

Lake Union Herald

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

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Lake Union Conference Directory

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Northern Illinois: G. E. Langdon, P. E. Broderson, Adolph Johnson, David Voth, J. A. Applegate, Wm. Lewsadder, David Paulson, H. E. Moon. Alternate: W. C. Foreman.

North Michigan: M. C. Guild, E. F. Peterson, F. E. Fenner, S. E. Kellman, B. F. Williams, M. Stephens, J. J. Irwin.

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Miscellaneous: J. W. Bachellor, H. Nicola, W. C. Hebner, R. C. Horton, O. S. Hadley, E. W. Webster, and E. K. Slade; E. R. Palmer, E. L. Richmond, R. Hook, Jr., W. W. Prescott, A. J. S. Bourdeau, D. W. Reavis, L. W. Graham, C. L. Ashley, I. D. Richardson.

God's Ideal for the Ministry

Elder Evans,—Friday 9:30 A. M., April 17

No man will ever rise higher than his ideals. No man can ever rise to the magnitude of any work, it makes no difference what it is, until he has conceived in his mind what an ideal man would be in that position. The man who is always satisfied with what he does can never do better. It is only when his ideal is higher than he has yet reached he can apply the spurs and whip to drive himself on to better effort and higher attainment.

I wish to read a variety of scriptures which give different viewpoints of God's ideal—not man's ideal—of His messenger.

1 Tim. 6:11. Here we find that Inspiration itself speaking of a young minister uses the language "man of God."

Deut. 33:1. Here the expression "man of God" is applied to Moses. It was frequently applied to the prophets in ancient times. (See 1 Kings 13:6, 8, 21.) Referring to Elisha in 2 Kings 4:25, the record says, "So she went and came unto the man of God." (See also the 27th verse.)

It is a wonderful thing for the Lord to use such an expression concerning such beings as you and I—for the great God, with all His glory, power, and wisdom, to look down on earth and, through inspiration, to say—"O man of God." Such language seems almost too sacred to take on our lips, and yet it is the language that God uses to express His ideal for His ministry. It means something when a man says, I will answer to that name; I will take upon myself, with fear and trembling, to meet God's ideal for me. . . . And the man who responds to such a call will show wherever he goes that he is God's man. How strange it must seem to the angels of heaven when a man tries to hide his colors and act as though he were not a preacher. I have known men to say that when they travel they don't want to be known as God's men—don't want to be known as preachers. They would rather be taken for a business man or a commercial man, or something else, than to be known as a preacher. That is to say a man can put on the cloth and go into the pulpit and be God's man, and then he can go out and be himself. That cannot be. A man who is not God's man when out of the pulpit is not God's man in the pulpit.

Titus 1:1. Here Paul says he is a "servant" of God. It is a wonderful thing for a man to be a servant of such a being as Jehovah. From a finite standpoint we think we have made a great sacrifice in order to be a servant of the Lord, but we have not reckoned nor appreciated what a privilege it is to be a servant of God.

I do not think any one of us has really made any great sacrifice to be a preacher. The highest calling in this whole world is to be a servant of God. The

idea often prevails that a man is not much unless he holds some official position, that just to be a good preacher does not amount to much. What a pity that a man should get so far from God that the only honor there is to him is in some official position and not in the great and mighty calling to be God's man. A great apostasy has crept into this church, and our whole idea and conception of the ministry is wonderfully below what the Word of God states it to be.

John 15:15. Here we have a statement of the Saviour to His disciples which places the ministry in even a higher relation to Himself than that stated by Paul, and calls them "friends" of God. Not simply a servant—that would be a high calling, but God's friend, a friend of the family of heaven. A servant is not taken into the councils of the family, but Christ says of His friends that there is not anything He will not make known to them. When I look upon a minister I am looking upon the friend of God. He is more than an ordinary man. It is not at all true that a minister who is called of God and has taken upon himself the vows of a minister of Jesus Christ, is an ordinary man. He is a special man—God's man, and he has all heaven on his side. It seems to me that when a man looks at it this way he will be very zealous for the honor and dignity of the cause of the great God whose friend he is.

John 20:17. The resurrected Christ, the Son of God, said that they were His "brethren" and that He ascended unto His Father and their Father to His God and their God. What a wonderful thing! If you were away up in the world, and I were away down, and I were to call your father my father you would not like it very well. It would offend you for me to put myself on a level with you. But Christ picks us up with all our frailties and puts us on a plane with Himself. The man of whom such an experience is true cannot be a common man. If he makes himself a common man he has cut the tie that binds him to the brotherhood of Jesus Christ. He cannot act like a common man, like a clown, like a foolish man, with disloyalty or self-exaltation in his heart, and still stand on that exalted platform on which we are privileged to stand as brothers in the great Fatherhood of God.

1 Cor. 3:9-16. "We are laborers together with God." God never sent his minister out alone. Never. When the Saviour gave the great commission, "Go ye into all the world and preach the gospel," He accompanied it with a pledge of divine presence—"Lo I am with you alway, even unto the end of the world." No ambassador has ever been sent out to represent the court of heaven without the assurance that the Holy Ghost was to be his companion laborer. Many times men reckon that they do not have the Holy Ghost; that the divine presence is not with them. If that be so, then they ought not to go on a mission for God. No man is authorized to go out in any community to speak for God unless he knows that God is with him and in the thing he designs to say and do. When a man gets up to speak it is his business to speak as the prophet Isaiah puts it, "the Spirit of God is upon me." If this is not the case, he would do a great deal better to keep still. He never can be God's man and speak

God's message unless he has the presence of God with him. That is absolutely impossible. He cannot *guess* what God would have him say; he cannot *think* out what a man ought to say. The Lord Himself must give the man a message. Every true minister is a "laborer together with God" and it is his duty to recognize the presence of God with him, and to count on the wonderful strength there is in the Spirit of God—to have its power, its wisdom, its effectiveness to supply his lack. If God has called you to speak in His name He has assured you that He would be with you and speak through you.

What a wonderful privilege it is for a man to give his life to a work that will endure eternally—gold will perish, our houses will burn up, our good name go into oblivion, and everything man does in this world that does not measure up to the life of God will ultimately be a failure. But the minister gives his life to a work that simply goes on and on and measures with the life of God. All work in this world, aside from winning souls for the kingdom of God, will perish. It is good for a man to be a teacher—splendid! But every effort that any teacher puts forth that does not bring souls into the kingdom of God must ultimately fail and his whole work be lost. It is a good thing to be a doctor—splendid! It is a good thing to relieve suffering and help men, but if a man fails to bring his life work over into the kingdom of God, what a misfortune that is—all lost at last. There is a great difference in the way ministers build. With some the only desire is for fame among men; they had a great desire to make it appear easy to get to heaven, and to bring new members into the church. What a pity for any minister to build on such wood, hay, and stubble, which will not stand the test by fire at last. Every man should build wisely; laying the foundation upon Christ Jesus, giving his whole energy and life to getting men into the kingdom of God. There is nothing else worth the minister's effort.

We are not to reckon the ministers as poor weak men. They are what they are plus Almighty power, the degree of which is dependent upon a man's consecration and faith. The power of God does not work with any man who is living in any known sin. No man who allows in his life anything that he knows is wrong can reckon that he has the Holy Ghost with him in his work. There must be an elimination of sin in the life, there must be self-discipline and the holding of ourselves in harmony with the will of God.

Ezk. 3:17-22. Here the minister is called a watchman, and a very solemn responsibility is placed upon him. It is not enough that a man go into the desk and deliver a sermon. He is a watchman—a man who keeps constant guard, is ever on the lookout. A minister's work is not done when he hangs up his charts and gives a lecture. He is God's man on earth watching over those people over whom he has charge. Whenever he sees a man about to step to the right or the left in disobedience to the Word of God, the minister is required to go to that poor soul and bring him back to Christ. If that prophecy be true, you and I must answer for the souls that go down to ruin through our ministry. We may have been indifferent and weary, and said, "O I cannot be responsible, they

will have to take their own course." Ah, my friends, that is a fatal mistake and we shall have to meet it at the bar of God. We are responsible for every man and woman that God has committed to our keeping, to give them warning and entreaty, to speak in the right tone of voice, to exercise the right influence over them, and to let the Holy Ghost work through us to bring these poor souls to see the error of their way. It is not the duty of the minister simply to cast a man out of the church and be satisfied to see him go. Before he takes that fatal step he must exhaust all the resources he can command by calling the presence of God to be with him to save that soul. It is our business to *save* souls. It is our business to deal with human beings now as we will wish we had dealt with them when we stand before the bar of God to give an account of our stewardship. The time may come in a man's experience when he should be removed from the church, but brethren be sure the Holy Ghost leads you in this matter; but never lend yourselves as ministers of Jesus Christ to cast a man out because you think you ought to get rid of him.

In Joel 2:17 is a very strong statement to the effect that a minister is to be an intercessor—a man who offers intercessions, and prayers, and supplications for the people of God. When a man stands before men with the tears burning in his eyes, his heart quivering with love and earnest hope and prayer that God will save that soul, ah, my friends, if anything can save a man that kind of intercession and supplication will. We see our churches backslidden and we go and speak to them words weak and feeble as they are, but O, there is no great passion that takes hold of the soul, no great consuming love, nothing that moves mightily our own hearts, and of course our words fall dead and lifeless on the ears of the people.

Joel 1:13. Where is the man who has lain all night with his face on the ground crying to God to spare His people? We eat and drink, and go to our houses and lie in our beds, and the people can perish. There is no fasting, no praying, no supplication such as this text exhorts us to. We can hardly spend time to come together for a few days' searching of our hearts and study of God's Word. When we see a conference, a church, an individual departing from the Lord it is the business of every man whom God has called to make supplication before God to revive the work of grace in the hearts of the people. You cannot lay this burden on the president of the union conference, or the division conference, or the president of the General Conference. God has called you to be His ambassador, and when you see apostasy on the part of any it is your business to pray until God sends deliverance.

Malachi 2:7 states "for he is the messenger of the Lord of hosts." When a man claims to be the messenger of the Lord it seems to me he is in bounden duty to know he has a message from God. If a man *knows* that he has a message from God, and delivers it, if there is anything that will touch the heart that will. He does not have to be an official or hold a high position. God will speak through any humble broken instrument. Such communion can only come by humbling of heart, by prayer, by fasting, by putting sin out of our lives. There must be no hardness in the heart

toward any man. We must be reconciled to God. Then we can ask the Lord to send down a message from heaven to give to the people. Where shall we get the message? Out of God's Word. While on our knees in prayer God will unfold His Word to us and will speak His Word into our life so that when we stand before the people it will not be our own words that we speak.

1 Cor. 4:1. Here we are told that God's ministers are stewards of the mysteries of God. It is a solemn responsibility for a man to take a portion of the Word of God and meet out food to God's people. This is especially true of pastors and elders. The people under their care thrive or perish, they are successful and prosperous or they are weak and emaciated, according to the ministry of the man of God.

2 Cor. 6:1-11. This is a wonderful record of the life of the minister. It is the duty of the minister to live above reproach, so that whoever speaks his name will say, He is a Christian, he never works against souls, he never brings in confusion, but his whole life is given to saving the souls of men.

Victory Through Faith

Elder Evans, April 17, 7: 30 P. M.

"And this is the victory that overcometh the world, even our faith." 1 John 5: 4. Men have sought to obtain victory in various ways, but the sentiment of this text has been true in every case. There is no way to obtain victory except through faith.

The natural heart can not serve God. It is spoken of as being deceitful and desperately wicked. Sin never lets a man off easy. It keeps multiplying itself and reproducing itself over and over in every life until there comes such a condition as described by the prophet Jeremiah as being no soundness in a man, but from the crown of his head to the soles of his feet there are only bruises and putrifying sores—a mass of corruption, and there is no process by which a sinner can fix himself up and make himself what he ought to be in God's sight. There has to be a change.

This change is spoken of by Christ as the new birth. There must be a process by which, from a spiritual standpoint, the individual is not what he was when in sin. All the evil that was in his nature will have to be eliminated and there must be a heart given the man that has but one great determination, and that is to please God and do His will. This experience is described in Ezekiel 36: 25-28. In that new heart is written the law of God, and the Spirit of God dwells with the man, causing him to walk in all the commandments of God.

When I gave myself to the Lord, the whole world was changed. Instead of thinking of pleasure, my great desire was to honor the Lord Jesus Christ whose child I had become. Such is the experience of every one who has received a new heart. But by and by sin begins to dominate in the life,—the things we once had the victory over begin to rule and master us and hold us slaves, and the shout of victory is not heard in the camp. Why should a church member who has been thirty years or more in the service of God have a wail of disappointment and say he does not know whether he is going through to the kingdom of God or

not, when a man newly born into the kingdom will shout victory and praise to God with all his heart? It is not the will of God that a Christian of fifteen, twenty, or thirty years' experience in spiritual things shall be downcast and brokenhearted. If such is the case there is something wrong with the experience. Many of us, ministers and laymen, have missed our way and are wandering in the dark, making no progress toward the kingdom of God.

Gal. 2: 20 describes the real Christian experience. The only way to have a live experience in the things of God is for Jesus Christ to live in the life by faith. The Christian life can be lived in no other way than by faith. It can not be lived by works. And yet when a man falls from grace he almost always falls back on works as vantage ground to prove that he is a Christian. Whatever a man gets by faith he keeps by faith, and it can be kept by no other process than by faith. Very few of us dare to throw ourselves on the promises of God and take them by faith.

God never made any provision that His child who has received a new heart should go on and live in sin, but that he should live above sin. That is your duty. You are staking your chances of eternal life by continuing in sin. You may say, I have the victory over *almost everything* in my life; there are just two or three things that have had the mastery over me all these years, and I can not get rid of them. No matter who you are, minister or layman, the Lord never intended you to go on living that kind of a life. If He has given you victory over one thing, that is evidence He has power to give you the victory over every other thing, and it is only because you love the sin and are in fellowship with that sin, and are not willing to let it go that it has lived with you so long. It may be you have a hasty, irritable temper which is mastering you. I think it is a shame for a Christian not to be able to master his temper, when there is victory for him by faith in Christ.

I knew a man in Central China, about fifty-five years of age, who had been an opium fiend for many long years. He had squandered his inheritance, sacrificed all family interests, and beggared himself, and was a sad object of poverty, broken in health, without money, home, or friends. This man came to our mission to find help. We began to read the Word of God to him, of which he was utterly ignorant, and explained to him the religion of the Bible. After a few days he asked us to pray for him and he said he would give his heart to the Lord. We told him we could not pray unless he gave up his opium habit, and this he said he would do, although the poor man did not know what that would mean to him. But the brethren laid his case before God in earnest prayer, and that man got up from his knees, gave up the opium habit, although he had used the drug since a child, and as long as I was in China I knew him to have absolute and complete victory over it. Prayer is the power that took that out of that poor man's heart. Don't you think that it can take the sin that is crippling you and deliver you from the bondage of whatever it is? It may be lust, it may be carnal desire, it may be appetite. Whatever it is there is victory for you in Jesus Christ. It is simply a matter of whether you will continue in sin or surrender

it, and, on your knees in prayer, claim the promise of God for victory.

But you say, a man has to taper off sin that he can not get victory over everything all at once. How long did the thief on the cross have to taper off sin? How long did it take him to get the victory? It was given instantly just a glance by faith at the cross of Jesus Christ. If the Lord could make the thief ready for paradise in that period does it take Him thirty years to get you ready? Why should it? It is because you are not ready to give up sin. The Lord cannot give a man victory if he wants sin. A man must make up his mind to forever give up the sin. It is all nonsense for a man to go on dwelling in sin, doing the things year after year which keep the blessing of God from the life. You need not tell me of your environment, or your strong temptations. The Lord can take away every single thing in your life and give you the victory if you claim it in Jesus Christ.

If the Lord should pass down the aisle tonight and ask each man or woman how many years of probation he requires to get ready for heaven, how long a time would you ask? Would you say five years, or ten years, or fifteen or twenty years? Would you stretch it just as far as you can? If the Lord should speak to your heart tonight and say that He was going to call you to account for your life work before the sun rises tomorrow morning, every one of you would find Jesus Christ. You would get right down on your knees and claim the promise of God for complete victory in your life.

The time has now come when God's ambassadors and all His children should have this experience in Jesus Christ. It is time that we know what it means to have victory through faith in Jesus Christ.

(A call was made for those who desired to obtain this experience to indicate it by rising, and nearly the entire congregation arose, and earnest prayers were offered by Elders Olsen and Evans.)

The Seal of God

Geo. B. Thompson, Sabbath, April 18

Rev. 7: 1-4. The work brought to view here is the most important thing in all the world. Angels that excel in power and strength are here especially commissioned to hold in check the nations of the earth until the sealing work is done. Nations may think they do as they please—uproot and overturn government as they please, but that is not true. The forces of evil are being held in check until the work here brought to view shall be finished.

This work of having the seal of the living God placed in the forehead is the most important thing of this hour—to be sealed for heaven, sealed for eternity. That has been the hope which has buoyed up the people of this denomination for years and inspired the sacrifice and self-denial, and the courage to sever earthly ties and go to distant lands with the gospel—the hope that we might be found among the sealed of God, saved in the kingdom. This sealed company are spoken of as following the Lamb whithersoever He goeth through all the ages to come. That will be a splendid excursion—to visit all the handiwork of God.

But if we follow Him there it will be necessary to follow Him here and to walk in His footsteps.

We know that the seal of God's law is the Sabbath. But because a man is a Sabbath-keeper is no sign that the seal of God is upon him, by any means. God will never seal a man with sin in his heart. It is well to consider what it really means to be found, finally, among the sealed. A seal indicates ownership authority; it indicates security, obligation. In Ephesians 1: 13 we find that the Holy Spirit is the agent, the instrument that stamps the seal of God upon the character. It is the Spirit of God that writes the law of God in your heart and mine. In 2 Timothy 2: 18 and 19, we read of some who apostatized, but, it says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." If we have the seal of God we belong to the Lord and we are His property. One side of the seal indicates ownership and the other side holiness—a clean heart, purity of life, victory over sin. "Let those who name the name of Christ depart from all iniquity." There must be a departure from all sin in those who have the seal of God. Not one of us can hope to have God's seal if the heart is not clean.

The words "mark" and "seal" are synonymous as used in the scripture, and in Ezekiel 9: 3-6 we are told who will be sealed. It presents a most solemn scene—the man with the writer's inkhorn by his side places a "mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Does the burden of sin rest upon your heart to this degree. If the angel should pass your way today, are you ready for the seal of God?

The prayerless man, the man with no interest in God's Word would be passed by. The man who is robbing God in tithes would be passed by. You may say you do not pay tithe because things do not go to suit you. Nevertheless you are registered in heaven as a robber and can not be sealed with the seal of God. Sabbath-breakers would be passed by. If the angel should pass by today there would be a tremendous prayer meeting—a crying to God for mercy. He seals the man who says God can have all there is of him. It means something to be sealed. There can be no sham, no half-hearted work; no form of Sabbath-keeping will ever get us through. We must have the the Spirit of God in our hearts every hour of every day in the week.

While we do not see the angel in visible form, this is typical of a work that is actually going on. Examine your hearts and see how you stand in His sight. Go through your stock and see if there is anything there that ought to be in the treasury of God, and if there is, write a check for it before sundown.

"Lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 27. That word "castaway" is translated from a Greek word which means light-weight, and refers to the process of testing coins. If the coin did not stand the test applied to it it was "adokomas" signifying it to be a castaway. Paul says I fear lest I shall after preaching to others be myself adokomas, or castaway. There is our danger. Our danger is not so much that we shall give up the truth as that we shall be adokomas, a light-weight; that we shall cling to some sin in our life so that

when we pass over the tester we will be counted "adokomas." God's tester will pick us out for just what we are. If we are a sham, it will be revealed.

What chances our young people now have to be the real thing, but many are indulging in light, chaffy reading and other things which weaken the character, and when the tester is applied they will be counted "adokomas." The test will be applied just the same to minister, doctor, nurse, teacher every one, and the tester is in operation today. Character is today being weighed in the sanctuary of God. The judgment is on, and we each have a case in the heavenly court. This being the case, we need an advocate, and I am so glad that we have an Advocate—Jesus Christ the righteous, and if we put our case in His hands He will cover us with His character which will stand the test.

[A call for those who desired a deeper consecration met with a very general response.]

The Gospel Ministry

I. H. Evans—Sabbath Afternoon 3 P. M. April 18

Isaiah 61: 1-4 is a prophecy which should be literally true in the experience of God's chosen men. To know that the Spirit of the Lord is upon him should be the experience of every one of God's ambassadors. What he preached to the people must be an actual experience in the life. He is to proclaim "the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." He must not only preach salvation, but also the judgment of God on sin, to make men and women know that the day is coming when they will have to give an account for every idle word. It will be a great blessing to all mankind if we can only get them to put away their sins and be washed in the blood of Christ so that their sins will not be revealed before the public universe. One of the most embarrassing things I can conceive of is to some day have to stand before the Lord and angels and my brethren and all my past life be known to every one. How different it will appear when men are permitted to look at our very life record—the thoughts of our heart, the impulses of our being—as recorded in the books above, as compared with what they have seen of us here on earth. Would there be anything more embarrassing than to have to face such a record today. God is going to make manifest to all the universe just what it is in a man's life that has caused him to be lost.

The Lord does not intend, nor is it our duty, to give simply a course of lectures. I have heard men say, "Well I am going to give a course of lectures, and if the people take hold, well and good, but if they do not, it will not be my fault." But, my friends, I am not so sure about that. I read in the spirit of prophecy that in every community where the truth is presented as it is in Christ there will be some honest hearts who will receive the message, and it was stated that many more would come to the Lord if the truth were presented right.

I believe as many souls are lead to Christ through personal effort as through a man's ministry, and many have been brought to the Lord by personal work who could never have been brought to Christ by preaching.

Therefore when a man has preached a sermon he has only begun his work; he must follow it up by visiting the people and praying with them in their homes.

I well remember when a tent came to where I lived when a young man. I had never heard of a Seventh-day Adventist. My father was an infidel, and I had no Christian influences. None of us thought of going to that tent; we would have felt disgraced to go there. But those ministers came to my father's house, and brought tracts and other literature. Each time they came they asked if we had read the tracts, and we would say "No, we have not had time." Week after week they were met with the same reply, and still they continued to come and to leave the tracts. The first impression I ever had of wanting to be a Christian was when those men wanted to pray in our family, and we all knelt down on the floor and they prayed for each one of us children by name. That was the first time I had ever seen any one kneel down and pray, and it made a wonderful impression to think they should ask the Lord to bless me. Those men really won me to the truth. One Sabbath morning one of them came over in the corn field where we were at work, about nine o'clock. My father, brother, and I were hoeing corn. He asked us if we did not want to go to meeting, but we said we could not leave our work. Then he said to us boys, "Wouldn't you like to go to meeting? Well that was a temptation, for most anything was preferable to hoeing corn, so we said if father would go we would go. And then father said, "Well, boys, put up your hoes," and we all went to the tent meeting, and I have never worked another Sabbath from that time to this, for forty-five years. That tent meeting might have come and gone and we never have decided for the truth if it had not been for the personal effort of that man that Sabbath morning in the corn field.

The minister must go out and hunt for men; he must search for them, and he has the promise of the Holy Ghost as a companion laborer in all that he does.

The great difficulty with the ministry today, as well as a lack with the laity, is faith. Occasionally there springs up in the world a man with great power for winning souls to Christ. Spurgeon was such a man. Moody was such a man. It seems too bad that we have to go outside the ranks of Seventh-day Adventists to find men with this burden. With this great truth this ministry ought to be the strongest that ever lived, standing preeminent in faith and power and all the gifts of the Spirit of God. Mueller was a man of great faith in God and we read that he used to spend three, four, and five hours a day in prayer. That is quite a while for a man to pray. Sometimes it seems that we have no time to pray at all—every moment of our time is occupied and there is no time for prayer. There never has been a mighty work done in this world by any man who has not taken time to pray.

2 Cor. 6:1-11 is to my mind the best description of the life of a minister to be found in the Bible. Paul speaks of "giving no offense in anything that the ministry be not blamed." Again, in Acts 24:16, "And herein do I exercise myself to have always

a conscience void of offense toward God, and toward man." No man who is conscious of any wrong in his life that he has not made right can stand up in the name of Jesus and preach to sinners with the power of the divine presence. You say, But if I should make a confession it would put me in such a position that I would not have any influence with my brethren and friends. Remember, it does not work that way. You never saw a man make a wrong right but that you thought more of that man than you did before. It is a difficult thing to do, but a man can never preach with power when he has in his heart anything that he knows is wrong; and the Spirit of God will never give him any rest until he has made the wrong right.

I believe in this Lake Union Conference there certainly must be a great change in the near future. When we look over the progress you are making in this field it is almost overwhelming in disappointment. We ask, Where are the souls that this ministry is gathering in?

O, you say, the message has gone in this field, the people have been warned here and it is more difficult to get results. I do not believe that. I say in all seriousness that the time has come when we as the ministry must set our stakes to do something definite for God. Pray tell me why in this Union the work should not go forward as in other fields. But instead, the work is retrograding, and our ministers are not bringing in as many as are going away from us. I don't believe there is a more fruitful field for souls in the world than right here. Shall we say we will go on another decade, making no more progress than we have the past ten years. I believe if the ministry will humble themselves before the Lord He will make them soul winners.

A few years ago I was over in Korea and our work was being done in a loose and careless manner. I said one time to the brethren in an institute like this, "Brethren, we ought to have 500 baptized members before the next General Conference." The brethren said that would be impossible. They thought they might get 250, but never could get 500. We talked faith and courage ourselves, and finally we set our stakes for 500 souls that year. We talked it to the native workers, talked it to ourselves, and wrote it in our letters. We did not get 500, but we got 460, and before the year 1913 closed we had 499 baptized church members, and today we have over 560 members in Korea. Now they made a great deal more progress as the result of that determination to do something than as though they had just taken the results as they happened to come. Over in China we set our stakes for 1,000 Sabbath keepers before the General Conference. Some said, "You can not get them"; others said "You can." We made ourselves believe we could, and went at it to get a thousand church members before the last General Conference. We did not get a thousand. We lost nearly one year on account of the Revolution. But at the last General Conference we had over 850 baptized believers, and today in China we have nearly 1,100 baptized believers and about 700 others keeping the Sabbath. I think we made a great deal better progress by determining we would do something definite. All the missionaries

in Korea pledged that they would pray every day that God would give them a million converts in the year 1910. I don't know how near they came to getting that number, but I have no doubt when they balanced up in 1910 they had far better results than they would if they had not decided on something definite for God.

A number of the workers and myself were on board a ship going to the West Indies, and I said to the workers in one of our noonday prayer meetings, which we held in the cabin, that we must have 100 souls as the result of the general meeting we were going to hold down there. At first that looked large for a ten days' meeting, but every day on that trip we prayed that God would give us 100 souls, and we made up our minds the Lord would give them to us if we set our stakes to that end. The first day was Sabbath, and there was a large gathering of our people. The institute began Sunday, and Sunday night we went down to the City Hall and found a great congregation of people gathered to hear the truth, and my heart beat high that we would get 100 souls. But the next day the whole city lay in ruins; 98 per cent of the houses in the city were destroyed, 3,500 souls were killed. People were leaving by the first steamer they could get, and everything from our standpoint seemed to be an utter defeat of our purpose. We left for Port Antonio for a few days and then I decided to go back and see what could be done in Jamaica. We arranged for meetings, and when the invitation was given to sinners to come to Christ about 200 men, women, and children came forward, and out of that number 150 were received into the church.

I believe God hears prayer, and that He answers a man's faith. I think the time has come when the men in this Lake Union Conference ought to expect results. You ought to go out in faith, and when you believe, there is bound to be a harvest of souls. If you only expect a half dozen souls, you will not get any more than your faith implies. The time has come when here in the Lake Union Conference we must see results. This is the year for turning the tide and for the ministry to bring in their proportionate share of 12,000 souls for Christ. You may think that is a large number, but if we set our stakes to do something for God, and live a clean, loyal, unselfish life, and cut loose from the world, God is going to give us results.

Love

G. B. Thompson

"He that loveth not, knoweth not God, for God is love." 1 John 4:8. This text is a definition, so to speak, of God. Atheism is "no god"; pantheism is "all god"; Christianity is one God and He a God of love. This text gives us in concrete form, as far as human language can, a statement concerning God's character—God is love, and love only.

Whom does God love? Does he love good people? Sometimes we hear people say, "Well, I just love John Smith; he has been good to me." Whom did God love? The world. Any good people among them? Not one. "None good, no not one," says the apostle; yet the Lord Jesus Christ loved them all.

In Matthew 5, Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. That ye may be the children of your Father which is in heaven." What are we to do in order to be the children of God? We are to love our enemies; love those that despitefully use you and persecute you. It may be a good thing for us to take an inventory of our religious experience in the light of this scripture. How do we stand anyway? It says, "Pray for those that despitefully use you." Is that what we are doing? Has some one done us a wrong, or made mistakes,—are we praying for them or talking about them behind their backs, and holding a spirit of revenge, a desire to get even, or something of that kind? May the Lord put His blessed love in all our hearts. We shall have to have the experience which is brought out in this verse if we ever stand with the redeemed on Mount Zion. The Lord is not going to translate to heaven a lot of people who cannot agree here on earth. Those who are associated in church relationship and can not agree—think of the Lord translating such into the kingdom of God. There would be another rebellion—change all heaven into pandemonium. I am glad the Lord will not translate such a spirit, and that He stands ready tonight to change such a spirit as that and make us children of love.

The scripture just read is in harmony with the statement in 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren." It does not say we know this because we keep the Sabbath, because we attend church and go through a certain round of ceremony. I am glad there is a way to find out whether we are Christians or not.

I have heard people say, "O I wish I knew whether I were accepted of the Lord or not." I have seen people in great trouble about it. It may be that some here to night are not real sure whether or not they are accepted of the Lord, children of the light or children of darkness. "We know that we have passed from death unto life because we love the brethren." How many of the brethren does that leave out? It includes every one. And it is not guess work: we *know*. When can we find out whether we have passed from death to life?—Right here now, tonight. This is a sure test.

A good many years ago I was teaching school. I was back in my religious experience and had reached the place where I thought, "Well, I can't hold out any way, and I don't know whether I am a Christian or not." One Sabbath I was alone and I got to thinking it over, Satan said, "You might as well give up the Sabbath and give up the truth." The devil and I had a conversation, and I said, "Well I guess I had—might just as well give up." And then I got my Bible and I looked it all through, and I said, "if I give up the truth I won't have any more use for this book. I might as well lay this book on the shelf, with all its marks." Then I got to thinking about some of the brethren, about the brother who was instrumental in leading me

into the truth as much as any one else, and I thought, "Well I don't know as I will want to see him either." And then I thought some more, and while I was thinking this text that I have just read came to me—"We know we have passed from death unto life because we love the brethren." I was right then and there convinced that I did love the brethren and that God accepted me, and I have never been tempted from that hour to this to give up God's truth. I have had trials—plenty of them. I have seen the sod shoveled in on those that I loved, but I have always had hope in the triumph at last through Christ. I tell you, my friends, this is a test; and it is useless for any man to go along with hatred, and grudge, and strife in his heart, and bitterness in his soul, and expect to be accepted of the Lord at last. He will make a mistake; he will be lost. You remember that the Saviour when on the cross prayed for His enemies, for those who were crucifying Him. Paul loved his brethren, his kinsmen, loved those who were stoning him, hunting him from place to place, loved them so much he said he could wish himself accursed for their sake. He would be willing to be lost, to give up eternal life if in doing so he might save his brethren. I tell you, my dear brethren, with that spirit in the hearts of God's people there will be no strife among them. When we love each other so much that we can truly say, Lord, I yield up my crown of glory, if need be, if my brother can be saved in the kingdom of God—that is religion; the real thing. And it can only be begotten in the heart by the power of the Spirit of God bringing the love which Jesus had into our souls.

The same was seen in the life of Moses. He said, "Lord, if Thou wilt, forgive, but if not blot me, I pray Thee, out of the book of life." "We love Him because He first loved us." Love begets love. We sometimes find people who say, "Well, nobody loves me. I went out to church last Sabbath, and O it was such a cold place. I just stood around and nobody spoke to me; nobody loved me. I guess I won't go any more, the church is so cold." What a bundle of selfishness, to stand around to be loved! If you want somebody to love you, start out and love somebody, and don't stand around and say, why don't somebody love me! Who could love anybody like that? It is supreme selfishness that will lead a person to do that way. I will tell you what you can do. You can go to a church that is as cold as an ice box—when you walk in you feel as though you were going into a cellar, and you can begin to love everybody, begin to be kind and to speak to people. Don't stand around and wait for somebody to introduce you. Begin to love people. Shake hands with them, and show them that you have some love in your own soul. Then everybody will love you. This idea that you can not love anybody until they love you is a strange kind of Christianity. "We love because He first loved us."

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows

in their affliction, and to keep himself unspotted from the world." You perhaps heard of the man who was weary of life and he said, I will go to the lake and throw myself in. On the way he saw a ragged urchin crying on the street, and he said, "Sonny, what is the matter with you?" The child replied, "O, I am hungry, and my Mamma is hungry." "Where is your mother?" he asked. "I will show you where she is," said the boy. So he led the man through a dark dirty alley, up a rickety pair of stairs, to a garret, and there lay a poor sick woman on a pallet of straw. He interested himself in the case—he got a physician, he got a nurse, and got the things the woman needed, and when he left that place he said, "I don't want to drown myself; I was never so happy in my life."

Here is another scripture along the same line. Acts 9:39. We do not have the record of very many funerals in the Scriptures. Dorcas had died and Peter was sent for to come and raise her to life. "Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them." Did you ever attend a funeral like that? I have attended funerals, and so have you, where there were great banks of roses and flowers brought as a token of love. That is all right, but the kind of funeral that Dorcas had is far ahead of that. Dorcas did not stand around saying, Why don't somebody love me. She went about loving souls, and a great flood of tears flowed when she was lying cold in death. That kind of love is needed today in the church of God.

Mark 14:6-8. "And Jesus said, Let her alone. . . . She hath done what she could: she is come beforehand to anoint My body to the burying?" Mary brought her token of love and affection before the funeral. How many times we have failed to do that. I tell you, friends, the time to speak kind words is while the ear is open to hear them. The time to bring flowers is when your friends can see and enjoy them. I am of the opinion it would be better to have them then even if the coffin is bare.

Just think what a power there is in love. It is a mighty agent. It is a tremendous power. It even gives physical endurance. It transforms what otherwise might be drudgery into loving service. I said to a lady some time ago, "You look as though you had been sick." "No," she says, "I have not been sick, but my daughter has; and for eleven weeks I stood by and saw typhoid fever preying upon her body and I hardly left her bed." Why did she do that? Because she loved her. The love she had for her daughter gave her endurance. I was reading the other day about an explosion in a coal mine. A number of miners were entombed, and a large number were standing around the shaft and relatives were praying. Soon they saw an aged, decrepit man come and begin to dig with superhuman strength. They said to him, "What are you doing there? Come away." But he said,

"Let me alone! I have two boys down there and I must rescue them." The love he had for those boys gave him superhuman power.

Love enabled the martyrs to face the stake. When I was in Rome I climbed to the top of the dome in the Coliseum and looked down into the place where so many martyrs—fathers and mothers, sons and daughters, were cast to await the opening of the underground subterranean passages where those Numidian lions would come up and devour them. What gave the courage to face that situation? It was the love of God in the soul that did it. It requires something more than a theory of truth to keep a man. It takes the love of God in the heart; and that is what strengthens God's people in all the hours of trial and persecution.

I read some time ago of a young man who had been wounded in battle and was taken to the hospital. In his delirium he was crying for his mother. Finally they sent for her. The surgeon said it would be dangerous for her to go in, but permitted her to sit at the door and watch him and watch the nurse care for him. She sat there and heard him groan and watched the nurse care for him, and finally she said, "Doctor, I must go in. It will kill me to stay here. Just let me go and do what the nurse is doing, and I will not speak a word to him." So the doctor permitted her to go in, and she took the nurse's place, putting on the cold cloths and doing what there was to do. Finally she put her hand on his fevered brow, and immediately he turned and he said, "That feels like my mother." What made the difference in that touch? O, it was the love in the mother's soul. That is what constitutes the difference between a Christian doctor and nurse and one who is not. When I am sick—unconscious, and can not pray, I want somebody then to care for me who knows how to beseech God, who has the love of God in his soul.

The Saviour says, "I have graven thee on the palms of My hands." He carries the marks of the nails in His hands tonight; and just as long as He sees those scars He will remember you and me, for we drove those nails. I am glad we have such a long-suffering compassionate Christ, who never forgets, but remembers all through eternity.

Report of the Educational Secretary

When the child Samson was born, as the father Manoah stood before the man of God, his first words, wrung from a heart burdened with parental responsibility, were these: "How shall we order the child, and how shall we do unto him?"

In these last days so fraught with peril to the young; in this time when the lure of the world is attracting so many; just now when skepticism and infidelity, the legitimate fruitage of higher criticism and evolution, are sounded forth from platform and press and pulpit—from high school and college and university—now, just now, I say, it is high time for every father and mother, yea, for the church of God to raise anew the burning question, "What shall we do unto the children whom God has given us?"

Every loyal Seventh-day Adventist believes in Christian education—in church schools. And when given an opportunity he will demonstrate his belief by supporting them. And this, even though he may not be the physical father of a child. They are the children of the church. They are God's heritage. The lambs of the flock must be fed. "The Lord of heaven is looking on to see who is doing the work He would have done for the youth and children." "O where are the fathers and mothers in Israel?"

The supreme test of any movement is fruitage. The kind of fruit and the abundance of the yield. Our schools are bearing fruit. The call of the hour is for workers—consecrated, trained, efficient workers. The cause demands them. The call comes from the homeland. Its echoing response comes from across the seas. We must finish the work before we can go home. Conference presidents have their eyes upon our schools. They are expecting them to turn out efficient workers. They have a right to. And the schools are doing it. There are more than 26,000 young people in our schools. Nearly 2,000 of these are in the Lake Union Conference. But there are 4,000 young people in this conference. Where are the others? Where is the other half? Once more I quote: "As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands."

It is by no means a discouraging report which it is my privilege to present to you. We are making progress along the lines of thoroughness and efficiency. Our teachers are better paid and better trained. The normal department of Emmanuel Missionary College is making its influence felt in the training of teachers. Our schools are better equipped, and the school year is being lengthened. All this is good, but not enough. We need more normal graduates. Our schools will be a success, and will command the confidence and respect of our own people to the extent that teachers of consecration and efficiency can be secured to conduct them. For, in its final analysis, "The school is in the teacher."

A star of hope for the future has arisen. Many of our brightest and best young people have their hearts set upon the teaching work: Out of twenty-five graduates from the various departments of Emmanuel Missionary College, eighteen have indicated teaching as their preference for life work.

While the wage scale is in no way commensurate with the burdens and responsibilities of the work, still we are glad to report that our teachers are almost uniformly paid a better salary than in the past. Teachers should be paid living wages. This will enable them to improve the mind through reading and study.

A few schools still maintain but a six months' term. Such are finding that the pupils must remain two years in a grade in order to pass their examinations. We are glad to report that many more of our schools are reaching the nine months' mark as provided in our course of study. This is carrying out a vote of this conference in its sixth biennial session, as follows:

"We recommend that arrangements be made for all our schools to open, as nearly as possible, during the first half of September, and continue for nine months."

The summer schools held at the College are a source of inspiration and great helpfulness to our teachers. During the summer of 1912, sixty-eight enrolled as students. In 1913 this number was increased to more than one hundred, which was by far the largest enrollment ever drawn from the Union.

During the biennial period, thirteen teachers' institutes were held in the various conferences comprising this Union. The teachers expressed themselves as returning to their work with a new inspiration and a broadened vision of the duties of the Christian teacher.

There are 92 church schools with an enrollment of 1,230; 96 teachers are engaged as instructors in these schools. We have 8 academies with an enrollment of 422, and 43 teachers. The enrollment of the Swedish seminary is 50, and 8 teachers are employed; enrollment of Emmanuel Missionary College 234, and 17 teachers. Total number of schools 102, teachers, 170.

Nearly all of our teachers are regularly pursuing the reading course. This year the course embraces a study of the book "School Methods and Management," by Baldwin; and the newly published volume by Mrs. E. G. White, "Counsels to Teachers."

In many ways the educational work and the Missionary Volunteer work are interwoven, but none more closely than through the organization of a junior society in almost every school in the Union. This work is but in its infancy, but it is already making its influence felt in the spiritual development of the pupils.

As one means of awakening an interest in our educational work, at the autumn council, two Sabbaths were set apart as educational days. The first of these occurred in March last, and was very generally observed throughout the Union. The second will come in August.

Advantage has been taken of the camp meeting season in arousing an interest, on the part of both parents and youth, in our schools. Representatives from the College and from the local academy, together with the Union secretary and the local conference superintendent, visited nearly every one of these gatherings. An educational hour was devoted to the interests of these schools.

The time of the educational secretary has been largely spent in the field, visiting churches and schools and conducting conventions. An attempt has been made to reduce office work to a minimum, and but an average of one-fifth of the time of the secretary has been spent in the office. We believe more can be accomplished through active personal field work than by correspondence.

Another department of our work, which lies very close to my heart, and which has been the means of bringing to our schools scores of the best of our young people, is the canvassing work. We as educational workers unite most heartily with our brethren in the other department in encouraging

young men and women to enter our schools by means of the scholarship plan.

Now, brethren, delegates to this large conference, we bespeak for this department of the Lord's work your earnest prayers and your hearty cooperation. Study the Testimonies on education. Preach education. Get our people to studying education. The Lord is coming. He is counting on us to finish His work before He comes. You are the shepherds. Care for the sheep. And very tenderly feed, protect, and guide the lambs. May the Lord help us to remember that the lambs will follow the sheep, and to choose such a course that the lambs in following will be led with us through the gates of pearl into the city celestial.

"We oft hear the plea for trying to keep
The lambs of the flock in the fold;
And well we may; but what of the sheep?
Shall they be left out in the cold?"

"'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told.
A grown-up sheep that had gone astray,
From ninety and nine in the fold."

"Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought,
And back in the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought."

"And why, for the *sheep*, should we earnestly long
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs astray."

"For the lambs will follow the sheep, you know,
Wherever the sheep may stray,
If the sheep go wrong, it will not be long,
Till the lambs are as wrong as they."

C. A. RUSSELL

Biennial Report of Northern Illinois

We acknowledge with gratitude the loving care of God over His work in our field, and pray for His continued blessing. This conference was organized in 1861. It was divided in 1909, forming the Southern Illinois Conference and the Northern Illinois Conference, the latter of which has a population of about 4,000,000.

Our constituency is not large, being about 1,500 adherents with 38 organized churches; 40 Sabbath schools, with 1,300 members; 11 church schools, 1 academy, 16 church buildings (a new one under way) and 1 sanitarium.

The evangelical department is advancing in laborers, there being 86 now employed as ministers, physicians, teachers, nurses and colporteurs, who are laboring in the English, German, Danish-Norwegian, Swedish, Italian, Hungarian and Hebrew languages and among the colored people.

Forty hall and tent efforts have been carried on, resulting in about 270 accepting the faith and the baptism of 202. Three new churches have been organized and one disbanded.

Elder K. C. Russell was with us sixteen months, laboring in the city of Chicago. His salary was met by the General Conference. His labors were blessed of the Lord and much appreciated by the brethren of

the conference. Elder Geo. Casebeer, from South America, whose help was truly acceptable, assisted Elder Russell in tent meetings last summer, and was also supported by the General Conference. This help for Chicago, has brought forth gratitude from all our members.

During the term Elder C. T. Everson and Luella Rasmussen were transferred to New York City, and Elder C. R. Magoon to Tennessee. Ella Hancock, on account of failing health, was advised by physicians to live in New Mexico. Elder C. W. Weber was called to Ohio. Those who have answered a call to our conference are Elder Adolph Johnson, from Portland, Ore.; Elder David Voth, from Oklahoma. Bible workers called to our field, are Wilhelmina Mueller from Buffalo, N. Y.; Ada Madison, from Lincoln, Neb.; Miss Bertha Stokke, New Jersey; Miss Vesta Cash, from Bethel, Wis.; Miss Katherine Rask, from St. Paul; Miss Anna Johnson, from Minnesota; Miss Gladys Seely, Washington, D. C.; and Mrs. Vanderbilt, from Boston, Mass.

Three church buildings have been purchased by the brethren during the year: one at Aurora, which is nearly paid for. The burden of this work has rested upon Elder Covert. The second one at Joliet, by Elder J. C. Harris. The brethren at Princeton, where Sisters Hibben and Phillips are working, were greatly in need of a church, and finding a small one at a very low price have purchased, making the third. The fourth one is under way in Chicago, by the Danish-Norwegian Humboldt Park church.

We are conducting a conference home at 48 N. Sacramento Boul. This makes a home for our city Bible workers, teachers, colporteurs, and three ministers have lived there. It provides a stopping place for our people who are passing through the city.

We are told that the medical work is the right arm of the message. No members are wanting in God's work, therefore the tract society must be the "left arm" of the message, and all the tract societies are Benjaminites. They were left handed and could hit to a hair's breadth. The message is ambidextrous and can use either hand with equal efficiency. H. E. Moon is secretary and treasurer, and J. A. Applegate, field secretary. The society has sold books and periodicals to the amount of \$41,611; subscription books, \$18,170; office, \$23,441. Present worth, \$3,560. Gain \$1,156.93 during term.

The Tri-City Sanitarium is prospering financially and in other lines. Dr. F. J. Otis is superintendent; Dr. Estella G. Norman, lady physician; and W. C. Foreman is business manager. Thirty-two nurses are employed. One thousand one hundred patients have been treated in the institution. A nurses' dormitory was purchased last year adjoining the sanitarium, at a cost of \$7,000; \$2,000 was paid at the time of purchase, the balance is drawing six per cent interest, \$300 a year; but the sanitarium was paying from \$600 to \$800 room rent each year for the nurses; and further, they were scattered here and there in various families.

The net gain in the sanitarium is \$6,561; present worth, \$34,348, January 1, 1914. Five people have taken their stand for the truth that we know of, and others who have been turned toward the Lord may become His.

Situated within our conference are five places where treatment rooms are conducted by our people. Rockford, by Brother Watt; Ottawa, by Brother E. A. Dunn; Streator, by Brother John Kay; Pontiac, by Brother Frank Williman, and Princeton by Brother Loman. All of these treatment rooms are doing well, I think, from the reports I receive. The Hinsdale Sanitarium is located in our midst and is well known to all. Large possibilities are open to all these enterprises and we think they are accomplishing much good in spiritual lines as well as in healing the sick.

Fox River Academy is progressing well. Five teachers are employed. J. B. Clymer, principal; Mrs. Clymer, matron of the home; other teachers are Reid Shepard and wife and Miss Lois Carmichael. The enrollment is 50; present attendance 41. All are planning to remain. There are a few who are to be baptized this spring. Donations the past year were \$224.26; present worth \$14,747.

Miss Edith Shepard is secretary of the educational department, the young people's society and Sabbath school work. Arrangements are being made to relieve her of the Sabbath school work as it is more than she can continue to carry. All these departments are in good condition. Eleven church schools, 12 teachers, attendance 148. The young people's society has 17 senior societies with 303 members, 17 junior societies with 202 members. Last year one received a Standard of Attainment certificate, 32 received reading course certificates. Already in 1914 ten have completed the Standard of Attainment course, 139 are taking the reading course. Five hundred forty-two dollars was donated to missions during the term, and \$600 has already been pledged for this year.

There is a splendid showing in the Sabbath school offerings, which have increased from \$3,650 to \$8,476—an increase of \$4,826.

Our churches are in earnest in advancing the kingdom of Christ in tithes, offerings and personal labor. Sixteen persons have been baptized in one church and six more are awaiting baptism. Ten were baptized in another church. These churches had only an occasional visit from a minister.

No great strides have been made in any line, but there has been a good growth in all branches of the work. We are endeavoring by the help of God to bring the mission offerings up to our quota. The offerings the first quarter of 1914 are \$1,264 above last year during the same quarter. The last six months of 1913 our offerings exceeded our 20 cents a week quota by \$205. The tithes are \$1,564 above in comparison with last. We had an overdraft in tithes, April 1, 1914, of \$189.04, but today we stand \$810 ahead, a wholesale merchant in Chicago having given us a check for \$1,000 the first part of April.

We have ordered 17,000 of the *Temperance Instructor* this year, and 3,500 magazines are being distributed monthly.

We have great reason to be grateful to our Heavenly Father for His Spirit that has been with the workers and people, and for the good will of one toward another that prevails. Our greatest desire is to keep pace with this onward message and to be faithful in doing our part in winning souls for the kingdom.

One very interesting item we have to report is the

work that has been done by Elder Wm. Covert, recently, to raise money for the work among the Indians on the Amazon River. About \$800 in cash has been paid in, and over \$400 additional has been pledged for this mission.

G. E. LANGDON

Good Omen For Northern Illinois

Every believer is interested in seeing this message reach hearts in every clime on our globe. Our mission offerings under the blessings of God is the main factor in making this possible.

The General Conference looks to our conference for \$14,600 this year. That looks like a big sum to raise, but it is in sight at present outlook. We were never before on such good vantage ground. Only \$950 in arrears at the end of the first quarter—April 1. This is \$1,264 ahead of last year at this date. The prospects are bright for us to win out on our apportionment this year. The first quarter is where we usually fail so much that it is impossible to make up.

If all members will do their best this year we can sing the Jubilee. Elder Covert has gathered over \$800 for mission work among the Amazon River Indians, which is largely responsible for this good showing.

Sabbath school superintendents have a responsibility resting upon them in helping to raise our quota. Each Sabbath school should raise fifteen cents per member and the church should bring up the remainder every month. Here the responsibility rests upon the elder and the treasurer. The treasurer should keep the church constantly informed how it stands.

Now, let these officers take hold of this plan with the heavenly burden resting upon them and they will be sure to find all the members standing shoulder to shoulder with them working to same the end.

A letter from Elder Knox, of Takoma Park, says, "We are expecting great things from the conferences this year. There are more workers abroad than in the home field." Let us stand by their channel of support.

We feel much encouraged over the splendid increase of tithes the first quarter of 1914. This quarter's tithes exceeds last year's first quarter by \$1,565.

G. E. LANGDON

Governor Sulzer and "Protestant Magazine"

Below are a few extracts from a letter received from Professor Prescott, who has just held an interview with Governor Sulzer of New York. He received information which confirms the suspicion that the Roman Church had a hand in Mr. Sulzer's impeachment case, that aroused the nation.

"For more than two hours he talked freely with me. He then slowly dictated matter which I wrote down." Professor Prescott consulted Brethren Daniells, Knox, Spicer and others. It was the unanimous opinion it should be printed in the *Protestant*. "It is the most remarkable evidence of the Roman Church in politics which we have ever obtained. . . . showing what Rome is doing in this country in politics in spite of her profession to the contrary."

"I may say he has submitted the incontestable proof that he was impeached by Tammany Hall for refusing to sign bills which would place the church of Rome in

control of the public school system of York State and especially, Greater New York. . . . It will be easy to circulate 100,000 copies of the Sulzer number." The real facts of this world-wide, and intensely interesting case have never before been published. Only to let people know what you have is to sell the magazine. "We are truly facing a crisis at this time."

One sister sold 101 of the *Protestant* in one day. Another 100 in a few hours. Thousands are being ordered. Send your orders for 100 or more and help circulate the light the people need. Order today from the Tract Society 3645 Ogden Ave., Chicago.

G. E. LANGDON

An Interesting Call

One day the first week in April a call came over the phone asking, "Is Mr. Langdon in the office?" In responding to the call I found it to be Mr. ——— from one of the large wholesale houses in the city. He said, "I am interested in the work of your people and would like an interview with you. Could you call at our house tonight at 7: P. M.?" I had a Bible reading that night with a family and a prayer meeting the following evening, but told him I would make arrangements for some one else to take my place. "No, come to our home the third evening at the same hour. I like the way your people deal with some of the live questions of the day, and I may be able to help you a little here in Illinois. Closed lips. Good by."

As the hour arrived to leave, I boarded the suburban train for the residence district several miles out. After partaking of a plentiful dinner he invited me into his den and began to question me as to the nature, use and account of our various funds—tithes, offerings, and money from sales in the tract society. After explaining the tithe was used only in evangelistic work in this, and a certain percent in foreign lands together with mission offerings, and that all surplus earnings of the tract society were dedicated to the same work, he gave favorable assent.

"Now your accounting for receipts and disbursements." "Yes, the Union Conference sends an expert auditor to audit all our conference books and a board of fifteen men who audit all the conference laborers' accounts and adjust their wages." Another pleasant approval, and further stating, "I like the way your people discourse and write upon the Roman question. You deal with it from a standpoint of prophecy which maps out the future differently than most others." He turned to his desk, wrote out a check for a thousand dollars, saying, "If you will accept this token of interest in your evangelistic work I shall be pleased to place it in your hands."

It is useless to say that my pulse beat, jumped far above the normal and as soon as I could command the words, I remarked, "Mr. ———, let me assure you that my words are too feeble to express all the deep gratitude I feel in my heart for your kindness in assisting so liberally in God's work in which our greatest burden centers."

G. E. LANGDON

News Items

This week Standard of Attainment certificates were

issued to John Hicks, Eva Hicks, Edwin Thiele and Bertha Christensen.

"Give the world one tract a day" is the slogan for every Missionary Volunteer. What would be the result?—Twenty-one hundred tracts in circulation every week, and probably many souls won to the truth.

Fifteen of the busy Tri-City Sanitarium workers have sent in reviews on the first and second books of the Senior Reading Course. This places the mark at 156. Let each one win in the course. Reader, are you within the circle?

East Michigan Conference

Office Address, 426 Trumbull Ave., Detroit, Mich.
President, Wm. Guthrie

Camp Meeting

Once more we desire to call attention to the importance of our 1914 camp meeting, which is to be held at Lake Orion, June 11-21. All conference workers are requested to be there Monday, June 8. A special, old-fashioned "Workers' Meeting" will be held June 8-11. During these days it will be our special privilege to secure such a baptism of the Holy Spirit as will prepare us for the grave responsibilities of the ten days' meeting for the whole people. We also desire the prayers of the people that we may have such a communion with the Lord as may result in fifty souls for Him during the meeting. Our aim is two hundred souls for Christ during 1914. Why not secure fifty of these during the camp meeting? Let all our people work to this end. Only a few more such seasons and we shall go home. The work will need no more of our help and the unsaved will be forever lost.

Do you feel it will cost too much? Be sure, my dear brethren, that ten days of special communion with the Master will be of more value to each of us than much money. God commanded His people of old to meet three times each year. Surely if this was necessary and profitable for them, we can and will be benefited by meeting at least once. God is giving us the best of weather so that we may have our work so arranged that all may meet with Him for His blessing.

Elders I. H. Evans, W. T. Knox and L. H. Christian will be present if the Lord wills, and will have special messages for us from the Lord. Brother C. A. Russell will be with us and will assist in the work for the young people. We especially urge that our youth be encouraged to attend this annual gathering.

We desire the orders for rooms as early as possible as we cannot promise to fill orders received later than May 25. We have two classes of rooms. One at fifty cents a night, two persons in a room, and the other a little better room at seventy-five cents per night, two in a room.

Tent rent will be as usual—12x16 tent, \$3; 14x22 tent at \$4. Cots with mattresses, fifty cents each. We will have a few cots without mattresses at thirty-five cents each. Lumber for floors will cost about one dollar per hundred feet, but the ground will be dry and for the most part grassy, so that we will not need to use as much lumber as usual. If the older people

take rooms, we younger people can get on with grass for our carpet. Come and bring your neighbor and the Lord with you.

WM. GUTHRIE

East Michigan Conference Notice

The twelfth annual session of the East Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting on the Lake Orion camp ground, Lake Orion, Mich., June 11-21, 1914. The first meeting will be called at 10 A. M., Friday, June 12, 1914. The session is called for the purpose of electing officers for the coming year and for the transaction of any other business that may properly come before the conference.

WM. GUTHRIE, *Pres.* ;
TILLIE E. BARR, *Sec.*

East Michigan Conference Association Meeting

The annual meeting of the East Michigan Conference Association of Seventh-day Adventists, will be held on the Lake Orion camp ground, Lake Orion, Mich., in connection with the annual conference, June 11-21, 1914. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Monday, June 15, 1914 at 10 A. M.

WM. GUTHRIE, *Pres.* ;
DANIEL WOOD, *Sec.*

Valuable Helps

The Temperance question is one of live interest to every person and should receive the support of every Seventh-day Adventist in all the world.

Three new tracts have just been issued by the Pacific Press Publishing Company that should be widely circulated. No. 209, Bible Students' Library is an excellent tract and sells at \$1 per hundred. It is one of the strongest tracts now obtainable on this subject.

The story of a Dry Town is also a good tract and should have a large sale. Price, 25 cents per hundred. Order of the East Michigan Tract Society, 426 Trumbull Ave., Detroit, Mich.

WM. GUTHRIE

Southern Illinois Conference

Office Address, 304 W. Allen St., Springfield, Ill.
President, A. J. Clark

Changes in our Field

There have been many changes in our conference in the past nine months. Only three are in the field and one in the office who were laboring for the conference at camp meeting time. We are living in a world of changes and we must expect them until we reach the place where changes will not come.

Sister McClellan, who has been laboring for the

conference for a number of years, first as stenographer, then as secretary of the educational, young people's, and Sabbath school departments, has resigned and will take up work at the College and attend school. Sister McClellan will be missed, especially by the many she has written to and visited during her stay in this field. We wish her success, and pray that her future life may be one of great help to the cause of truth. Mrs. A. J. Clark will take the work of secretary of the Young People's Missionary Volunteers, and Miss Mabel Hicks will take the Sabbath school and educational work. Hereafter all matter pertaining to the young people should be addressed to Mrs. Clark, 1007 S. College St., Springfield, Ill., and all matter pertaining to the other two departments to Miss Hicks at the office address.

You have no doubt learned by the LAKE UNION HERALD that Brother H. M. Kelly is to go to Indiana, and that Brother C. W. Curtis of Battle Creek is to come to our field in his place. We are sorry to lose Brother Kelley from our midst but we wish him God's blessing, and our prayers follow him. We shall all give Brother Curtis a cordial welcome.

I am sure that I speak the sentiments of all the workers when I say that we enjoyed our trip to the Conference very much, and that we come back to our field with renewed courage for the work.

A. J. CLARK

News Notes

Elder Clark stopped at Peoria on his return home from the Conference.

Brother Durward Williams is spending a few days at home, before returning to his field of labor at Alton.

Miss Carrie Shasky, the office stenographer visited with relatives in Battle Creek during the Conference.

Brother Fishell is spending a week at his home in Michigan. Sister Fishell will remain a month or more.

Mrs. J. H. Wood, of Woodburn has been spending a couple of weeks with her daughter Miss Nettie Wood at Springfield.

North Michigan Conference

Office Address, 510 Petoskey St., Petoskey, Mich.

President, J. J. Irwin

News Notes

Brethren Smalley and Denton are working in Wexford County with "Daniel and Revelation" and are meeting with excellent success.

Elder Guild is preparing to remove from Traverse City to his new field of labor in East Michigan. The earnest prayers of his fellow laborers and many friends in the North will follow him.

Church officers in the Upper Peninsula should plan definitely to attend the camp meeting to be held at Gladstone, June 5-14. The rapid developments in our work, and the plans for finishing the work of God need our hearty cooperation and support, and as leaders we must come together and seek God at the annual meetings for His blessing.

The June number of the *Protestant* will be especially interesting. It will contain an account of the famous

Sulzer impeachment case, placing it in a new light before the public. The real reason for the removal of this man from the governorship of New York will show up a very remarkable case of the Roman Catholic Church in politics. You cannot afford to miss having a part in circulating this live, missionary number. Two dollars will buy 50 copies which will readily sell for \$5. Sell a hundred and make some money to help our missions deficit.

Recent letters report two adults ready for baptism and ready to unite with the Mesick church. Let us engage in active missionary labor for our neighbours and friends and double our church membership this year.

The two churches at Menominee and Hancock have raised more than their quota to May 1 on the 20 cents a week basis, and plans for reaching the full quota for 1914 are on foot. Definite work always bring success.

The best way to purchase tracts is by assortments in packages. We have them at 25 cents, \$1, and the regular church package at \$5. Every church should order the large package, and every isolated believer the \$1 package. Let us hear from you.

S. E. KELLMAN

West Michigan Items

At the beginning of the year the February number of *The Protestant Magazine* was sent to every Protestant minister in our conference, accompanied by a letter. The Grand Rapid Catholic paper recently came out with an article showing their feeling in a very decided way. However we received some very encouraging returns from the effort.

The forthcoming June number of the *Protestant* contains the Sulzer article and will be an excellent number, giving some special matter of a positive character. We are looking forward to a large sale of this number. Send your orders in early.

Wisconsin Church Clerks, Attention!

The following church clerks have not sent in their reports for the quarter ending with March, may we not have them at once? Albany, Antigo, Almon, Appelton, Baraboo, Beldenville, Barron, Birnamwood, Clearwater Lake, Chippewa Falls, Granton, Kickapoo, Kenosha, LaCrosse, LaGrange, Linwood, Loyal, Lucas, Maiden Rock, Milwaukee-Ger., Marshfield, Mt. Hope, Mill Creek, New London, Oneida, Orange, Portage, Poy Sippi-Eng., Prentice, Robinson, Rheinlander, Stanley, Superior, Trade Lake, Tomahawk, Victory and Washburn.

Obituaries

DAUGHERTY.—Harriett Elizabeth Lockwood-Daugherty was born in Freemont township, Saginaw, Co. Mich., March 4, 1875, and died at her home in Freemont township, April 16, 1914, at the age of 39 years, 1 month and 12 days. January 6, 1897 she was united in marriage to Loyd Daugherty, and to this union seven children were born, six of whom are living. During the summer of 1907 she attended a series of tent meetings conducted by Elder A. R. Sandborn and embraced this message, uniting with our church at St. Charles, remaining a faithful member until the time of her death. Her husband, children, father, mother and many relatives and friends are left to mourn. We laid

her to rest to await the call of the Life-giver. Funeral services were conducted by the writer.

HOWARD H. HICKS

SPENCER.—Carlton D. Spencer was born June 21, 1857 in New York, and died at his home in Fergus, Michigan, April 14, 1914. In 1880 he embraced the third angel's message uniting with the Seventh-day Adventist church at St. Charles where he remained a faithful member to the time of his death. In 1892 he was united in marriage to Miss Libby Rusher. He leaves a wife, daughter, two brothers, many relatives and a host of friends to mourn their loss. Brother Spencer has been afflicted for the past ten years but was a patient sufferer. We laid him to rest in the Chesaning cemetery to await the call of the Life-giver. Words of comfort based upon Rev. 14:13, were spoken by the writer.

HOWARD H. HICKS

Notice to Church Elders

You have undoubtedly received a package of information cards, with the request that they be filled out by the children and youth of your church; then collected and sent to South Bend. If you have already done this, you have our hearty thanks, and need read no further. If the cards have not been returned to you, will you not give it your earliest attention, and mail promptly to me at 215 Dean Bldg., South Bend, Ind.?

Comparatively few have responded thus far. Please cooperate with us in our endeavor to come into closer touch with the large army of young people in the Lake Union Conference. As the advertiser would say, "Do it today. Do it now." CLIFFORD A. RUSSELL

Canvassers' Report for Week Ending

May 1, 1914

| Canvasser | North Michigan | | | | Helps | Total | Del. |
|---------------------|----------------|-----|------|--------|-------|--------|---------|
| | Book | Hrs | Ords | Value | | | |
| Harry Denton | DR | 41 | 13 | 39 00 | 3 70 | 42 00 | 3 00 |
| O. A. Smalley | DR | 25 | 4 | 12 00 | 75 | 12 75 | ..... |
| | | 66 | 17 | 51 00 | 3 75 | 54 75 | 3 00 |
| * Southern Illinois | | | | | | | |
| Frank Crail | GC | 9 |  | ..... | ..... | ..... | 7 20 |
| J. L. Wilson | BR | 44 | 27 | 94 00 | ..... | 94 00 | ..... |
| Ivan Falconer | GC | 42 |  | ..... | ..... | 400 50 | ..... |
| M. H. Sexton | GC | 44 | 6 | 18 | 2 10 | 2 10 | 1 05 |
| *Hugh Stearns | GC | 85 | 10 | 31 00 | 75 | 31 75 | 206 50 |
| *Harry Bennett | GC | 79 | 13 | 42 00 | 1 50 | 43 50 | 145 50 |
| A. P. Lager | GC | 49 | 2 | 8 00 | 3 75 | 11 75 | 106 00 |
| W. B. Maris | DR | 40 | 26 | 81 00 | 6 40 | 87 40 | 2 60 |
| Jerry Suda | GC | 30 |  | ..... | ..... | 160 75 | ..... |
| H. P. Livesay | CK | 27 | 1 | 2 00 | ..... | 2 00 | 93 75 |
| Henry Larimer | DR | 30 | 8 | 24 00 | ..... | 24 00 | ..... |
| Grace Branson | BF | 2 |  | ..... | ..... | ..... | 10 00 |
| | | 481 | 93 | 300 00 | 14 50 | 314 50 | 1133 85 |
| Wisconsin | | | | | | | |
| Emelia Roberson | GC | 9 | 5 | 20 00 | 2 30 | 22 30 | ..... |
| E. M. Bisbee | GC | 40 | 5 | 15 00 | 14 00 | 29 00 | ..... |
| H. Rothenbach | CK | 20 | 1 | 1 50 | 2 50 | 4 00 | ..... |
| | | 69 | 11 | 36 50 | 18 80 | 55 30 | ..... |
| West Michigan | | | | | | | |
| John K. Kellögg | PG | 25 | 8 | 27 00 | ..... | 27 00 | ..... |
| Jerry Mandigo | DR | 26 | 1 | 3 00 | 60 | 3 60 | 60 |
| Jas. K. White | DR | 28 | 10 | 30 00 | 75 | 30 75 | ..... |
| | | 79 | 19 | 60 00 | 1 35 | 61 35 | 60 |
| Indiana | | | | | | | |
| J. L. Lucas | GC | 44 | 13 | 39 00 | 1 95 | 40 95 | 95 |
| W. E. Bailey | BR | 27 | 17 | 55 00 | ..... | 55 00 | 17 00 |
| S. N. Brown | CK | 31 | 20 | 30 50 | 3 50 | 34 00 | 1 50 |
| Fred Possman | HM | 15 | 4 | 8 00 | ..... | 8 00 | ..... |
| Laura Possman | CK | 5 | 4 | 6 00 | ..... | 6 00 | 75 |
| J. E. Lee | PG | 45 | 5 | 16 00 | 2 25 | 18 25 | ..... |
| C. C. King | DR | 41 | 9 | 27 00 | ..... | 27 00 | ..... |
| Mrs. Etta Dudley | GC | 12 |  | ..... | ..... | ..... | 9 00 |
| C. C. Marshall | DR | 20 | 10 | 32 00 | ..... | 32 00 | ..... |
| Mary Marshall | CK | 5 | 6 | 9 50 | ..... | 9 50 | ..... |
| H. M. Gipson | DR | 18 | 5 | 15 00 | ..... | 15 00 | ..... |
| Ona Gipson | CK | 9 | 6 | 9 00 | ..... | 9 00 | ..... |
| | | 318 | 99 | 247 00 | 7 70 | 254 70 | 29 20 |
| East Michigan | | | | | | | |
| F. Nurburger | GC | 41 | 6 | 18 00 | 3 50 | 21 50 | 3 50 |
| Geo. McClenathan | GC | 32 | 10 | 31 00 | 2 75 | 33 75 | 2 75 |
| Eugene Sykes | BR | 34 | 3 | 9 00 | 3 00 | 12 00 | 27 95 |
| R. A. Holman | GC | 30 | 1 | 3 60 | 1 00 | 4 60 | 20 75 |
| G. C. Mynette | BR | 11 | 2 | 6 00 | ..... | 6 00 | 16 50 |
| F. W. Brainard | BR | 27 | 4 | 12 00 | ..... | 12 00 | 3 50 |
| | | 175 | 26 | 79 00 | 10 25 | 89 25 | 74 45 |
| 27 Agents | | 707 | 172 | 473 50 | 41 85 | 515 35 | 107 25 |
| * Two weeks | | | | | | | |

PERIODICAL REPORT

| East Michigan Paper | | | |
|---------------------|-------|------|-------|
| | Hours | No. | Value |
| Nona E. Martyn | 12 | 1280 | 12 80 |
| Robert E. Holman | 32 | 1390 | 13 90 |

Business Notices

WANTED.—Lady nurse, experienced in bathroom work. Address the Sanitarium Treatment-rooms, Marion, Ill.

WANTED.—Men to work in the woods. Wages \$30 to \$45 per month. R. Furlott, Cisco Lake, Mich., P. O. address Box 12, Watersmeet, Mich.

WANTED.—A single man to work by the month on a farm. Able and willing to do good, hard work, also handy with team and stock. Write, stating wages and experience, to D. E. Dean, R. F. D. 6, Milford, Mich.

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.

WANTED.—A Sabbath-keeper, between the age of fifteen and twenty, to work on farm. Must be a good worker and used to all general farm work. In replying state wages wanted. Address H. T. Lambertson, Sand Lake, Mich.

WANTED.—Work for the summer by Seventh-day Adventist young man 17 years old who wishes to work his way through school. Work on farm or at carpentry preferred. Address Homer Park, Mayville, Mich.

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

A NEW FOOD.—Send ten cents today for a liberal sample of Nut-Cero-Flakes, the new health food, manufactured from flaked whole-wheat, nuts, fruit, etc. Crisp, delicious. Prevents constipation, indigestion, etc. Highly recommended by Dr. D. H. Kress and others. Mission Food Factory, 26 S. Desplains St., Chicago, Ill.

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 & OLIVES.—Wholesale prices for May on choice cooking oil in 5 gallon cans range from \$3.75 to \$4.30 per can. We especially recommend "A" Brand white oil at \$3.85 f. o. b. St. Louis, Mo., and Holly; Brotherhood Brand at \$3.95 f. o. b. Holly, or \$4.10 f. o. b. Chicago; and Wesson Snowdrift Oil at \$4.30 f. o. b. Holly or Chicago. Lower prices in quantities; write for May wholesale price list. We also have California Ripe Olives at \$1 per gallon, six one-gallon cans for \$5.50 f. o. b. Holly. Order through your Tract Society or direct of us. Adelpian Merchantile Company, Holly, Mich.

LAKE UNION HERALD

ISSUED WEEKLY BY THE

Lake Union Conference of Seventh-day Adventists

PRICE, FIFTY CENTS A YEAR.

Printed by Emmanuel Missionary College Press,
Berrien Springs, Michigan.Entered as second-class matter, November 3, 1908, at the post-office of
Berrien Springs, Michigan.All subscriptions should be sent to your local conference tract society
office.All matter intended for publication should be sent to the Editor, Lake
Union Herald, Berrien Springs, Michigan.Approved advertisements will be published in the HERALD at the follow-
ing rates: Forty words or less, fifty cents for each insertion, and one
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

A striking cover design, two leading articles by the editor and a number of the latest views illustrating the Mexican situation will make the June *Watchman* one of the very best numbers ever published.

Special "Protestant"

The June number of *The Protestant Magazine* will be a special number. By degrees the activities of Rome in this country come to light. Just now, as never before, revelations of her workings are apparent. The June magazine will deal with specific cases wherein Rome has made her iron heel felt in the politics of the land. The June number ought to be read by every one in the land in order that all may see that the overthrow of free government in this country is the purpose of "the mother of harlots"

ALLEN MOON

College**A Student said, "The College Debt is Moving!"***Watch this column next week!*

The students ordered about a thousand copies of the current issue of the *Protestant Magazine* and last Tuesday went to Niles, St. Joseph and Benton Harbor to dispose of them. The paper stirred up considerable feeling among the Catholics of these cities and the students encountered considerable opposition. One attorney in Niles used most abusive language to one of the boys and their papers were taken away from them and the license law threatened. At St. Joseph the license law was called upon, which, by the way is never used against newsboys, and the boys were taken into custody. Later they were released without action. But the feelings against them were very strong and many threats were made.

Summer School Will Open June 16, 1914

A former member of the College faculty, Mrs. Almeda Haughey-Nelsen, visited the school for a few days last week.

Miss Steen's mother and a friend, from Knoxville, Iowa, spent the week with her at the College.

Two former students have already appeared to stay for the commencement exercises: Miss Lucile Bradford and Miss Geraldine Young.

Dr. W. A. Ruble of Loma Linda was at the College Tuesday evening and lectured on the medical school.

The announcements of the Commencement exercises have been issued. The program is as follows:

Wednesday, May 13, Church School Exercises

Baccalaureate Sermon, Sabbath, May 16, by Elder
C. S. Longacre, at 11: A. M.

Class Day, Sunday, May 17, at 8: P. M.

Commencement Address, Monday, May 18, at 8: P.M.,
by Elder W. A. Westworth.

Elder Westworth was at the College Sabbath. He spoke at the vesper service Friday evening, at church Sabbath, and at young people's meeting in the afternoon. At this service over three hundred dollars was pledged to support native workers in China. Then in the evening Elder Westworth lectured on China with stereopticon.

Next Saturday evening the final music recital of the school year will be given in the College chapel.

M. E. HITCHCOCK.

**Report of Mission Fund for First
Four Months of 1914**

| | MEMBERSHIP | REQUIRED | PAID | AMT. SHORT |
|-------------|------------|-------------|-------------|-------------|
| E. Michigan | 1,532 | \$5,310 92 | \$2,808 20 | \$2,502 72 |
| Indiana | 1,732 | 6,004 24 | 4,285 38 | 1,718 86 |
| N. Illinois | 1,403 | 4,863 72 | 3,369 95 | 1,493 77 |
| N. Michigan | 784 | 2,717 84 | 920 69 | 1,797 15 |
| S. Illinois | 614 | 2,128 52 | 1,233 63 | 894 89 |
| W. Michigan | 2,444 | 8,472 52 | 3,217 11 | 5,255 41 |
| Wisconsin | 2,594 | 8,992 52 | 2,831 78 | 6,160 74 |
| | 11,103 | \$38,490 28 | \$18,666 74 | \$19,823 54 |

The statement printed above shows the standing of the various conferences in the Lake Union on the Mission Fund for the first four months of 1914. The General Conference has asked the 11,103 Seventh-day Adventists in our territory to raise each month the sum of \$9,622.60, in order that the Mission Board might have means with which to extend its operations in foreign fields as planned at the last General Conference session. Hearts have responded to this call, and single offerings as high as \$1,000 have come to the treasury from individuals, with letters assuring us that their hearts are in this work and that they desire their means to be there also. But we have come far short of making up the amount asked of us, \$18,666.74 being the total mission funds received for the four months. Our books show that this is made up of the following: Sabbath-school offerings, \$9,948.04; missions, \$6,005.99; Harvest Ingathering, \$917.76; weekly offerings, \$788.49; annual offering, \$485.48; M. V. missions, \$463.86; midsummer offering, \$57.12; total, \$18,666.74. It will be seen that our Sabbath-schools are a great factor in the raising of our mission offerings; but we desire to see the offerings increase so that our Sabbath-schools will be raising three-fourths of the amount required of us, in harmony with the action taken at the late Union Conference session. Let us all be faithful in supporting the work with liberal offerings, as well as with our prayers, that the third angel's message may be quickly heralded to all the world, and the coming of our Saviour hastened.

A. N. ANDERSON, *Treas. Lake Conference*