have been formulated to increase the number of regular workers this year. Our tract society office work is in a prosperous condition. Two years ago the indebtedness was \$1,956.62. During the biennial period we have paid \$756.62, leaving the present indebtedness \$1,200. The current business is taken care of, month by month, and the old debt will, undoubtedly, be paid ere another biennial report is rendered.

Medical Work

The medical missionary work is an important part of the gospel message, and workers are being trained, year by year, in the Madison Sanitarium. From time to time these medical missionaries are passed on to other countries to minister in both physical and spiritual things. The patronage has been good during the past two years, and the results very satisfactory. Some are receiving the truth and are being healed of the malady of sin while sojourning there for physical restoration. W. T. Lindsay and A. Lovell are the physicians and surgeons, and they cooperate in all lines of the work. The business manager, P. L. Larson, is looking after the finance with care. Our monthly financial statement shows a gradual gain in the current business each year. The 1912 report showed a gain of \$6,233.32 and the report for 1913 showed a gain of \$7,054.06 or for the two years \$13,287.38. Three years ago the conference voted to raise \$30,000 by subscription to be applied on the indebtedness which was at that time about \$64,000. No money was to be demanded until the \$30,000 was pledged. During the last two years the indebtedness has been reduced \$11,500 through the sale of "Ministry of Healing" and donations (which brought in about \$5,500), and the gain from the institution. We have now completed the \$30,000 fund and the money is being paid in. When this amount is all paid the interest will be reduced \$1,500 annually. Then with the good will of the people, the prosperity of the institution, and the blessing of God, the balance will be paid and the sanitarium will take care of itself, and be a strong factor in missionary work.

Religious Liberty Work

There has been considerable agitation in Wisconsin over better Sabbath observance and Sunday laws, and our religious liberty secretary has appeared before special committees several times at the Capital of the state and presented the principles of religious liberty with good results. The secretary has also placed quite a large number of "State Papers" in the hands of senators and assemblymen. In addition to this we have supplied these same men and others with the magazine, *Liberty*.

Finance

We are pleased to be able to report some increase in tithes and offerings for the biennial period as the following figures will show: Tithe received, \$71,151.74. This shows a gain over the previous biennial period of \$7,744.60. Offerings to the foreign missions were \$24,447.87. A gain over previous biennial period of \$3,160.25. Offerings to the home field, \$5,307.14, a gain over previous term of \$689.24. Adding all these amounts: tithe, \$71,151.74; foreign mission offering \$24,447.87; home field offering, \$5,307.14; tract society business, \$24,108.59, making a total of \$125,015.44 for the biennial period; and a gain over the previous biennial term of \$11,589.58. Our people, generally speaking, are of good courage and all departments of our work show some increase and advancement. We can not say that we have attained unto all we had hoped for, but we are thankful for the progress that has been made and the prosperity which has attended the work. To the Lord be all the praise.

We trust that our old failures will be scars of growth; our old successes, steps of progress, and our best work will be that which we are going to do next. I believe I voice the minds of the Seventh-day Adventists in Wisconsin when I say that we pledge ourselves to loyalty and to service in proclaiming the last gospel message to the world and in finishing the work. Glad day hasten on!

Respectfully submitted in behalf of the Wisconsin Conference.

W. H. THURSTON, *President*

Biennial Report of West Michigan Conference

The West Michigan Conference territory consists of eighteen counties in the southwestern part of the lower peninsula. The headquarters is in Grand Rapids, 1214 Madison Ave. This is the largest city in the conference and is quite centrally located. Within the conference is Battle Creek, probably the largest Seventh-day Adventist church in the world. The West Michigan Conference embraces some of the oldest churches in the denomination and is graced with many white haired pioneers in the message who have looked and prayed for the coming of the Saviour for more than half a century. At old Monterey over seventy Sabbath keepers sleep with Elder Joseph Bates on Poplar Hill. Notwithstanding their early struggles and all that has been done since, we are assured by the Lord that in the closing up of the work, Michigan will be a very fruitful field.

Certain it is that I never labored in a field where the same expenditure of means and effort would produce more visible results. Our present reported membership

is 2,460 with 70 churches. Some of these churches are very weak because the younger and aggressive members have responded to calls from other fields leaving the aged and infirm to hold up the light at home.

Death is making constant inroads upon these ranks so that while 207 were baptized into the message during the biennial term yet our membership is not materially increased. In fact a thorough revision of all our church lists would very probably show a decrease. Thus far we have been unable to get all the churches to take up the work of correcting the lists. The baptisms reported were as follows: 52 in 1912, 140 in 1913 and fifteen thus far in 1914 with a goodly number more now awaiting baptism.

The people have manifested a good degree of faithfulness in tithing during the term. The tithe has remained stationary at the high water mark of between thirty-eight and thirty-nine thousand dollars each year in spite of the fact that the fruit crop, a very important item in West Michigan, has been a failure both years. There has been a slight increase in mission offerings, but we are very sorry that in spite of strenuous efforts we have fallen far below the mark set in this respect. In addition to the \$77,284.37 tithe, we have raised for missions, \$30,501.89; for the term \$14,749.89 in 1912 \$15,752 and in 1913, also for home work and special calls \$6,811.66; \$2,806.76 in 1912 and \$4,004.90 in 1913 making a total sum received at the conference treasury of \$114,597.92.

Of our tithe, 41 per cent goes to work outside our own conference. The average tithe per capita was \$15.90. The per capita for missions \$6.30 or 12.1 cents per week. During the term our part of the old G. C. A. deficit has been paid off and we have raised our full apportionment for the help of Loma Linda and Swedish Seminary and the West Michigan Conference Association debt has been reduced three thousand dollars. During this year by the help of the two-per-cent plan, we expect to clear off the old deficits on the Conference Poor Fund and the Tent and Camp-meeting Fund.

Our laboring force consists of ten ordained ministers, five licensed ministers, five superannuated ministers, ten Bible workers, ten canvassers, four office workers and seventeen church school teachers.

The subscription book work is gradually coming up under the supervision of A. L. Van Fossen and the Tract Society business for the term shows a healthy growth. The net receipts for books, tracts, periodicals, etc. being \$17,681.96; in 1912, \$8,262.98 and in 1913 \$9,418.98. A large part of this was sold at wholesale rates to agents and church missionary societies. The retail value of the merchandise distributed was not far from \$25,000.

We have had four different conference Sabbath school secretaries, nevertheless a good degree of prosperity has attended the work in this department. At present there are seventy schools with a membership of 2,426. An earnest effort is being made to reach the highest efficiency in soul-saving and raising mission funds through the Sabbath schools.

Educationally we have, in addition to E. M. C. the Union training College and Cedar Lake Academy, which serves both North and West Michigan, fifteen church schools with an enrollment of 345.

In the Y. P. M. V. department we have twenty-three societies with a membership of 481 and fourteen Junior Societies. There are now eighteen members of the Standard of Attainment with good prospects of doubling it within the next six months. Also about 100 are taking the Reading Course. The young people have been active as the following items will show. During the term they have distributed 28,469 periodicals and 53,838 tracts and have gathered about \$900 for missions.

We are supplying our State Legislature with *Liberty* and endeavoring to place the *Protestant* in the hands of the clergy in our territory. The work of reorganizing our church missionary societies is being prosecuted vigorously and with the moving of the headquarters to Grand Rapids we hope to see an increase in the number of magazines distributed. There seems to be a marked revival of interest to hear the truth. We have conducted two general camp meetings, nine tent efforts, besides numerous special efforts in halls and churches. There has not been such a stir right here in Battle Creek for years as at the present time and we have more calls for the tent work this summer than our resources will permit us to respond to.

C. F. McVAGH

Biennial Report of Indiana

On this occasion, I take pleasure in submitting the report of the Indiana Conference to the members of the Lake Union Conference.

Membership

The Indiana Conference is composed of 61 churches with a membership of 1611. These, together with the isolated believers, make a total of 1,691 Sabbath keepers. While many names have been added to the various church records during the past biennial period, yet our church membership shows a decrease, and, no doubt, two hundred more names should be taken from our present membership, due to the fact that some have died, some apostatized, and others moved away and united with other churches, but their names are still retained on the church books.

Finances

During 1913, the tithe received amounted to \$27,551.98, which is about \$4,000 more than the previous year, showing a gain of nearly \$5,000 over the past two years; \$11,174.62 tithe was also appropriated outside of the conference, which is nearly three times the amount appropriated during the former two years. This indicates greater faithfulness on the part of our people, as our membership has been considerably reduced, and still the tithe shows an increase. We regret very much that we were unable to meet our quota for the foreign mission fund, but we are glad that we could send \$18,605.97 to the mission board the last two years. Thus far this year, there is a marked increase in our foreign mission offerings, and the brethren are laying definite plans by which our quota of twenty-cents-a-week per member may be raised.

Laborers

The conference now employs twenty-one laborers,

aside from the faithful colporteurs, noble sanitarium workers and corps of teachers of the Beechwood Academy and the church schools.

Evangelical Work

Believing that we have reached the time when our medical and evangelical work should be united, we have been working along this line in harmony with the spirit of prophecy. Although we are not equipped to fully carry out the plan of the Lord in this respect, yet our efforts have been wonderfully blessed by placing medical workers with our ministers where efforts have been conducted.

Medical

We are glad to report that the medical work is not only regarded with favor by the world, but our own people are also taking a deeper interest in this branch of God's cause. At times the sanitarium has been so full of patients that outside rooms had to be secured, while at other times the patronage has been small, which, I believe, was largely due to existing circumstances. You will remember that a year ago the sanitarium was shut off from the outside world for a number of weeks on account of the flood. This had a depressing effect upon the finances of the institution, still the band of workers have been true and loyal, and a good spirit prevails. Since we last assembled in conference, some much-needed equipment has been purchased, among which is an X ray, which greatly facilitates the diagnosing of disease. Treatment rooms have also been established in the city. They are not only a resource to the sanitarium, but are also an honor to the cause. I believe the indebtedness of the institution can be easily eliminated when our people realize that it is accomplishing its God-given work, acting as the right arm of the message.

Educational

Beechwood Academy stands at the head of our educational department. The enrollment last year was 35, and this year, it has reached 45. Five teachers are employed. A number of the students are paying a portion of their expenses by doing manual work. Instruction is given in domestic science, hydrotherapy, carpentry, and plumbing. Many improvements have been made on the academy building, such as putting new partitions and steam heat in the rooms, also a bath-room in the boys' dormitory, thus making a very desirable home for our young people. About 300 volumes have been added to the library as well as suitable equipment for the study of botany and physiology.

At the close of 1913 we had seventeen church schools, employing seventeen teachers, and having an enrollment of two hundred. The estimated value of the equipment of those schools is placed at \$4,200, and an expense for maintenance, \$2,772. All of these schools are being successfully taught, and they are working earnestly for the advancement of our Junior Reading Course plan. During the past year, only three or four certificates have been issued for the conference, but for the current year we hope to have about fifty.

A successful institute was held at Beechwood Academy. Plans and methods were discussed and adopted,

which will aid in developing a higher degree of efficiency in our educational work. This department is making steady progress in all lines.

Y. P. M. V. Work

Statistics show that at the close of 1912, we had eleven societies with a membership of 197, and the total contributions were \$124.83. During 1913 the Missionary Volunteer department of this conference enrolled twice as many societies as it did in 1912, and the total donations were \$306.61. It now has sixteen societies with a membership of over three hundred fifty in connection with fifteen junior bands. All of the societies are engaged in distributing tracts in their various cities. We are working vigorously on our financial goal for 1914. Nearly every senior society has taken a native worker in central China to support for different lengths of time. The juniors are supporting the highest paid worker in the district.

In the past few months several Y. P. M. V. conventions have been conducted. At these meetings aggressive plans were laid for further developing the principles of our societies. Good results have been accomplished through these endeavors.

Missionary Department

Since the last report was rendered, our tract society shows an increase in the volume of business done, and we expect this to be a strong asset to the conference, not only in a financial way but spiritually as well, as we are able to reach many people through the printed pages which are sent out from the office daily.

Colporteur Work

The Lord has richly blessed in raising up new workers and giving them success in this department of our work. Our book and magazine sales for the fiscal year, ending 1913, amounted to nearly eleven thousand dollars. Reported subscription book sales were \$8,755.45, showing a gain of eighty per cent over the sales of 1912. Our colporteurs worked 10,058 hours, making an hourly selling average of eighty-seven and one-half cents.

Men of mature years, engaged in secular pursuits of life, are being encouraged to enter this phase of the work and devote their entire time the year around to the distribution of our literature. A number of these men have entered our ranks, and their efforts will give this work its proper stability. Others are planning to join our corps of workers, and our prospects for this year look very encouraging.

Awakened interest is being manifested in this department, by our people throughout the conference, and a degree of cooperation is assisting in developing this important factor in the promulgation of the third angel's message. We learn that a number have definitely united with us as a result of the earnest efforts of our faithful colporteurs. We hope to make the year 1914 the banner year for the circulation of the printed page in Indiana.

Religious Liberty Work

The work along this line has been quiet in our conference for the past eighteen months so far as any measures being passed to aid Sunday legislation.

At the time of the last session of the State Legislat-

ure, 1912 and 1913, there were some floating rumors that a Sunday bill would be introduced, but it never materialized.

In some cities the present year, there have been threats to close the motion picture shows on Sunday. The mayors of these cities were corresponded with, and some literature bearing upon religious legislation was sent to them, but so far as our knowledge goes no action was taken to close the shows.

Some work has been done along the line of interesting our people in sending the magazine *Liberty* to our leading men, and as a result each state officer and many other public men are receiving this magazine regularly. Many of our own people in the conference are also subscribers for it.

A special effort was put forth to circulate the February number of *Protestant*, and a large number were ordered. It is the aim of the department to continue agitating this among the churches until *Protestant* is a regular visitor in each Seventh-day Adventist home and until many homes in the State shall be readers of these invaluable and necessary magazines *Liberty* and *Protestant*.

Several religious liberty institutes have been held the past winter, and plans are laid to conduct others at the close of this conference. The interest shown in these institutes demonstrates the fact that our people are anxious to be well informed concerning this great theme.

Our religious liberty secretary has given lectures along this line in different places where our ministers have held series of meetings, also at some of our churches.

Our people have been faithful in securing signatures against the passing of the present Sunday measures which are before our National Congress. The prospects for spreading a knowledge of these vital principles are good. Our people are taking an active part in this work, so that when the last struggle, as recorded in Rev. 13:11-18, shall take place, they can stand clear in the sight of heaven.

Sabbath School Work

At the last General Conference, Elder W. A. Spicer, in speaking to the Sabbath school Department said, "There are two finance committees on the ground, but perhaps the biggest one is right here, and is composed of the Sabbath school secretaries. There is no agency but the Sabbath school that can hold an envelope before each believer in the denomination every Sabbath and solicit an offering for missions.

"Here is where the drops come rolling in for the reservoir to supply the gospel to the whole world."

We have found this to be a fact in our conference. During 1910 and 1911, the average number of schools was seventy, with an average membership of 1,466, and the offerings for the same period were \$4,425.68.

In 1912 and 1913, the average number of schools was sixty-two, and the average membership was 1,320, with offerings amounting to \$8,548.25. While there is a decrease in the number of schools and the membership, the offerings for 1913 alone were over three hundred dollars more than for the years 1910 and 1911.

The outlook for 1914 is very encouraging, both in membership and offerings. On the last thirteenth Sab-

bath, one school alone gave nearly \$150, and the reports from nearly every school show an increase along this line. We have adopted the plan of trying to raise in the Sabbath school fifteen cents a week per church member, and by earnest effort and God's blessing, we expect to reach this goal in the near future.

So far this year, three Sabbath school conventions have been held, and we believe they will bear fruit along all lines of this important branch of the work.

I am glad to report that a spirit of cooperation exists among the departmental secretaries. Each is working vigorously to build up his branch of the work, realizing that the work is one, and that every phase of this message must be given to the world. The spirit of harmony manifested by the workers is felt throughout the conference, and its influence upon the brethren is instilling within them a desire to give of their means, that this work may be pushed to its completion.

E. A. BRISTOL.

Canvassers' Report for Week Ending April 17, 1914

North Michigan							
Canvasser	Book	Hrs	Ords	Value	Helps	Total	Del.
W. B. Alvord	CK	12	5	7 50	.....	7 50	.....
K. V. Bjork	Rev.	27	1	2 00	1 75	3 75	6 00
Harry Denton	DR	34	2	6 00	25	6 25	.....
Mabel Ealy	CK	27	5	8 00	3 75	11 75	4 50
		100	13	23 50	5 75	29 25	10 50
Northern Illinois							
D. R. Devereaux		33	3	9 00	.....	9 00	.....
Mrs. Vas		18	...	3 85	3 50	7 35	.....
G. Vas		23	...	4 03	13 35	17 38	.....
		74	3	16 88	16 85	33 73	.....
Wisconsin							
F. Passer	GC	26	3	9 00	1 50	10 50	.....
E. Roberson	GC	17	8	27 00	5 35	32 35	.....
E. M. Bisbee	GC	40	3	9 00	7 00	16 00	.....
H. Rothenbach	CK	15	2	3 50	1 30	4 80	.....
		98	16	48 50	15 15	63 65	.....
West Michigan							
E. M. Phillips	GC	32	6	20 00	2 80	22 80	1 05
William Ryder	GC	16	4	12 00	70	12 70	70
S. J. Nathle	GC	44	9	30 00	5 60	35 60	.....
Otis Palmiter	GC	40	9	27 25	7 75	35 00	3 25
		132	28	89 25	16 85	106 10	5 00
Southern Illinois							
Harry Bennett	GC	47	13	39 00	1 50	40 50	.....
Hugh Stearns	GC	47	14	42 00	.....	42 00	.....
Ivan Falconer	GC	40	16	55 00	.....	55 00	.....
Henry Larimer	DR	40	8	24 00	.....	24 00	.....
Jerry Suda	GC	33	1	9 00	1 00	10 00	.....
H. P. Livesay	CK	44	12	20 00	6 00	26 00	.....
A. P. Lager	GC	44	7	45 00	8 25	53 35	.....
M. H. Sexton	GC	34	6	18 00	4 25	22 25	2 95
W. B. Maris	DR	41	...	5 00	.....	5 00	158 00
R. J. Watson	DR	44	14	46 00	8 25	54 25	3 75
		414	102	303 00	29 25	332 25	164 70
Indiana							
S. N. Brown		16	17	25 50	.....	25 50	.....
*J. E. Lee	PG	67	15	48 00	3 00	51 00	.....
*J. L. Lucas	GC	49	9	27 00	3 60	30 60	.....
*S. B. Heath	PG	32	1	3 00	35 50	38 50	4 50
*C. C. Marshall	DR	56	2	6 00	3 00	9 00	106 50
*H. M. Gipson	DR	59	12	36 00	3 00	39 00	66 25
*Laura Possman	CK	25½	15	52 50	1 50	24 00	.....
*Mrs. Etta Dudley	GC	47	10	33 00	.....	33 00	10 00
T. G. Bailey	BR	7	2	6 00	3 75	9 75	.....
*Elmer Love	GS	35	5	15 00	2 25	17 25	.....
E. J. Robbins	GC	10	3	11 00	.....	11 00	.....
*H. W. Plake	BR	63	6	20 00	5 00	25 00	.....
Claude Hall	BR	45	16	49 00	.....	49 00	.....
W. E. Bailey	BR	35	12	38 00	.....	38 00	27 00
C. C. King	DR	40	11	36 00	.....	36 00	.....
Ona Gipson	CK	16	.....	.....	.....	.....	35 05
Mary Marshall	CK	.....	.....	.....	.....	.....	15 50
Fred Possman	HM	24½	7	14 00	75	14 75	.....
Mrs. S. N. Brown	CK	34	36	54 50	5 60	60 10	1 40
		673	179	445 50	66 95	512 45	266 20
44 Agents		1491	341	926 63	150 80	1077 43	446 40

* Two weeks

PERIODICAL REPORT

Indiana Paper			
	Hours	No.	Value
Alta Harvey	12	156	15 60
Ada Achor	2½	40	4 00

LAKE UNION HERALD

ISSUED WEEKLY BY THE

Lake Union Conference of Seventh-day Adventists

PRICE, FIFTY CENTS A YEAR.

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cent per word for each additional word. Each group of initials or
figures counts as one word. Cash must accompany copy for all
advertisements.

Mrs. Lou Kirby Curtis - - - - Editor

College

Brother A. J. S. Bourdeau, who has been at the Lake Union Conference, spent Sabbath with the students and teachers at the College. He spoke three times, at vespers, at church and at the Missionary Volunteer meeting in the afternoon. At the latter time he spoke on the subject of religious liberty, taking up the Mexican situation in its relation to the Roman question in America.

Brother I. D. Richardson, of the Columbia Union Conference, spent two or three days at the College last week. He spoke in chapel Wednesday morning, telling some interesting experiences in connection with the canvassing work in his conference.

The work of spraying the fruit has begun, and the pruning is practically finished.

The orchestra finished its concert last Saturday evening. The concert was begun the week before.

The Summer School announcements will soon be ready for distribution. The envelopes were addressed Sunday, and it will go to press this week, probably.

Mrs. Kellogg's sister, Mrs. Bennett, is visiting her relatives and friends here.

Among those who attended the Battle Creek conference, were the following: Mrs. L. K. Curtis, Mr. B. M. Butterfield, Prof. O. J. Graf, Prof. B. B. Smith, Miss M. M. Kellogg, Mrs. Cady, Mr. Loren Shepard, and J. B. and Esther Frank. Mr. Howard Nicola went home on a visit at this time also.

M. E. HITCHCOCK

Upper Peninsula Institute

Our annual institute for the Upper Peninsula will be held at the Riverside church May 12-19. We trust that this will be well attended by our brethren and sisters who are interested in the work in this part of the conference.

Services will be held in the church each evening. If there are others who are planning to attend this institute will you kindly write me at your earliest convenience so we can arrange for your entertainment while there.

We trust that each of the recruits together with the regular workers will receive a fresh baptism of the Holy Spirit for service. Let us go with the one thought in mind—the finishing of the work.

B. F. WILLIAMS

Splendid Outlook

Did you notice in the LAKE UNION HERALD the promising outlook for our conference on our quota of the foreign mission offerings? We are going to reach the goal this year, God willing. We are \$1,264 ahead of last year for the first quarter. We are only \$950 in arrears this quarter. We can easily make this up.

The church treasurer should keep the church informed each Sabbath how it stands on foreign missions, and then what the Sabbath school has not done let an offering be taken in the church to make it up to the quota.

It rests almost entirely on the interest the minister, elder, Sabbath school superintendent and treasurer take in the great work as to what will be done in the church. If these persons are faithless and remiss and talk doubt, but few of the people will rise above them. Brethren, pray for such leaders, that God will anoint their eyes. The courage of all is growing greatly, and we can reach our oppoitionment. Let every member say, Be of good courage!

G. E. LANGDON

Business Notices

FOR SALE:—Raspberry and blackberry plants. Red raspberries \$4 per thousand, blackcaps \$5 per thousand, Clumbian purple \$5 per thousand, blackberries \$4 per thousand. E. M. College, Berrien Springs, Michigan.

HYGIENIC COOKING OIL.—The same pure, vegetable, shortening we have been furnishing our people for the past twelve years. Not a compound, has no animal fat. Shipped from Louisville, Ky. Address Dr. O. C. Godsmark, 632 Market St., Chattanooga, Tenn. J-24

WHITE COOKING OIL.—Five-gal. cans, \$3.90; yellow cooking oil, five-gal. cans \$3.75; Choicest Olive Oil, 1 gal. \$3.50; 1 qt. \$1.00; Peanut Butter 50 lb., 11 cents per lb.; 25 lb. 11½ cents per lb.; Malted Barley Coffee 2 lbs. 25 cents; Stone Ground Graham per bbl. \$5.50; Wholewheat Flour per bbl. \$6.00. Harmon Food Co. 1026 Beech St., Flint, Mich.

A. 21

BEST WHITE CLOVER HONEY.—For the last 1,200 lbs. of my clover honey, to close out,—prices are lowered as follows; 12-lb. cans, by parcels post, 1st and 2nd zones, delivered, \$1.50; 10 gal. cans, by freight, to one address, f. o. b. Berrien, \$12; 2-can case, 120 lbs., f. o. b. as above, \$11.40. Terms cash with order. J. H. Haughey, Berrien Springs, Mich.

COOKING OIL.—Don't buy cheap oils at retail prices when you can buy at wholesale the three highest grades of oil on the market. April prices in five gallon cans are: "A" Brand Oil \$3.85 f. o. b. St. Louis, Mo. or Holly; Brotherhood Brand \$3.95 f. o. b. Chicago or Holly; Wesson Snow-drift \$4.25 f. o. b. Chicago or Holly. Write for wholesale pricelist, stating your needs. Orders may be sent to the Illinois, Wisconsin, or North Michigan Tract Society, or to us direct. Adelpian Mercantile Company, Holly, Mich. C