

LAKE UNION HERALD



A GROUP OF E. M. C. PEOPLE AT CONFERENCE

Union Conference Special
Number Three

Lake Union Conference Directory

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Good News

We have good news for all our people in this field. Three weeks ago word came to us that the foreign branch of the Pacific Press Publishing Association, at College View, Nebr., was destroyed by fire with the total loss of all our literature at that place. To us this seemed a very sad report. We did not know what it meant. Now it appears that the Lord is turning this to the advancement of His cause. Since the Review and Herald was moved from Battle Creek some years ago, the Lake Union has been without any publishing plant. After counseling with the leading men of the Division Conference, the Pacific Press Publishing Association has decided to rebuild its International Branch in this Union. This plant will be located at Brookfield, a beautiful suburb within a few miles of Chicago. For the Lake Union this is a big opportunity. It also places upon us a greater responsibility to give the foreign literature a larger circulation. With the Review and Herald Branch at South Bend, and with the International Branch of the Pacific Press at Chicago, the Lake Union will be supplied for a strong Home Missionary Campaign. We extend to the Pacific Press a most cordial welcome to the Lake Union. We are sure that our brethren in this field will do everything in their power to help the Pacific Press to bring our publications to the millions of foreigners in North America. L. H. CHRISTIAN

Recent Changes

No doubt by the time you read this article, you will have heard of the changes that were made at the Lake Union Conference. It is with reluctance that I lay down the work in Southern Illinois to take up the work in East Michigan. I have enjoyed my association with the brethren and sisters in this field in the past two years and a half or a little more and I know that in many ways the guiding hand of God has been with us and has blessed us in the work. I feel that we should go where the Lord directs, and when the brethren decide that a certain course is best, that we should abide by the decision and enter into the work that we are called to do. Personally, I should have been glad to remain in this field to put the plans into effect that were decided upon at the elders' meeting, but Elder E. F. Peterson, the man chosen as your president, will be here in a few days and will take up the work aggressively. I certainly hope that the brethren and sisters in Southern Illinois will give him the hearty support that they have given me. My prayer will ever be that the Lord will bless the work in this field, and I shall watch the reports with interest. I sincerely ask the prayers of all the brethren and sisters in

Southern Illinois to go with me as I enter my new field of labor. A. J. CLARK

Five Interested ; Four Ready

One little thirteen-year-old magazine agent writes: "There are five different people who are interested very much, four of whom I am expecting to see take their stand for the truth any time, the other is a man who said he would be out to prayer-meeting tonight. Of course there are many more, but these seem to be especially interested." Others are winning souls with our magazines. Why not you? Give *The Watchman* a trial. It accomplishes definite results. Order a supply of the April number now.

A Rainy Day Song

This long-promised song is now ready. It is by the author of the "Boat Song," and is just as simple and delightful as the other. The children will never be satisfied to sing it on rainy Sabbaths only. It is in the April number of the *Sabbath School Worker*. Extra copies have been provided. Price: two copies, postpaid, five cents; six copies, ten cents. Copies of the "Boat Song" may be obtained at the same rate. If both are desired, state how many of each are wanted. Send your order, accompanied by the cash, direct to the Sabbath School Department, Takoma Park, D. C. The Department carries no accounts.

Canvassers' Report for Week Ending

March 10, 1916

Southern Illinois

Canvasser	Book	Hrs	Ords	Value	Helps	Total	Del.
A. P. Lager.....	BR	50	20	65 00	6 00	71 00	.....
A. D. Kaufman.....	BF	41	12	20 00	4 00	24 00	.....
G. W. Kimberlin.....	BR	44	14	45 00	.....	45 00	.....
Jerry Suda.....	BR	45	21	65 00	.....	65 00	.....
R. O. Dickson.....	BR	8	1	5 00	.....	5 00	.....
Edwin Drury.....	BR	45	30	96 00	75	96 75	.....
Katherine Drury.....	BR	34	4	12 00	19 50	31 50	.....
Hugh Stearns.....	BR	47	18	54 00	.....	54 00	.....
Earl Twombly.....	BR	44	9	28 00	.....	28 00	.....
R. J. Watson.....	BR	48	34	103 00	.....	103 00	.....
*I. S. Falconer.....	BR	70	30	97 00	75	97 75	68 75
		476	193	590 00	31 00	621 00	68 75

Indiana

C. C. King.....	BR	82	30	101 00	4 25	105 25	.....
E. L. Young.....	BR	71	25	76 00	.....	76 00	.....
W. A. Bergherm.....	PPF	64	30	63 00	7 50	70 50	3 00
W. H. Plake.....	BR	74	20	70 50	4 50	75 00	75
C. F. Colton.....	BR	42	25	81 00	75	81 75	.....
W. B. Ware.....	BR	70	15	55 00	2 25	57 25	.....
Cleve Smith.....	BF	10	9	15 50	.....	15 50	.....
M. S. Grimm.....	BR	13	13	43 00	.....	43 00	.....
A. R. Wilson.....	BR	43	17	52 00	2 25	54 25	1 35
Harry Summers.....	BR	12	3	11 00	1 50	12 50	.....
		481	187	568 00	23 00	591 00	5 10

Northern Illinois

G. F. Angell.....	PG	41	8	17 00	11 50	28 50	.....
Eugene Davis.....	BR	33	9	32 00	2 25	34 25	.....
E. A. Rideout.....	GC	25	7	21 00	4 75	25 75	.....
J. W. Hofstra.....	BR	34	7	29 00	.....	29 00	.....
A. M. Tatton.....	BR	19	3	9 00	2 00	11 00	9 00
		152	34	108 00	20 50	128 50	9 00

East Michigan

C. Bair.....	BR	17	.....	.....	.....	78 00	.....
F. E. Nurnberger.....	GC	40	17	56 00	.....	56 00	.....
C. B. Graham.....	GC	41	16	56 00	.....	56 00	.....
*Eugene Sykes.....	BR	55	15	57 00	8 65	65 65	27 90
		153	48	169 00	8 65	177 65	105 90

Wisconsin

W. A. Griffith.....	BR	39	26	82 00	.....	82 00	.....
		39	26	82 00	.....	82 00	.....
31 Agents.....		1301	488	1517 00	83 15	1600 15	188 75
*Two weeks							

Lake Union Herald

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

VOL. VIII

BERRIEN SPRINGS, MICH., WEDNESDAY, MARCH 22, 1916

No. 12

Time to Awake Out of Sleep

Monday, March 6, 7:45 P. M.

G. B. THOMPSON

The opening sermon of the conference was delivered by Elder G. B. Thompson, the secretary of the North American Division, and was a clarion call to our people to shake off lethargy and to arouse themselves to the mighty task of giving the gospel to those who so greatly need it. He based his remarks on Romans 13:11: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, and let us put on the armour of light." Elder Thompson emphasized the fact that we *know* the times in which we live, and in view of this very momentous period, urged that during the hours of this conference only the most important things be considered and every minute employed for securing a better fitting for the work before us. The text indicates that every people who do know the time, who understand what the times indicate, will get sleepy. We are hastening on to the great and perilous day and we need to keep awake.

Elder Thompson showed the intense feeling all over the world and that all classes of thinkers were changing their minds concerning the political situation. Two years ago when the war broke out, Sir Edward Grey, Minister of Foreign Affairs for England, said: "We are passing this year through a period of excitement. Some countries are in revolution, others are at war, and in several countries which are neither in revolution nor at war, there are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present or the future. Really it is as if the world were indulging in a fit of political alcoholism, and the best that can be one by those of us who are in positions of responsibility is to keep cool and sober." The day that war broke out, Aug. 1, 1914, the London *Daily Telegraph*, says: "Practically within the compass of a single week we have had to watch the evolution of a crisis absolutely unparalleled in the memory of the present generation, perhaps in the history of the world, and have discovered to our astonishment and dismay that we stand on the brink, not of a mere localized conflict in the east of Europe, but of an appalling European war. Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe." The editor of the Toronto *Star* says this in his paper of Jan. 11, 1916: "General Hughes in 1913 proposed to have prepared a muster roll of all the able-bodied men in Canada liable to be called out in case of emergency for militia service. The *Star* saw no need for it at that time. There was then no need for it. Since then every-

thing has been changed. The whole world has been thrown into a state of war by Germany and a new period in the history of mankind dates from the 4th of August, 1914." Minority Leader Congressman Mann has also changed his mind, and states, "The world is in the most anomalous condition which mankind has ever seen. It is a break-up in the world, each side not merely fighting for its own existence, as it believes, but, as it seems to me, each side fighting with the determination to put the other side, as it were, out of business. I do not know and no one knows what will result from the present war." The Chief Executive of our Nation has also recently made some very remarkable statements concerning the attitude of our nation to the great conflict. Among other things he said, "The world is on fire and a spark is likely to drop anywhere."

Elder Thompson emphasized that while men of the world were filled with foreboding and fear, God's children knew the time and the meaning of the events transpiring at the present time and recognized them only as substantial proof of our position. He read the following remarkable statement from Sister White, written sixteen years ago: "The Lord will arise to shake terribly the earth. We will see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of the earth will be swept away in flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near." Another statement by Sister White several years ago is as follows: "I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to get the highest place; pleasure-lovers are still attending theatres, horse races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided."

Again the speaker emphasized the all-important danger of being found asleep and the need of arousing. He said the great thing before us in this meeting—in every resolution and in everything that is done—is to find how to reach more souls with a knowledge of the truth which we hold. He said that the closing up of

this work will not be in a corner, but that it will attract the attention of kings and princes and of the whole world. Men may give up the truth and write books about it, but it will go on just the same.

The speaker read another statement from Sister White in "Early Writings," which he considered very encouraging: "And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." The commencement of the time of trouble here mentioned does not refer to the time when the plagues shall be poured out, but to a short period just before they are poured out, while Christ is in the Sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. Events certainly indicate that we are now in that short time just before the pouring out of the plagues, as here foretold by the Spirit of Prophecy, and that the four angels who were commissioned to hold the winds of strife are about to let go their hold. But as Christ gazes on that remnant that are not sealed He commissions an angel to fly swiftly to the four angels and bid them hold a little longer until the sealing work is finished. And at this time, the commencement of the time of trouble, God's people will be filled with the Holy Ghost and go forth to proclaim the Sabbath more fully. In the great centers where the truth has not been preached it will go forth with power. The baptism of the Holy Spirit in the latter rain will take possession of God's servants and this message will go with power. The time has come for this to be done. We are on the verge of the mightiest campaign ever seen in this cause. It is high time to awake out of sleep. As is shown by the parable in the 25th of Matthew, it is not the rabble, not the world, but the invited guests, the church, who will be asleep when the Bridegroom returns from the wedding. Our greatest need is a burden for the lost. We need a new vision—a vision of our needs, of our responsibility to the lost; and may the Lord give us this vision during this meeting.

The Christian Life

March 7, 11:00 A. M.

I. H. EVANS

The eleven o'clock Bible Study hour on Tuesday was conducted by Elder I. H. Evans, who stated that the theme of his studies during the Conference sessions would be, "The Victorious Christian Life and How it May Be Obtained."

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33.) These are the words spoken by Christ in His wonderful Sermon on the Mount to that large concourse of people—one of the greatest congregations that He ever addressed. The 25th verse of the fourth chapter of Matthew states that great multitudes of people followed Him from the various cities. And in this great concourse of people there must have been all sorts—the educated, the learned men of the law, Pharisees, Scribes, doctors. I fancy the priests from their synagogues were there. And there must have been a wonderful crowd of poor peo-

ple, ignorant people, beggars—a mixed multitude who came to hear this man of Galilee who had assumed the rôle of a great teacher, who was a miracle worker, a man who taught as nobody else ever taught, who spoke with great authority; a man who repeatedly declared Himself to be God, or the Son of God, and the one who spoke with the authority of God. There hung on His word a great and mighty concourse of people, and during this time He gave emphasis to the words I have read—"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

If Christ were here today in this very pulpit, and you who sit in these seats looked up into His face, I fancy there could hardly be anything more important for Him to say to us as teachers, as ministers, as workers, than what He told these people to do back there—to seek first the kingdom of God and His righteousness.

But we might say that being good people as we pretend to be, we who are known as teachers, surely that scripture could not mean such as we; it must mean sinners, people who do not pretend to know God or to serve Him. And yet His disciples were gathered around Him and heard these words, and there must have been many who professed the Christian religion who were in that crowd that was following Him. And after He had considered the many things which are introduced in this wonderful chapter He comes back to these people and He says that the first thing for them is to seek first the kingdom of God and His righteousness. I think, my friends, there never can be any time in this world's history when that is not the chief thing for a man of God to seek for. I think there can never be so much work to be done, there can never be such a pressure brought to bear on us because of God's work, there can never be such a tax on our intelligence and on physical strength, no work so important, as that very one thing, for without it everything else is a failure.

It seems as though it is a difficult thing for men of God to be persevering in their efforts to seek God. There are so many things to be done, there are so many lines of work that need attention. It is so essential that we get this thing going, that we see this, that and the other thing succeed, that we have very little time to seek God. We serve Him with action, but to really take time to sit down and seek Him and hunt for Him and try to find Him, we hardly ever have time to do that. But the man who misses that one thing has made a failure in his life's work regardless of what else he may accomplish.

Success in any line of work is no evidence that a man is a Christian nor that he is going to heaven. Success even in the work of God is no evidence that a man is accepted of the Lord as His own workman. It does not matter what position a man fills, it does not matter how successful his work may seem to be all the time, there is nothing that a man can devise or do that can ever give a subterfuge for a man to seek the Lord first above everything else, and to seek Him and His kingdom before he undertakes to do anything else or to do work for God.

In Zephaniah we find an exhortation concerning seeking the Lord, which is directed to men like ourselves who are workers and teachers and who are giving themselves to the Lord's work. "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of His anger come upon you." That prayer is applicable to us in the days in which we are living. Notice the prophet says, "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." We cannot apply this scripture to wicked men professing nothing; but it comes home to us as professing Christians who are serving God and striving to do right; we who are of the family of the Lord are told to seek the Lord. We are not told to go out and do this or that; to go preach here or there; but the great exhortation is, Seek ye the Lord, search after God, hunt for God; in the quiet meditation, in the reading of the Word of God, in everything that a man can do, "Seek ye first the kingdom of God." And I hold there is nothing in this world that can take the place of a man seeking the Lord for his own soul.

In Matt. 7:21-23 we read this wonderful exhortation: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you: depart from Me, ye that work iniquity."

These people whom the Lord is addressing were Christian people; they were workers for God. I fancy many of them were ministers. Many of them also said, "Lord, Lord, have we not prophesied in Thy name." There is hardly one here who would claim to have done that. The very people mentioned here whom the Lord did not accept had gone farther in their experience, maybe, than some of us have done. "Have we not prophesied in Thy name, and in Thy name cast out devils." You would hardly think you had done that. Perhaps some of you at some point in your experience have realized in your body and in your faith the mighty power of God until you could command the evil spirit to depart. But here were people who had prophesied and done many wonderful works. I suppose they had healed men who were sick; possibly they could raise the dead to life. They had done many wonderful works, but the Master said to them, "I never knew you; depart from Me, ye workers of iniquity." So when we take such a statement as that and measure it up with the scripture I read at the beginning, we see that our first duty is to seek the Lord; and the man who does that will take heed to his ways, and will not depend on what he can do, on what position he holds, he will not look to any work that he has done as any evidence of anything at all in his whole experience except that he has followed definitely day by day the word of God through faith.

Many will make a great mistake and depend on something else than that which is essential as a passport into glory. We measure ourselves among ourselves and reckon we are as good as other people, and think because others have made mistakes therefore we can. There is nothing which will hold us and bring us through to the kingdom of God but to seek God with all the heart and to make that the first thing in life—before any official position that we may fill, before any activity we might have in mind. Yet the whole tendency of the human family is to neglect this scripture and turn it about—seeking first the unnecessary things, seeking first food, raiment, shelter, and the conveniences of life, and seeking the Lord as a secondary proposition.

I don't think that a man is seeking God first who can hardly get ten minutes in the day to talk with God. The man who works fifteen hours a day at good, hard work and at night he is very tired—too tired to sleep; and during that fifteen hours of hard work he has not taken more than fifteen minutes to pray—is that really seeking God first? At family prayers he may take five minutes, or seven minutes, or ten minutes, but that is his limit. He cannot get any time during the twenty-four hours but to simply have his prayers in the morning and at night, and maybe at such times his mind is galloping all over the world on business affairs of life while he is trying to read, and when he has read his chapter he cannot tell what the scripture said, does not know whether it is Matthew or John; does not know whether it is Christ talking or Paul. Do you think that that is seeking God first? He says his prayers; has gotten into a sort of phraseology he repeats over and over and after you have heard him pray once or twice or a few times you can almost tell in what order his words will come. That is not seeking God. It will be an awful mistake to stake our hopes of heaven and eternal life on an experience like that. The devil would not care how many such people belonged to the church; the more the better, because the devil likes a man that approximates righteousness but who fails in delivering the goods.

But people say, I am very busy; you don't understand how much and how hard the work is that I have to do. I go from morning till night just as fast as I can go, and really I do not have time to seek God; I cannot seek Him as I want to; the Lord knows my heart, He knows that I want to seek Him but I have not the time, therefore He will take the will for the deed. I remember asking a man if he really could prove that he did pray, and he answered me like this: "My whole life is my prayer. Of course I pray. I pray every moment that I am awake. My whole activity is prayer." I do not think that is the meaning of the kind of prayer the Lord is talking about, or that that is the kind of experience that is going to bring a man through to the kingdom of God.

Let me read some expressions from the life of David. None of us would say that we are more pressed with duties than was David, he who was called into a great kingdom; not an organized kingdom, but a disorganized kingdom, and David took his place at the head of the kingdom. He was a mighty war-

rior, a great general, one of the most victorious generals who ever led an army into battle. David was a great statesman; he was an organizer; he was a man who laid foundations and established the basis of a great and mighty kingdom. He was a great conqueror. I want to read to you some of the expressions he made concerning his experience: Psalms 42: "As the hart panteth after the water brooks so panteth my soul, after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" That seems like a wonderful experience for a man like David. I do not think he is speaking in hyperbole, but that this is the cry of his heart. My friends, we hardly dare ask ourselves the question whether or not we are ready to appear before God. We do not want Him to come, we want probation to run on and on and on. We hope the Lord will not come this year, or next year, and we want Him to wait until we get ready. But here is a man whose soul is hungry for God,—a great king, ready to lay down his power as head of a mighty kingdom if he might come into the presence of God. And David's experience should be our experience and we should be hungering to come into the presence of God.

Ps. 63:1: Another expression from this same man: "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." That is a wonderful experience for a man to have. If a man felt that way he would not spend ten minutes in prayer, would he? During the twenty-four hours he would not spend fifteen, twenty, thirty or forty minutes in devotion. The man who is crying out after God like that will lay hold by faith on God and tarry in prayer and meditation and communion with God. The man whose soul is hungry for God, whose every impulse of being is filled with God, that man does not care for fame, he does not care for official position in the conference or in the church, nor for honors among men. His soul cries out for the living God; he longs to be so pure of heart that he can look into the very face of the character of God and behold Him. I believe that is the cry of the heart that is impressed by the Spirit of God.

Ps. 84:1, 2: "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." How far that experience is from some of us. We think it is a trial for us to be Christians. We think we have to give up so many things—our appetites, our passions, our desires and our tastes. But the Psalmist says, "My soul longeth, yea, even fainteth for the courts of the Lord." In his meditation, there would come into his heart a great overmastering and supreme passion to see God. That is a wonderful experience for men to have. I know something of what it means to be homesick in this world. I can remember when a boy away from home how I used to want to go home, and I would sit down and cry, and there was such an aching in my heart that I could hardly control my emotions. And I think this was the experience of the Psalmist—he

wanted to get to heaven, wanted to see the Lord, just as a child longs to see its parents or as we long to see dear friends. We have the sense of affection and pain in our heart for one another, and God knows the power of love and affection in our lives, and He wants this to be our experience in wanting to see Him. It is this that will transform the life and that will hold the will, and God wants to see that affection and love fill our hearts with the great supreme desire to come into His presence that we may be like Him.

He says to us, "Seek ye first the kingdom of God." O, my friends, more and more it comes to me personally that it is a mistake to be so anxious for other things and to have such little desire in our hearts to do the very things that God here exhorts us to do. But you say, My great activities, Brother Evans, that is evidence that I love Him; the Lord can judge from my actions that I love Him. Many men are trusting in their activities, relying on the service they put forth as a substitute for the very thing which the Lord desires. I do not believe there is any substitute that can take the place of this affection, this burning desire in our hearts to be like God, to seek Him and to come into His presence. What does God care for our activity? The Lord cannot possibly use many of our actions when they are based on selfishness. The only service that is accepted of God is the service that is prompted by pure love without any concessions; no glory nor honor, nothing that man wants to bring to himself in any shape or manner, only just to honor His Master and to bring glory to His name. That is the kind of service that God wants, and that is the kind of service, my friends, I think the Saviour would have us understand as the only suitable service; for He says it is not the things of this life, it is not the abundance of riches, not that you can command power or glory, but the great thing in this life is to seek Him. That is all important. These other things will be added as necessity may occasion, but the main thing is for a man to seek God.

It seems such a pity that we should be so willing and anxious to do so many things which are hard to do and yet miss the all-important thing, neglect the one thing that God prizes, neglect the thing that will bring into our souls power and light and hope and eternal life at last—to seek Him first. Seek Him not that we may have Him to use, that we may have His power at our command to put forth when we desire in His service, but that, having cleansed our hearts from sin, He can take us as we are and use us to His glory. There is a vast difference between seeking God that he may use you to His glory, than seeking God so you may have Him to use. A man may seek the Lord and say, O Lord, thou knowest thy servant is to stand before this vast congregation, and now I must have Thy power that I may be able to command such influence over the congregation that I can stir their hearts. Another way is for a man to say, O Lord, here I am; I am sinful, full of frailties and weaknesses of the human nature; I am unworthy to stand before that congregation tonight; I want to be emptied of self and hidden in Christ; I want the Saviour to be so exalted that the Holy

Ghost can speak to some poor soul and win him from sin to love and serve Thee. God wants that you may use Him, but that in seeking Him you surrender yourself absolutely that He can use you to His glory. Seek Him and His righteousness; no exaltation of self, but O, that your Master might be glorified. Wealth, culture, high official position,—none of these things count with God. They are simply things that come to us in life where there is great opportunity for us to honor our Master, to extol His name, to show forth His salvation. Our great duty is to seek Him in lowliness of spirit, with great supreme passion of soul that will change us and make us like Him, and let sin die within us, and to have our hearts so transformed that passions, appetites and carnal lusts shall not dominate, and that Jesus Christ shall rule supreme in our hearts. That is the message I bring to you. If I were not to give any other message to you during these meetings I would speak that word, that the chiefest of all things in the life of a man is to seek God first above everything else. Be Christians, and let your position take care of itself. The men who have stood in the testing time have been men who have sought God most earnestly. They have been men of great faith, men who spend much time in prayer. Our ministry must become a praying ministry. You are an active ministry, but you must be transformed into a praying ministry before there will come the mighty outpouring of the Holy Spirit in this message. Our first business is to seek God, and all the rest we do simply to please and glorify our Master; just to be Christians. May God grant that this may be the experience of each of us, for His Name's sake.

Soul-Winning

March 7, 2:30 P. M.

G. B. THOMPSON

We are all here praying, studying, and meditating along the same line of thought—Soul-Winning. I believe that God is leading His people in this direction and He is intending to manifest His blessings and His power.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

When God's people are of one accord and of one mind, it will mean the coming of the day of Pentecost, when all will be filled with the Holy Spirit. This is the fulfilment of the Saviour's promise to His disciples, that when He went away He would send another comforter—the Holy Spirit. Everywhere we see people consumed with tremendous zeal—we see men consumed with a zeal for making money. Every energy, every thought of their minds is devoted to that one thing. We find others given over to the pursuit of pleasure. There is only one passion that ought to possess our hearts and minds, and that is the

salvation of men. There is nothing else that is worth while. The passion for souls ought to be the burden of every heart.

Stop and think for a moment where we are in the history of this world. Take the evidence in the Word that the Saviour said would take place as signs of the end and we see them either fulfilled or fulfilling right before our eyes. It is about time that this work is finished. We are now living in the closing events of this world's history. At the rate we are going, do you think there is any need of us quickening our pace? Look at the foreign lands, the millions of people not yet reached. Then there is our own home land. I think about Chicago, Milwaukee, Detroit, and these large centers. Brethren, how long would it take to finish the work in Chicago, going at the pace we are going, and there is only a little time left. Think of the hundreds of other large cities where nothing is done. Brethren, if I can read anything correctly, there is a need of a tremendous impetus to get the work done. Will it be done?

From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered. Is not that encouraging; that cry in China and India, "that cry will not long be unanswered." He is going to answer that cry, brethren, to send them the message. There will be a great quickening of our work, and it seems to me the solution of the problem lies in the verses I read, Acts 2:1-4. What we need is the baptism of the Holy Spirit, that God may give us all tongues of fire. When the Spirit of the Lord came upon the disciples, they received tongues of fire. There is a significance in the "tongue of fire;" that is what God wants every man and every woman to have, that somehow this message when spoken will burn its way into the soul. It did this on the day of Pentecost; why not now? Notice the congregation that made up Peter's audience on the day of Pentecost. There were Greeks, Jews, and all manner of other tongues. Peter was an humble man, without any very great learning, but as he began to speak and explain the prophets, something began to take hold of their hearts, and they began to cry one to another, "What must we do to be saved?" I sincerely believe, brethren, that we are coming to a time when the truth of God will have new power to take hold upon hearts, for what God did in those days he can and will do now. If He filled a city then, He can fill a city now with the truth of this message. There will be a great ingathering of souls; the greatest soul-winning campaign that we have ever witnessed is just before us. Talk about the work being done! We are facing the time when God is pouring out His spirit, and when we will see God work.

How much is a soul worth, we who bring men to Christ? What is a soul worth? Mark says, "What shall it profit a man, if he gain the whole world and lose his own soul?" Which is worth more, man or the world? This text carries the thought that the human soul rescued from sin and saved eternally in the kingdom of God is worth more than the whole

world. That is to say, if we could gain the whole world by devoting our attention to it, or get one soul, the great work would be to get souls. In the parable the shepherd goes out to search for one sheep—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. "For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down his life, you may estimate the value of a soul." How many souls would it have taken to cause Christ to come down from His home in glory, to go down into the grave, to suffer all that he suffered?—Just one soul. Brethren, that is a tremendous value, is it not? If Christ would have given His life for one soul, how much we need to see the value in sinners bought by Him. There is no higher work, there is no more exalted position that a man ever can fill than to give his life to save the lost. "The highest of all sciences is the science of soul-saving." We have the teaching of science in our academies and colleges. Some of us did not get as good a drilling in sciences as we might, but Brethren, here is a science that is ahead of all. Here is a science that is above all other sciences,—the science of saving souls. The greatest and highest work to which man can aspire is in saving souls to the ministry of Jesus Christ. There will be no promotion for a man who gives his life to save souls, for it is the highest work. "For what is our hope or joy or crown of rejoicing?" When we stand face to face with the King of all the earth, what will we take pleasure in? What will be our joy? The crown of rejoicing, and the great hope that will cause us joy through all the ages to come, will be the soul that God has enabled us to lead to Him. That will be a thing that will make us happy through all the ages to come. So Paul could say, "Therefore, my brethren, dearly beloved and longed for, my joy and crown." Suppose that when the roll is called up yonder, I am there myself, but that through all the eternal ages I am not able to find a single person who is there that I have led to Christ, how do you suppose I would feel? Do you think I would be happy? Friends, the great joy of being there will be in greeting others whom we have led to Christ. There will be nothing like it to have somebody take you by the hand; that was discouraged; that had given up; that had gone into the dark; or maybe, never had a hope in God, and you had told him of Christ; had brought him to the Saviour, and then have him say, "I would never have been here if it had not been for you." That will be real joy, brethren. The supreme thing of all is to try to save lost souls. The great need of our people today is the need of a burning desire for other souls. May God give us that baptism of power; that great passion for souls; and then we will see what a great work God can do in a little while. If we could only reach that humble place where God could trust us with great power, the same work that was done back there by the disciples, could be done today. Shall we not seek God more earnestly? I would, somehow, like to find that humble place; that victorious Christian experience; that deliverance from sin where

we can be used of God, and be imbued with power like the disciples were of old. May the Lord help us to pray; to seek Him more earnestly; so that we may get that experience that they had back there.

Real Love

I. H. EVANS

On Tuesday evening, March the 7th, Elder Evans delivered a most inspiring address based upon the fifteenth verse of the fourteen chapter of John: "If ye love Me, keep my commandments." There is no service that any man can render to God that is acceptable to Him that is not prompted by love. If love is eliminated from our service to God, that service cannot be acceptable. God has always required that his children love Him, and Jesus quoted as the greatest commandment in the law that we should love the Lord our God with all our heart, with all our soul, and all our might, and with all our strength. But God does not ask us to do more than He has done for us. The love of God to His children, enemies though we may be, undeserving though we may be, is inestimably more than we can possibly render to Him and is beyond our comprehension.

It is not sufficient for man to love fellowman, for man to love a theory, for man to love something. There must be a strong, a passionate, a true and an intense love for God; and it is only as such a love is developed in our lives that we show that we are indeed born of God and His children. God demands just such a love of every one of us. And yet what God requires, while it may seem arbitrary, is the natural response which comes when we have appreciated the love of God to us. God only requires what He himself gives, but, He shows us His great love to us, knowing that as we grasp that tremendous thing our return to Him will be spontaneous as well as ardent and devoted.

The reason why people do not love God more is because they have failed to grasp the fulness of God's love to fallen man. It is a wonderful thing for God to love a man who is taking all sorts of liberties with the name of God, dragging that great and glorious name into relationships that are profane and which he would not do with the name of his friends on earth. It is indeed a marvelous, condescending love which God manifests toward poor sinners who blaspheme His name not only in word but in lives contrary to His will.

Love is the only thing with God that fixes any values. It is not with the Lord how great a man is, how rich he is, how liberal or magnificent may be his gifts. With God the love that is in the heart that prompts the act is the only thing that counts. God is not poor. He does not need the gifts of His children. He says, "If I were hungry, I would not tell thee." He says again, "The cattle on a thousand hills are mine," and yet when he sees the proper motive filling the hearts of His children, and those motives are manifested in their actions toward Him, He then knows their real love and whether or not they appreciate what He has done for them. Real love to God is never evidenced by men recounting the sacrifices and services they have rendered to God. The most that we can do for Him is so small in comparison with what He has done

for us that the true child of God shrinks from the slightest boast of what he has done for God. Paul said that it was to speak as a fool to tell of the things done in the service of God.

True love for God stops at no offering, stops at no service. The man who really loves God has no fear of danger. He will brave every hardship, any unfavorable condition, and press forward in the service of God without questioning consequences. Livingston, Moffit, Judson, Carey, Morrison, Taylor, and many others left home, plunged into the most severe trials and faced the greatest obstacles because the love of God filled their souls. And this was so because they appreciated God's love for them. The love of God in the soul brings joy, brings freedom, brings courage, brings victory. It scatters gloom, it lifts us beyond the trials of this life and stretches out before us the eternity of bliss in the kingdom of everlasting love.

Faith

Wednesday, March 8, 10:45 A. M.

I. H. EVANS

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.) There is nothing we would prize more highly or appreciate so much as to have the consciousness of leading a victorious Christian life; and I wish to emphasize what I understand to be our privileges and duties through faith in Jesus Christ.

Men do not gain victory over sin through works. The works will follow the fitting up, but the works cannot precede the fitting up. They are the result of the work that is done on the heart. Of course it is almost impossible to see the little line between the fitting up which is done through faith in Jesus Christ, and the Word of God, and the works which follow. It is difficult for the human mind to grasp the real simplicity of the gospel that the Lord does the fitting up, and then the life, the heart, answer for everything, and the result is that we just follow our heart through faith in Jesus Christ. When God calls a poor sinner, no matter what his previous life has been, the Lord can fit him up for glory. God does not call a man into his service to make of him a laughing-stock to heavenly intelligencies because of his failure to stand for God. When God sends His Spirit into the heart to plead with the sinner to come to Christ, and that sinner responds to the importunities of the Spirit and yields himself to the Lord, God has seen in that man possibilities of eternal life; he has seen in that man a perfected character; and as far as God is concerned, He has boldly acknowledged that He has grace and power to fit that man for eternal life. I would not have you believe that every man whom the Lord calls will have eternal life. But the difficulty is not on the Lord's side. The Lord does not call a man and after He has tried him for ten, fifteen, or twenty years, abandon him and turn him over to the devil. When the Lord called him in the beginning He saw there was divine grace and power that could fit him for glory and immortal life if he would submit and let the grace

of God work in his heart and fit him for association with heavenly beings.

John 3:1-7: I wish to emphasize the statement that Christ makes to Nicodemus, "Ye must be born *again*." There must come into the man's life a new birth. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Now if the natural law is that when a man is born of the flesh he is fleshly, thinks the thoughts of the flesh and works the works of the flesh in his life, is it not true that the opposite of that must follow, that when a man is born of the spirit, he is spirit. If one is true, so is the other from the words of Christ. And yet many of us have the idea that a man can be half of the flesh and half of the Spirit; that a man can do many things of the Spirit and yet have part of the works of the flesh in his life. If these statements of Christ have a correct meaning, they must imply that when the Lord takes a poor sinner and brings him into his family, gives him a place with the sons of God and accepts him as one of his, it follows conclusively that that man is made from a fleshly man into a spiritual man; he cannot be part one and part the other. He must either belong to the flesh, or to the class of people that those that are in the flesh belong to, or he has been changed and made over into a spiritual man; living in the flesh, to be sure, but not doing the works of the flesh.

In Eze. 36:25 we read: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." When a man comes to Christ, he needs to be cleansed. The condition of such a man is clearly described in Isaiah 1:5, 6. There is nothing good in a man from God's standpoint but the Lord says He "will sprinkle clean water upon you" and cleanse you from all your pollution. He will do a complete work. When a man has been taken into harmony with God and has been forgiven and cleansed, he should not go on repenting over and over of his past life, but a good many people do not seem to be able to believe that. Back in the days of the Levitical service we find that when a man sinned and complied with all the requirements of the ceremonial law to make atonement for his sin, he did not go on day after day for a long stretch of time going through the same ceremonies for the same sin. When a man confessed his sins over that animal in sincerity, that one sacrifice atoned for his sin. If that were true under the ceremonial law, is it not just as true under the gospel. When a man confesses his sin and truly repents and asks God to forgive his sins, that sin is settled as far as God is concerned. When the Lord cleanses from *all* our idols, there is no sin unaccounted for.

The Lord not only cleanses the sinner, but he says: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." The heart, the mind, the affections—all are changed. He is a new man. It matters not what passion may have dominated the life when living in sin, when he comes to the Lord Jesus he is a new creature. And this work is so radical and wonderful that Paul speaks of the man who is in Christ, "he is a new crea-

ture: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) He is a new creation; he is born again, born of the Spirit.

But how is the man who has experienced this new creation to conduct himself in the flesh? Will the change be apparent there? I do not believe there is anything that confronts God's people today of the magnitude and importance of this question. How can we lead a life that can be said to be a victorious life through faith in Jesus Christ?

Every man who comes to Christ is cleansed from all his evil ways and given a new start, and it is his privilege to have a constantly victorious life. Not that every man who comes to God will have the same Christian experience, or can go back and put his finger on the very spot and turn his memory back to the very instant when God changed his life. There must be a great dissimilarity in Christian experience.

The man who from earliest childhood has heard nothing but blasphemy, and has indulged in drinking, smoking, and all the passions of the human heart, never made a prayer in his life,—when the Spirit of God comes to him and he realizes his condition and repents, that man has an experience all his own. He can put his finger on the very spot or point to the very instant where he found the Saviour. But it could not be said that every man must have such an experience or he was not genuine. Then there is the man who from childhood was raised in a Christian home, goes to Sabbath school and church, and as far back as he can remember he has always prayed. Do you think it would be possible for him to have the same experience that the other man had? No indeed, and yet we could not say that one was in Christ any more than the other. They are both in Christ—one having a marvelously striking experience, and the other not knowing just when he came into the family of God, for as far as he knew he has always been there. But do you not think that the man who has given rein to passions and appetites all his life will have a different fight than the other young man? Of course he will. Every man has different temptations, but the Lord takes us all with our lusts and passions and carnal desires and gives us an experience that will bring us full and complete victory in Christ Jesus.

I would not have you infer that the man who has been born into the family of God will never sin. The Bible does not teach any such doctrine, but again and again it does come out with very strong emphasis and say that a man cannot sin. There is a difference between "will not" and "can not." For instance, suppose a man comes along and wants you to go down the street and have a drink with him. Perhaps he is an old chum, one with whom you enjoyed such association in the old days before you were a new creature. And you say to him, "No, I cannot go." But he says, "Why cannot you go?" And you reply, that you do not care for such things any more and that you cannot go with him now. There is no physical reason why you do not go with him; there is nothing to prevent your leaving your home and going with him, but you cannot go, simply because you do not will to go.

[Question (by man in audience).—If a man, after

he has served the Lord, should meet a temptation and fall in sin, would you say that he had not been born again?]

Answer.—No, never, because when a man is born again he is not delivered from the flesh. We have got to have the spiritual life and the spiritual character built up so that it can live in sinful flesh and hold sinful flesh in obedience. Sinful flesh must be under such control of the indwelling presence of the Holy Spirit that we can live righteous lives in the flesh. That is God's plan in the gospel. If we should fall into a snare of the enemy, then we must go to God and repent in all sincerity and ask God to restore His image in our soul, take away the desire for the evil thing and give us a new start for the Kingdom of God.

I read from "Desire of Ages," page 172: "The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or an improvement of the old, but a transformation of nature." For a man to say, "I have quit smoking, or swearing," or any other vile habit, does not necessarily infer that he belongs to the family of God. These things are simply an improvement. But the change which God brings to a man is a complete transformation; a death to self and sin and a new life altogether. The man with this changed nature has the same flesh, he looks the same, but he is a new creature altogether.

"When the soul surrenders itself to Christ, a new power takes possession of the heart. A change is wrought which man can never accomplish for himself. It is a supernatural work bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan." (Pp. 324, 235.)

This does not say that a man will never be assaulted or tempted, but God has made ample provision whereby a man may have strength to resist the temptation, and if he fails, it will be because he does not come up to what God has provided for him. "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light."

So I believe the Scriptures and the Spirit of Prophecy both teach us most emphatically that we can get victory over all evil habits of life. There need not be in your life a continual fear of defeat on any weak point, for if the Gospel of Jesus Christ is worth anything at all to you, it has the power to take that sin away from you and give you victory. We would not think of baptizing a poor drunken man who might stagger into the church and ask us to baptize him so he could be good. We would tell him to return home and sober up, and perhaps after six months we would consider taking him into the church after he has proved that he can keep sober. Yet you and I professing to

know the power of Christ to save from sin find things in our hearts that we have been battling with for years, that we have not gotten the victory over, and we expect the poor drunkard to overcome his evil habit without the help of the church, and then we will consider taking him into our fellowship. I think that people who are so exacting of these poor souls ought to be exacting with themselves and to be straight themselves. We ought to put all sin out of our hearts.

We pay for the Holy Spirit to be poured out upon us, but it will never be done until sin is put out of our hearts, it matters not who we may be—a president of a conference, a minister of the gospel, an elder of the church, or any man or woman; the mighty power of God can never come on the church until we as workers have put sin out of our hearts. If ever there was a time when men ought to wrestle with God for a victorious life through faith in Jesus Christ, that time has come to this people.

I wish to call your attention to that beautiful expression of the apostle Paul in Galatians: "I am crucified with Christ, nevertheless I live, and the life that I now live in the flesh I live by faith of the Son of God, who loved me and gave Himself for me." That is the life God wants us to live today. If we cannot live that life today, I do not see how we can live it tomorrow. I don't see what good tomorrows are with us in getting rid of sin. God does not deal in the futures with sin. We pity the poor ignorant people who pay down their money for indulgences in sin, but we are worse than they when we take the indulgences and do not even pay for them. The time has come to cease our indulgences.

There is no passport into heaven but victory over sin through faith in Christ. Belonging to the church, keeping the Sabbath, giving money to the cause,—these things will not save us. There is not a man in this Lake Union Conference who is indulging in sins which bring him into disrepute; you have quit those things; but there are sins which only you and God know which are causing you to be defeated in your Christian life. There is nothing so important, nothing so vital, as to put sin out of our life; and may the Lord by his Holy Spirit teach us to study ourselves in order to get rid of sin.

Soul-Winning

Wednesday, March 8, 2:30 P. M.

G. B. THOMPSON

The first impulse of a soul who has been brought to Christ is to bring somebody else to Christ. That is an indication that we ourselves are born into the Kingdom of God. When Andrew found the Saviour, the first thing he did was to find his brother and bring him to Christ. When Philip found Christ, the first thing he did was to find Nathaniel and bring him to Christ. The Lord said to the man he healed, Go home and tell your friends—begin work at your home with your neighbors. That is the place for every man to begin. We talk about going to the foreign mission field. When you get into the foreign mission field, you

begin your work right around your home; and if you cannot do that here, you cannot do it in foreign fields.

The individual who has no burden for souls I think has never been converted. The deeper our conversion goes, the more of the Spirit of God that comes into a man's soul, the more he longs to save other men and bring them to enjoy the blessings of salvation. We need to make this experience of soul-winning a real thing in our lives, and not merely a profession. Christ calls men to become fishers for souls, or to catch men or take men alive, is the real meaning. I am not authority on fishing, I have never followed that line of work, but I understand that one of the great secrets of success in fishing is for the fisherman to stay out of sight. What is the real thing that demonstrates that a man is a fisherman?—is it bait, fishing nets, corks, sinkers, fish-hooks, and all such paraphernalia,—does that demonstrate he is a good fisherman? What is the sign?—It is the string of fish a man brings home. It is just so with the fisherman of souls; he must bring home his string of fish. And I believe God wants us to be successful fishermen. We should not be satisfied with little fruit. "Herein is my Father glorified, that ye bear much fruit." This fruit bearing is not simply for the ministry, but it is for every Christian everywhere. There must be a tremendous revival of soul-winning work in all our churches. There are lost souls every place, and a mighty burden should rest upon every Christian to look after those who are going away from Christ. At camp-meetings we often hear the local ministers say: Well, Brother Daniells, or Brother Christian, or some other worker is here and now there is nothing for me to do; and he walks around with apparent unconcern. But it looks to me that there ought to be on every camp-ground a tremendous load on every worker, on account of the personal work which must be done if we meet the mind of God. On a certain camp-ground, where I was a few years ago, there was great alarm throughout the camp one morning because the child of one of our brethren could not be found. He had been left in the tent asleep while his parents went to the six o'clock meeting, but when they returned he was not to be found anywhere, and the whole camp was aroused. The breakfast bell jingled, but I did not see anybody go in and sit down to eat. Nobody could eat when Brother So-and-So's boy was lost, and there was no rest until the child was found sometime later where he had wandered off down the street. I thought that there are lots of lost boys right here on the camp-ground and yet you are standing around without any very great burden or concern about the matter. There ought to be a very great burden on every one of us to be a soul-winner wherever we are. But there is a sort of lethargy hanging over us, and like Cain we say, "Am I my brother's keeper?"

In the third chapter of Genesis and the eighth verse we read: "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said, Where art thou?" The Lord was hunting for Adam, and His voice was heard asking, Where is Adam? That has been the at-

titude of God ever since—hunting for lost souls; giving His Son to save lost souls. That is the spirit which must take possession of everyone before we see this great work of God finished in the world.

In Judges 5:23 we read of a curse that is pronounced upon Meroz, and we find that the reason for this curse is because they had done nothing. It is the curse of idleness, of ease, of doing nothing. In another Scripture it is said, "Depart from me, ye cursed." "Inasmuch as ye *did it not*." The failure to improve the opportunity to minister to the hungry and thirsty, to help a neighbor, is displeasing to God. We confess our sins and consecrate ourselves to God, but we forget that God notes the lost opportunities. The unconcern, the ease, the lack of burden for souls which is everywhere apparent is a terrible thing.

"Suppose someone would assure me a thousand dollars for every soul I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I endeavor to do now?" What do you think? Should this Lake Union Conference pass a recommendation to have a great soul-winning campaign and would estimate a thousand dollars apiece for each soul, would we work any harder, would we get up any earlier in the morning or work any later at night; would we do any more visiting by the firesides and work and pray with people?

The one true incentive for soul-winning is, "The love of Christ constraineth me." If we love souls more than money, we will work harder for them than we will for money. How much is a soul worth? If we would work harder for a thousand dollars than for a soul, then our estimate of a soul is not worth a thousand dollars. What we need is the love of God shed abroad in our hearts, and let that love constrain our actions.

Suppose I were to see a blind man ignorantly approach the brink of a high precipice, and I stood by unconcerned and gave no warning to save him from certain death, would I not be as guilty in God's sight as if I murdered him outright. What do you say? Would there be any responsibility on you in such a case as that? There are many people all about you who are blind and are walking right toward the precipice of eternal ruin; they are spiritually blind, led by blind leaders; they are going over the precipice every day. And some of them are your neighbors, your friends, your relatives, and we are making very feeble efforts to save them. God holds us responsible for the souls we might reach.

In 1 Kings 20:39 and 40, we read, "Behold a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there he was gone." There are many people whom God has put in trust with you and me, on the streets, in our homes, within the reach of our influence; He has made us responsible for them, and while we are busy here and there, they are lost. There is many a home where father and mother are too busy to give much spiritual instruction to the children or pay much attention to them and by and by they are lost. Sabbath-school teachers and superintendents see the youth

walk in and walk out, but are too busy to give them personal attention, and by and by they are gone beyond reach. Many a soul has come in touch with this truth and been impressed by it and if we had been in earnest as we ought, they could have been landed on the right side of the line; but we have been busy here and there with other things and they are lost. We are so busy we do not have time to pray or time to talk to a soul hanging over the gulf of destruction.

Soul-winning is a great responsibility. It is a work that cannot be done without God. There are some things we can do without much help from God, without much prayer or much reading of the Scriptures. A man may be a good farmer and not pray much; a man may be a good mechanic and not pray, or a good business man and not pray; a man can even run a conference and look after the details, sit on a committee and have a great deal to say, and yet not be a man of prayer. But in order to get right down and talk to a man about his soul, you have to pray.

The reason we do so little personal work is because we have so little personal religion. We must claim a victorious experience twenty-four hours in the day and be ready at any moment to pray for the healing of the sick or to work for the conversion of souls.

Paul, in writing to the Ephesians, states that they "were dead in trespasses and sins," and "you hath He quickened." There was resurrection power in their experience. And Paul prayed that they might "know him and the power of his resurrection." If we do not have a resurrection experience ourselves, we will never be able to resurrect other people. People all about us, dead in sin, need to be resurrected, and God has placed on you and me a responsibility concerning them. The resurrection power of God must be known in our own lives, to give us victory over every sin and fit us for higher living. It is the same power which gives you and me spiritual life that brings out of the graves at the last day those who are sleeping in Christ. That power is for us today. We see men about us in municipal affairs performing great feats to rescue people from death. So we are sent forth in the midst of dangers to rescue souls from eternal death, and our anxiety should be not to count the number we have saved, and feel that we have done a great work, but O, that we might have saved one more from eternal ruin.

Downfall of Ottoman Empire Was Foretold

A fitting climax to a most interesting day's program in connection with yesterday's session of the Lake Union Conference of Seventh-day Adventists now being held in the Tabernacle came last night when Elder Arthur G. Daniells, of Washington, D. C., gave a striking lecture on "The Great World War: Its Cause, Its Meaning, and Its Outcome in the Light of Bible Prophecy."

In attendance at the lecture were practically all of the clergymen in the four states of Wisconsin, Indiana, Illinois and Michigan, who are here as delegates to the convention, leaders from the world's headquarters in Washington, D. C., educators from dif-

ferent colleges and academies in this territory, and other workers besides hundreds of residents from the city, many of whom remember Elder Daniells as their warm personal friend when he resided here.

TURKEY IS MAIN ISSUE.

Elder Daniells said that the whole contention of the war is over the possession of Turkey, on both the European and Asiatic sides, with Constantinople as the strategic center, and predicted that the Turkish empire will eventually come to its end. He gave a historical setting to the place Turkey has occupied as a power. He began at the time Turkey made its entrance into Europe, and came down to the present day. He spoke of the way in which Turkey was humiliated by Russia in 1453 and said it has been on a steady decline ever since. Extracts from remarks made by different statesmen and travelers were read to show that all the powers of Europe are now fighting for possession of Constantinople, the strategic center of the world, and the speaker predicted that the Turk would eventually lose the city, and also be forced to leave Europe. Then he carried his audience beyond to the time when the Turk will establish his capital at Jerusalem, and declared that the prophecies in the Bible pointed to the day when the Turkish nation would be blotted out of existence. When this came, he said, the whole world was doomed, as Christ would make His return to earth and universal ruin would follow. He appealed to his large audience to give heed to the times in which they are living and study the signs that are so prominent in the earth that the end of all things is at hand.

IS PRIZE OF NATIONS

The lecture was as follows:

"That Constantinople and the waterway flowing from the Black Sea to the Mediterranean is the prize for which the nations of Europe are fighting is the general view now held throughout the world. This prize has been held by Turkey ever since 1453, when the Turkish forces took Constantinople and made it the capital of their empire.

"During a large share of the time that has passed since then this territory has been the object of many sanguinary wars. This waterway is the only southern outlet for Russia's fleets of commerce and war, and for centuries Russia's policy has been directed toward securing control of it. All the while the other European powers have been plotting, combining and fighting to prevent Russia from carrying out her policy.

"The nation that controls the Bosphorous, the Sea of Marmora and the Dardanelles must hold dominant influence at Constantinople, and over the territory along the waterway. Absolute control would mean possession of the eastern part of the Balkan peninsula and Asia Minor."

FORETOLD BY PROPHETS

"This long-continued controversy among the great nations of the world was foretold in the writings of the prophets centuries ago. Students of the Bible and of Bible commentaries are familiar with the prophetic outlines which give the rise, history and downfall of many of the great nations of the world. The overthrow of Egypt, Assyria and Babylon was foretold by the

prophets long before their downfall. The place, power and destruction of the Medo-Persian, Grecian, Roman and Turkish kingdoms are definitely and clearly set forth in the prophetic outlines.

"The eleventh chapter of Daniel gives a wonderful forecast of the history of the world from the Persian empire to the close of human history. The last event foretold in the prophecy is the expulsion of Turkey from Europe, the establishment of his capital at Jerusalem, and his final and utter ruin. For a century a strange drying-up process, a steady disintegration has been going on in the Turkish Empire. This has been so complete that nothing of her African territory remains and but little of her European possessions."

TURK MUST LEAVE EUROPE

"And now the decision has been made that the Turk must leave Europe. When Turkey joined the Teutonic powers in the war now raging in Europe, Mr. Asquith, Premier of Great Britain, made the following declaration for the British cabinet: 'It is not the Turkish people, it is the Turkish government that has drawn the sword, and I do not hesitate to predict that the government will perish by the sword. It is they, and not we, who have rung the death-knell of the Ottoman dominions, not only in Europe, but in Asia.'

"Prince Troubetskoy, a Russian writer, says: 'Our friends and our foes alike ought to know which is the point of view of the Russian nation, as well as what is said by diplomacy the one and only solution which accords with the state interests of Russia—namely Constantinople and the strait must be Russian. Every other solution, whatever its nature, is impossible of acceptance by us, because every other would only make the position for us worse than it was before the war began. . . . Nothing less than the independence of Russia is bound up with this question of the straits.'

"This plainly expressed policy of Russia was well understood by the Premier of Great Britain when he made the significant utterance I have mentioned. Now all this is serious, very serious for Turkey. It is the climax of the trouble she has been passing through since 1827, when Russia, her powerful enemy in the north, declared war upon her, pushed Russian victories almost to the walls of Constantinople, and compelled Turkey to sign a humiliating treaty."

ALL NATIONS SMITTEN

"But the trouble growing out of Turkey's reverses and disintegration is not confined to the Turkish nation alone. All along it has fallen heavily upon other nations, until it is now smiting all the nations of the world. And there is nothing in sight that gives promise of relief. The roads of European nations cross at Constantinople, and on that cross, as another has declared, the peace of the world has been crucified. The sword will never be sheathed until Constantinople, Bosphorus and the Dardanelles pass from Turkey into the hands of some great power or combination of powers.

"But will that end the trouble and establish peace? How can that be possible? According to the claims of all the powers for a hundred years, the strong nation that possesses this strategic position will dictate terms to the rest of Europe and that surely will not promote

the peace of the world. No, the same fears, and plotting, and counter-plotting, and the same devastating wars will be waged. Even the powers now fighting together may disagree so seriously regarding the division of the spoils that they will plunge into a more furious, murderous struggle than is going on at present. This, it is well known, is the serious fear of many European statesmen."

Ancients Saw Calamity

"Some such calamity was certainly foreseen by the ancient prophets. In closing his great prophetic outline recorded in the eleventh chapter of his book, the prophet Daniel fortells the destiny of the Turkish Empire. He says: 'And he [which Bible commentators interpret to mean Turkey] shall plant the tabernacles of his palace between the seas in the glorious holy mountain;' second, he shall then 'come to his end.' The palace, it is fair to assume, stands for the dwelling place, the capital of the sovereign. At present the palace of the sultan is in Constantinople. But this is not "the 'glorious holy mountain.' That mountain is Mount Zion, where Jerusalem stands. The capital of Turkey has never as yet been located at Jerusalem, but it is to be placed there if we correctly understand this prediction.

"Just when Turkey will be compelled to leave Constantinople no one can tell. Just what city or cities may be made the new temporary capitals no one knows. But the prophet said the palace would finally be placed in 'glorious holy mountain,' and everything in present day conditions points to an early fulfilment of the prediction. How wonderfully time fills in the prophetic outlines of the Word of God.

"But the prophet saw beyond the establishment of the new capital in Jerusalem. He foresaw and foretold the end—the utter ruin of the government of Turkey. From the conditions that have developed in recent times, it is easy to see how complications could quickly take place that would lead the European powers to drive the Turk out of Jerusalem and in doing so blot the government out of existence."

SEES END OF THE WORLD

"And now we come to the point in the history of Turkey which is revealed only in the prophetic word. While these terrible events are taking place in and all around Turkey, an event of transcendent interest to all people is about to take place. When Turkey goes down at Jerusalem, the whole world will go down in a universal crash. It will be over the possession of Jerusalem that the battle of Armageddon will be fought, and during that time 'there will be a time of trouble such as never was since there was a nation.' (Dan. 12:1.) In the same verse we are told that at that time shall Michael (Christ) 'stand up, . . . and at that time thy people shall be delivered, every one that shall be found written in the book.' The question for us to settle now is whether our names are written in the Book of Life. God's Word predicted this all that we might lay up our treasures in heaven. God has warned the world of its impending doom. Well may the inhabitants of the land tremble; well may the lonely pilgrim of earth count his journey almost ended. The question for us to seriously consider is: 'Are our names written in the Book of Life?'"

It was announced that Elder Daniells would lecture again Friday night on "The Universal Struggle, or Has Christianity Failed?" This lecture will be illustrated with some of the most up-to-date stereopticon views that can be secured. The lecture will be illustrated in two sections, the first of which will show scenes on the battlefield, while the second will be of scenes of natives of India, China, Japan, Korea, the Philippine Islands and other oriental countries who have passed through a great transformation in recent years.

Christian Growth

Thursday, March 9, 9:30 A. M.

I. H. EVANS

As I have tried to show in previous studies, when the Lord receives a man He makes him a new creature. The man is so re-made and changed that he is ready for anything God has for him,—he is ready for heaven and he is ready to live on earth. There is no better place for the manifestation of the power of God in a man's life than right here on earth. It will be a good deal easier to be good in heaven than it is down here on this earth, because up there everybody is good. It is not difficult for us to be good when we are associating with good people. So the Lord takes a man that He receives into His family and prepares him to live on this earth a godly life.

Ephesians 4:11-16 introduces the thought of the Christian's growth. The question may be asked, How is it that a man grows in grace if the Lord does such a mighty work for him at the time he is changed from a life of sin to a new creature in Christ Jesus?

Conversion is a great miracle, but there is an after life for the Christian just as well as the beginning, and it takes the whole thing to balance up and make the perfected Christian character.

Ever since the Lord made the plan of salvation He has made the growth of His children a vital matter. I do not understand that we grow in grace to obtain merits or rewards and store up for ourselves righteousness. That is not *why* we grow in grace, nor is it *how* we grow in grace.

We find in the scriptures that the child Jesus, the young man Jesus, the man Jesus, the Saviour with His great divine commission upon Him, and notwithstanding all the time He was perfect in God's sight, "grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:40, 52. And I hold that the Christian is to grow into a perfect man, "unto the measure of the stature of the fullness of Christ." Christ is to be the pattern. He is not to measure up to any man. Just as soon as you begin to look at a man, and imitate a man, you will lose your way. I believe every man can be so possessed with Jesus Christ that there will not be in the life during the whole day a single thing in which he does not compare with Christ; the whole desire and ambition will be to be like Him—he will measure up to the stature of the fullness of Christ.

The gifts which God has placed in the church are for a specific purpose, and are to continue until God's

people "come in the unity of the faith, and of the knowledge of the Son of God"; and one of these purposes is for the perfecting of the saints. I believe the Bible very emphatically and strongly teaches that there is Christian perfection and that a man or woman may have this Christian perfection through faith in Jesus Christ. And every man who comes to Christ should never be satisfied so long as he finds there is one thing in his heart that is contrary to the will of God. No excuse of heredity or physical unfitness will be accepted by God for our shortcomings. The gospel of Jesus Christ will give victory in the life regardless of all conditions and surroundings.

This does not mean that a man will reach the place where he is satisfied with himself, but he will ever make advancement and progress in his Christian life. The only way a man can ever get above and beyond his present experience is to be so enamored of Jesus Christ that there will be nothing that will give him satisfaction in his life only as he measures up to the fullness of Christ.

God never intended that the man whom He has converted should go on with the ordinary imperfections of life—getting angry, speaking unkindly, lying, harboring jealousy and envy in the heart, but that he should grow in grace, abounding more and more.

We all remember the day when we were converted, how supremely happy we were, how the soul was flooded with light and joy and peace. God intended that to be the continual experience. But after a few months, perhaps a few years, there crept into our experience carelessness and some of the old habits came back. The man who has had a relapse in his religion needs a very mighty work wrought for him. God will not come in the second time and do the work which he did before unless there is a great supreme desire and determination that God shall do it.

There must be in the life victory so complete that the man does not continually go on sinning. Not simply one victory, but victory until the man measures up to the fulness of the stature of Christ. It is not sufficient that you are an orator, or a good administrator. That does not count very much with God. To have victory over all the weaknesses of the flesh and to live the life of Jesus Christ, that is worth more than anything else. It makes no difference what your weaknesses may be, the gospel is to come into a man's life and enable him to live in continual obedience to God. If you do not have that experience, then you have gotten hold of something else besides the gospel.

The deliverance from sin does not come through a process of evolution, but it may be yours today as well as ten years from now, if time should last that long. We are looking for Christ to come, and yet, no matter if the harvest is ripe, no matter if the doors into heathen lands are open, and if all the things which we have talked about as prophecy are taking place before our eyes, there is a mighty work to be done in the hearts of God's people who are to be gotten ready for translation; and I hold that the great and all-essential thing is for God's people to get rid of sin. There is no influence you can exert that will be a compensation for allowing sin to remain in the heart; there is no

work you can do in trying to bring other men to Christ, no sacrifice or gifts that you can make that will be so blessed of God, as for you to get rid of sin.

Sin is the great enemy of God and God's people; it has ruined the world and it has delayed the promises of God being fulfilled; it is the cause of all the havoc we see everywhere; and yet that miserable wicked thing dwells in our heart. If Christ should come tomorrow to take to Himself a people out of this world, He could not take you and me if we had one sin in our hearts that we are cherishing. There is nothing so important and vital as to get rid of sin. Our lives must be such that those who see us will say, He is a Christian; I do not find one thing in that man that is not like Christ; he looks and acts and speaks like the Son of God. And the Lord Himself will look into our hearts and will see that through faith in Christ, through study of the Word of God, fasting and wrestling, we have grown to be like Jesus Christ. Christ will see in us the image of Himself—the thoughts are clean, there is no deception or hypocrisy.

We are told we need to be converted every day. When this is the daily experience there will be an abiding peace and joy and rest in our souls, and there will be continual victory in our life. Nothing short of this will meet the expectation of God, who bids us "Grow in grace," "unto the measure of the stature of the fulness of Christ."

Developments of the Work in the East

Address by Elder A. G. Daniells in the Tabernacle, Battle Creek, Michigan, Lake Union Conference,

11.00 A. M., March 9, 1916

It is not my design to preach this morning. I have been requested by the President of the Union and also by the presidents of the different conferences to spend this hour in laying before the ministers and delegates some things regarding the developments which are taking place in the state of Maine. I am pleased to do so, and I hope that the consideration of these matters will bring faith and confidence and good cheer into our hearts. And I wish to say, dear friends, that there is something unusual going on in the state of Maine in connection with our work. I am bound to say that. It is different from any experience that I have had in my ministry and in my observations.

We all know that the people of Maine are a rather conservative people—nice people, the old New England stock of a good class, but they are conservative. They are not moved very much by sensation, nor by new things. They are pretty solid. And our cause has not made much headway in Maine since the beginning of our work. You know there was a great deal of opposition there at the time of the First Angel's Message, when William Miller, Josiah Litch, Joshua V. Himes and others preached the advent message—very much opposition. The pioneers in that message were excluded from the churches. Sister White's parents were among those who were asked to leave. There was a great deal of prejudice. After the disappointment there was a great deal of ridicule poured out upon those fanatical people. But in the midst of that God chose some persons to be the leaders in the great movement He proposed to set on foot. There he chose

Elder James White and Sister White, and in writing of it afterwards she said that God there ordained her to do the work to which He had called her and for the movement that it was His purpose to carry on throughout the world. That was in the city of Portland, and close to that city He called Elder J. N. Andrews, a young man, who became one of the ablest men we have had in our ranks. And those three especially came out at Portland and near by, and we may say that was one of the places where the cause started. But we never can overlook Bedford, Mass., where Elder Bates lived and where he got hold of the Sabbath truth. And Brother and Sister White came down from Portland to Bedford, where Brother Bates was. Sister White still believed that the movement of '44 was from God, and Brother Bates showed her the reasons as he saw it, and she was thrown into great trouble about it; then it was opened to her that the law of God was binding, that the Sabbath was still binding, and so she returned to Maine, to Portland, and took her stand to keep the Sabbath, she and James White. So this cause did really start in two places,—Massachusetts and Maine—but it was in Portland, Me., that the two great leaders were raised up to pioneer the work.

It was not long, however, until Brother and Sister White and Brother Andrews were called away from Maine to engage in general work, and in a short time they were called away from the East—what we call the East—here to the West, to this state. And in 1855 what we call the headquarters of the little printing plant was moved from the East to this place.

That transfer was a great trial to the brethren of the East. This was a new country. They had very few believers out here West of Ohio, and it seemed a long distance to those poor people who had never traveled much in those days; it seemed as if the leaders were deserting them. They did not have very much of a physical character to hold on to anyway, and for Brother and Sister White, and Brother Andrews, and Uriah Smith, and J. N. Loughborough, and that little printing plant to come away off here was a source of great discouragement and trial to them.

In response to that and to cheer their hearts and to help them the Lord gave Sister White in vision a message for those people there. You will find in No. 3 of the "Testimonies," which was issued in 1856, one year after they came here, the message to which I refer. And I want to read a line or two to put you in touch with what was set forth. The chapter is entitled "The East and the West."

"Dear Brethren: The Lord has shown me in vision some things in regard to the East and the West, which I feel it my duty to set before you. I saw that God has been opening the way for the spread of present truth in the West. It requires much more power to move the people in the East than in the West, and at present but very little can be accomplished in the East. Special efforts should be made at the present time where most good will result. The people in the East have heard the proclamation of the second coming of Christ, and have much of the display of the power of God, and have fallen back into a state of indifference and security, where it is almost impossible to reach them at present. After uncommon ef-

forts are made in the East, with the best gifts, but very little is accomplished. I saw that tenfold more has been accomplished in the West than in the East with the same effort, and that the way is opening for still greater success. I have seen that much can be done at present in Wisconsin, and still more in Illinois, and that efforts to spread the truth must be made in Minnesota and Iowa. [We had not gone out that far then.] It will take effect in many hearts there. There was a large, very large field of labor spread out before me in vision which has not yet been entered; but there is not self-sacrificing help enough to fill half the places where the people are all ready to hear the truth, and many to receive it.

"I saw that special efforts should be made in the West with tents [we had not started tent meetings in those days]; for the angels of God are preparing minds there to receive the truth. This is why God has moved on some in the East to move to the West. Their gifts can accomplish more in the West than in the East. The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in His opening providences.

"I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of his servants in power to visit places where little or nothing can now be done; and some who are now indifferent will be aroused, and will take hold of the truth."

That is a significant statement—God will in His providence open and prepare the way for the preaching of the message in the East, and men will go there, and churches will be awakened and people will accept the truth, where now it is almost impossible to arrest their attention or to get them to listen at all. That is what she said sixty years ago. The time has passed and we see what has come;—spreading through all the states on and on to the Pacific Coast, where we have a great, strong constituency lining the whole Pacific Coast, over all the United States and up into Canada. How wonderfully the Lord has fulfilled that word in the work in tents that has been carried on through the different states. It has kept on and on and on until in 1903 a message came to us that we must move back East. It was a trial to many of us. We hardly knew how to carry it out, but we felt we must do what we were intrusted to do. And then we began to read some of those statements that had been coming,—this that was written away back there and others that came a little before that time in 1900, about working the cities of the East. Here is a statement in Volume 9—the last volume that was put out before Sister White's death—under the title, "A Present-day Work:—" "More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquakes, with war and bloodshed. O, that the people might know the

time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Behold the cities, and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities? A few have felt the burden, but in comparison with the great need and the many opportunities, but little attention has been given to this work. 'Repeat the message, repeat the message,' were the words spoken to me over and over again. 'Tell my people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner.' Now, when the Lord bids us proclaim the message once more with power in the East."—Notice this refers to that message which spread all through the West, then it will return in power to the East and the people will be wakened and take their stand, and it is "now," in this year 1909, when this was written: "Now, when the Lord bids us proclaim the message once more with power in the East." It looks as if there was a connecting up, doesn't it? It looks as if the word sent out half a century before was now to take place, doesn't it? That is the way it looks to me. We were to repeat the message in places where it started. When were we to do it?—When God's judgments are abroad in the land, when war and bloodshed are coming on the earth. Where?—"In Portland, Me., in Boston, and the towns round about; in New York, and the populous cities near by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power." That brings us back to the original communication to the brethren in Maine, that some day, after the message had started in the West and people had been led to take their stand, it would go back to the East and people would there take their stand, and it is to begin in the city of Portland, Me. There are other places, too, but it is to begin there.

"We cannot exercise this power ourselves; but we can choose men of capability and urge them to go into these avenues of opportunity, and there proclaim the message in the power of the Holy Spirit. We must plan to place in these cities capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart."

Much more is given along that line. In addition to that I found in Portland quite a number of unpublished Testimonies and communications sent to the brethren there, and I must say that I read them with very much interest as I saw what was going on. I will read just a few short statements.

Here is a communication dated Jan. 17, 1910,—just a year later than the date of the previous statements I have read. It is addressed "*To the leaders in*

the Maine Conference and Its Presidents: Dear Brethren: The importance of the work in Portland, Me., is kept before me. I am glad that a house of worship is being erected in that city. The Lord will be pleased if all our brethren in the Maine Conference will make a solemn covenant with Him and work unitedly to complete this building. The Lord does not require means of those who have it not to give. Poverty is not so great a difficulty in the advancement of the Lord's work as is the manifestation of self by men. The living Christ alone can deal with the selfish dispositions of men who are determined to have their own way. The Lord is waiting to see self-esteem and self-confidence broken down. I beseech our brethren to fast and pray if necessary till every difference be removed, till self is subdued and there results the sweet spirit of harmony. A new era is to begin in the Maine Conference. While the old hands have struggled faithfully and have done what they could in their age and feebleness, they cannot now accomplish all that needs to be done. It is for the glory of God that the work in Maine shall go forward with increased strength."

Now with that statement the brethren and sisters in Maine went to work to comply with the instruction given the best they knew how. They had a church building on their hands, a large one; it seemed altogether too large and out of proportion to the needs of the city and of the church. They had added but few members to the church in more than half a century. Everything has stood still. But the message had come that they should erect a good, creditable, commodious house of worship. These brethren said, We will do it. They didn't have the money, but they went at it and built a church, and had a debt on their hands of 8,000 when they got through. They named the church the "White Memorial Church," and the brethren did not like what was done, and I guess quite a good many of us didn't; we felt very sorry about it, and the church was nicknamed by some as the "White Elephant," and I am sad to say that this was so. It shows us we ought to be careful how we deal with things which earnest humble people try to do in the fear of God. This great burden was on them. I visited the Portland church while the debt was there and know better perhaps what it meant to them. Everything was discouraging, and I am sure I was very much disconcerted by the situation.

The communication goes on and besides approving the building of a church it shows what these brethren are to do: They are to seek the Lord with all their hearts in prayer and supplication. Another thing, they were to put away all their differences, everything that separated them, and they were to fast and pray. These brethren in Maine went right at it to do that thing. They set apart seasons for earnest supplication and prayer to God began to work in a most remarkable deliverance by the hand and confessed their wrongs and differences, and asked to be forgiven. They appointed Sabbaths for fasting and earnest prayer. And, brethren, God began to work in a most remarkable deliverance for them. At the beginning of 1915 we began to see the mighty power of His arm of strength, and some-

how in ten months they had added eighty-five members to their church. They had raised every dollar of that eight-thousand-dollar indebtedness and paid it up. They had no conference office for their headquarters, and they felt they must have one; and when they had increased their membership eighty-five members they needed a new baptistry and a little more Sabbath school room, and they decided to add to this building that had seemed too large, so they built on the end of it a nice addition. You could not tell it was an addition, but they added enough for splendid Conference rooms, and a baptistry and dressing rooms, etc., at the rear. That cost them \$1,700. They had that all paid for when we got there and one or two hundred dollars left over. There was not one cent of indebtedness on the church or on their property at all. And their membership increased that way.

That was not all. The cloud began to lift all over the state and the brethren began up-state to seek the Lord and to be more active in the work. They took hold of the book work, took hold of the periodical work; they took hold of the tithing question and their contributions to missions, the twenty-cent-a-week plan. I cannot stop to go into all the details, but their tithe came up wonderfully, and they came to the front in their offerings. They raised their full quota, and a lot more. They took the first place in the honor roll in the circulation of the Harvest Ingathering papers; and as far as I know that poor old conservative half-paralyzed state has come up on every question and now stands in the front ranks of our Conferences in the United States. Isn't that so? You have been reading about it. Those people are not boasting about that. I am not. But I am telling you of the change that has come over them. There is no question about it. It is there. You cannot shut your eyes to the fact. It has come. And the state which was the most backward in all our conferences in the whole United States now stands with its toes on the line and there is not any conference in front of it. The brethren believe that God has done that work for them in answer to their sincere endeavors to do what He told them to do. I know for a fact that those brethren up there have just taken and read this message and said, Now there is the thing we are to do; we will do it as well as we can, and we will pray God to help us out.

It was at this point that I became connected with the work there, at the time of the Week of Prayer. I will say, however, when I came back from the Far East I was in the Atlantic Union and I heard the brethren telling about this work in Maine, and it seemed a large story to me. I knew Maine pretty well. I knew the conservatism, I knew the backwardness of the people, and it seemed a large story. So I went up to Portland, by invitation of Elder Carr, the President, and attended their meetings in the church, looking it over, looking into the finances, and I found that everything that had been told me was all true. They had a nice, beautiful, commodious church building, and their debts were all paid; the very pleasant Conference and Tract Society offices were there, and one of the nicest baptistries I have ever seen in any church, all arranged with dressing rooms; and not a cent of in-

debtedness. Then I met the church members, and I thought, What a contrast between the little building and about a dozen or so that I had met when last there. There were about one hundred and twenty-five members there in the church on the Sabbath day. A wonderful contrast! Then, too, the spirit of the people was joyful, was courageous; the spirit of the people was so warm. A new breath, it seemed to me, had blown over the Portland church. I came back and that was all there was to the visit. But during the Week of Prayer I was with the South Lancaster Academy and Elder Sanderson, who had been the pastor of the church up there all through the year and that was very enthusiastic about this thing, was down to South Lancaster in the interest of the Harvest Ingathering work. And we were talking one day about it and I was congratulating him on the blessing that had come to them. He said, "O, Bother Daniells, that is all good, but I cannot be happy yet over the situation." I said, "Why?" and he said, "We are not doing all that the 'Testimonies' have told us to do. There is something we have not touched yet." I said, "What is it?" He said, "Brother Daniells, the messages that come to us tell us we must get the truth before the people of Portland and people throughout the state of Maine. That means holding large meetings to arouse the people. We have not done that. We have not had a big meeting in Portland; we have not stirred anybody. We have got a little hundred people, but what is that compared with all these thousands in the city of Portland. That is the thing that puzzles me. We are doing nothing really to shake this city, and I do not believe we will ever meet God's approval until we make a big effort in the city of Portland and extend it out through the state." "Well," I said, "if you have plain messages like that, it does seem as if it would be well to take one more step. God has led you in every step you have taken. Ask Him for one more step and do just what He says." "Oh," he said, "that does my heart good. Now will you come up and help us?" "But," I said, "I don't know how to help you. You must let God direct you."

"Now," he said, "I tell you, if you will come up and give us a lecture or two on the Eastern Question, or on the Conquest of the Cross in Mission Fields, we will get the City Hall—the biggest auditorium building in Portland or in Maine—and we will fill it for you, if you will come. It will hold 3,000 people, and we will fill it up for you." I said to him, "I am afraid to try. I am not used to that kind of thing; I am out of it, and I feel timid." But he would not take No for an answer; he would not stop. So I said, "Well, Brother Sanderson, I will go up and try it." "All right," he said, "we will go ahead."

So he went back and started in and secured the hall for three nights. I may say that the Portland City Hall is one of the finest city buildings in the United States—a new building of beautiful white marble. The one thing that the citizens of Portland are proud of is their City Hall. They installed one of the finest pipe organs and hired one of the finest organists in the world to operate it. Portland has come to be a great summer resort for people along the Atlantic Coast, and during

the summer concerts are held in this City Hall with the use of this organ. Brother Sanderson secured this hall for three nights, and they arranged for Mr. McFarland, the organist, to play for us. We had to pay him twenty-five dollars for each time he played, seventy-five dollars for the three nights. And they went to work to advertise the meetings.

They wrote me about it, and I began to make my preparation. But really, brethren, I counted on about 500 people being at that meeting. I was not going to be disappointed and have the wind taken out of my sails by Brother Sanderson's talk of any kind. I thought, knowing how conservative the people in a place like Portland were, where there had been much prejudice, that I would be satisfied if we got five hundred of Portland's citizens, and that would be better than anything they had ever done yet in that city. So when I got up there the first Sabbath before the Sunday for the first meeting I found the brethren had appointed the whole day for fasting and prayer; and we observed it, and we did seek the Lord with all our hearts that He would bless us. We prayed God to send the people out. They had advertised the best they knew how; they had not spared any pains or means to do high-class, good, creditable advertising. It is not necessary to tell all the ways. Perhaps at another time some of the brethren may want to hear about that; but they did a good job, and then they got down and prayed and besought God to make the people come. I tell you the burden that came on me was not to ask the Lord to send a big crowd, but to ask the Lord to speak to those people's hearts; to arouse men and make them think. That was the burden of prayer on me.

There we were right in the midst of things—the church from which Sister White's parents were excluded still stands and is on the same street as this City Hall. The school building where Sister White attended school when a girl and where she received the blow on her nose or face, that is still there, and the little old hall where Brother and Sister White, J. N. Andrews, Uriah Smith, and J. N. Loughborough used to meet with the little handful of people, is there still. It is a little old paint shop now, 18 x 24 or 30, but it stands there yet. As I looked around there and thought of those dear old pioneers in the early days when everything was so dark and foreboding, when the truth had no standing and the cause had no means, and those people who saw the light were standing for it loyally, firmly, devotedly; and I thought of what it would have meant to meet with them in that little building, nobody to sympathize with them, and how they would go out on the street on the Sabbath to go home and people would jeer at them and make fun of them, in their hearts, if not outwardly, and I thought of their courage,—I tell you, brethren, the thought of it all seemed as if it would break my heart. I could do nothing but get down on my knees in my room and with tears beg God to put that loyalty and courage into my heart now and make me now like those people were. And now here we were with announcements out for the finest public building in the city, with the finest organ in the world and one of the best organists in the world, and appealing to the leading people of the city. I did

not know whether they would come or not, but I prayer to God that He would deliver His message to their hearts; that every man who came would be impressed that what was said was something worth while. That was my burden.

We went down to the hall and I had a surprise. The hall has a main auditorium like this, and two galleries like that. The auditorium below seats just 2,000 and the two galleries seat 1,000 more—one about 700 and the other 300 about, and when we got ready to open our service, the main auditorium was practically filled. Perhaps 1,800 were there gathered. That was tremendously encouraging to me in the way of numbers, but it was a disappointment to Brother Sanderson. That man, although that splendid audience was there, went off into a little room and got down on his face on the floor and begged God to fill that house. He could not give it up; and all through my sermon, others told me, he would slip away to this little room and lie right down on the floor and pray to God to speak to those people's hearts.

Well, the Lord was with us, and although it was something of a strain, and we were not accustomed to hearing the strains of a big pipe organ, or to the services of such a noted organist, and it was a strange audience, yet somehow there was a beautiful calm and a sweet power in that meeting that did us all good. I spoke the best I knew how, but really it seemed like a very weak effort, a very poor effort, and I went back to my room utterly dissatisfied with the way I was able to tell the thing I wanted to tell; but I still prayed God to make those people think.

Well the next day we had planned for our Wednesday night meeting and had finished all our arrangements and I went off to my room. Presently Brother Sanderson came up and said, "O, Brother Daniells, I have a good message for you." I said, "What is that?" He replied, "The managers of the Business Men's Club have rung up to know if you will speak to them tonight in their club rooms." "O dear," I said, "I never spoke in a Club room, I never met a body of men like that, and I don't like it." He said, "They have asked for you, and you will have to go." "Well," I said, "what in the world will I say to those men? I don't know what they want." I thought awhile, and then I said, "You go and tell them I will speak, and I will take up 'The Awakening in the Far East' as my topic, or 'The Educational, Commercial, and Political Renaissance in the Far East.'" But the man said, "No, if Mr. Daniells is willing, we want him to repeat the lecture that he gave last night in the City Hall. No doubt this other would be interesting, but we have heard so much today about the lecture he gave last night—we didn't really know what was going on and somehow failed to attend the meeting last night; but this is the monthly meeting of our Club, and we would like to have him repeat the lecture to us." Brother Sanderson came back and told me, and I said, "All right, I will do it; I don't know how to preach it in a Club Room, but I will do the best I can."

Up to that time I didn't know what the Club was. I supposed probably there would be fifty select men there. But when I got there I found there was a whole

great building occupied by this Club, that it was the Elite Club of the city, and when I went into the dining room I found two hundred and fifty men—businessmen, bankers, merchants, lawyers, doctors, real estate men, the mayor, and the editors of the daily papers; all that class of people. And I sat down to dinner, but it was a very dry dinner to me, I tell you. I did not know how to behave myself in such a place as that. The chairman who sat at my right was the architect of that beautiful hall, and he said to me, "Mr. Daniells, haven't you any appetite?" I said, "No, I haven't." He said, "Perhaps this food doesn't suit you." But I said, "The food is all right, but I had a good dinner before I came and I am not hungry this evening." I chatted with the mayor who sat across the table, but all the while I was praying in my heart that the Lord would help me in that new and difficult situation. I was not used to it, and I am always timid under such new and strange circumstances and conditions as those. And the Lord did help me. When the Chairman raised his glass and all those men turned around in their chairs and faced me, I felt just as much at home as I do standing here. I stood up there glad that I had the hour with them, and I dealt with the subject from the three standpoints, and with those men, especially the political and historical basis. They were men who were used to thinking and facing crises; lawyers were there who knew how to prepare briefs and how to present them. They sat there and followed me closely, and as I gave about two-thirds of my time to the political and historical sides of the question I saw that they were traveling right along and that they were being convinced. They did not set me down as a fanatic at all, but they saw logic and evidence. I could see it in their faces. They would nod their heads, and they would look at one another occasionally.

Finally I came to the Bible side, and I said, "Gentlemen, I want to talk to you from a new standpoint, I presume, on this great political question, and that is the Bible. I am not sure," I said, "that many of you have much regard for the Old Book; I know that to many business and professional men the Bible is greatly discredited in these days; but," I said, "I want to tell you that I am a Christian and I have unbounded confidence in this Book, in the inspiration of this Book and its divine origin. I believe there is a living God in the heavens, I believe He has given this Book to the human race, and I want to tell you why I believe He has given a forecast of the situation we are facing in the world today."

Brethren, those men settled down with the keenest, closest thought at that point they had given me at any time, and the remainder of my time I traced the prophecy through from the fortieth verse of the eleventh chapter of Daniel. I traced first from the first verse, beginning with Persia, then the description of the Grecian kingdom. They were well acquainted with history and they could take it right in. I went on far enough so that their confidence was rooted in that thing; so they at least felt that I was dealing with facts with which they were well acquainted. Then I came down to the division of Egypt and Turkey by France, and the results, and traced Turkey's history briefly

after that down into Egypt, the struggle with Lybia and Ethiopia; then that which follows, the shrinking of the Turkish Empire in the Balkans and the situation as given by the Bible. Then I came to Daniel 11: 45, the removal of the capitol. Then I went on to the first verse of the twelfth chapter, "Then shall Michael and up," and I showed that Michael was Christ, the Son of the living God, and showed them that His standing up meant the beginning of His reign; that He was the Prince of Peace and that His kingdom would be set up at a time when the world was plunged into the most terrible cataclysm it had ever known; that a few would know definitely what would be the end, and that out of it all would be the coming of the Prince of Peace, the son of David, and the establishment of His kingdom. Brother Sanderson said afterward, "Brother Daniells, the silence in that room could be felt, it was so intense."

We dismissed and when it was all over, many of those men came to me and thanked me for coming. Some said, "We believe that is the rational solution of the whole business." One or two more said, "I want to thank you for standing up here and saying you believe the Bible is the Book of God. That is what we need." One man said, "I meet with these men, but many of them do not believe in the Bible; but I do, and I want to thank you for leaving a testimony with my colleagues in this city." And other men, high up in business circles, said, "You are right about this being the beginning of something worse; it has all got to be fought over again, and when that time comes, this country will be in it; and the future looks very dark."

That is how that meeting came out.

[Question.—Did you use any charts?]

Answer.—No, I did not, but I was sorry that I did not have charts with me.

Now I have mentioned this, brethren, not to have you think of any part I had in it, but that is something unusual, and the impression made was something unusual; and the editors who were there have been so kind to us ever since. They have not shut out a thing. They have put everything in their papers. Brother Bergan has written up reports and prepared abstracts, and all has gone into the papers.

The meetings have been going on with unabated interest. Last Sunday night I gave my seventh address in the City Hall, and we had the auditorium filled. We had the largest audience last Sunday night that we have had, with the exception of one. We had one large meeting due to an illustrated lecture which was announced. I spoke on the subject that I am to speak on tomorrow night, "Has Christianity Failed?" and it stirred up such wonderful interest that when we got down to the place it was packed to the limit as far as seating capacity was concerned. I was there ten minutes before the opening time, and I didn't know what to think of the situation. Every chair in both galleries was filled. The ushers began to stand the people around against the walls at the back up under the galleries until the police forbade any more people going in, and they locked the doors, and between one and two thousand people had to be turned away. A

number of our own people could not get in. Dr. Maroon and his wife came down, but they would not allow them go in. They found one door at one side that was not fastened, and Dr. Maroon pushed the door open far enough to let Mrs. Maroon in, and he went home. Others of our people, brothers and sisters who came long distances, could not get in and had to go home. There was not so much an interest in the message as in an illustrated lecture. They wanted to see the pictures, and I would not hold that up as any criterion at all of the interest in that place.

The next day the ministers and representatives of the federal council met and formulated a protest against my using pictures on Sunday. They went to the Mayor and made this protest to him. The Mayor sent for Brother Sanderson and had a talk with him, and then Brother Sanderson told me, and he called the Mayor up and I talked to him. And I said, "Mr. Mayor, it is not a moving picture show." He said, "I understand, Mr. Daniells, I understand." I told him that it was a stereopticon and the pictures were all good pictures; more than half the pictures being photographs of heathen men and women who have been saved by Jesus Christ out of these heathen lands; nothing at all sensational. He says, "I understand, but just a confidential word: These men don't know what this thing is coming to, and we have an ordinance forbidding moving pictures, and they say, What is the difference between a standing picture and a moving picture in principle? And the election is coming on now in a few weeks, and it would be a great accommodation to me if you would drop the pictures out. They beat me out some time ago. I spoke to the Jews one Saturday afternoon, and because of that they knocked me out of the office of Mayor, and I don't want to be defeated again this year over this thing." He said, "I don't think there is anything wrong in your pictures, but I don't like to have an issue come up just now." I said, "All right, we will drop them out." We had intended to have the pictures again Sunday night, but we did not have them. About 1,800 people came, and they said about 1,000 people went away. So I don't count the big audience that we had really a part of our meeting or of our interest. We felt by using the pictures we might draw the people a few times by this means and fasten their interest in the truth. That was my object—to help get hold of the people. But we have had a steady audience of 2,000 of Portland's people, and a very good class of people, coming every Sunday night.

Now we are beginning to work out. We held meeting in two or three suburbs last week; in one place we hired what is known as "Mechanics' Hall." Then up-country, at a town called Lewiston, forty miles away, and at Auburn there is an attendance of between five hundred and a thousand. And we met with difficulties in starting the work there. In the first place we secured a hall for Wednesday night, and advertised it; then the mayor was notified that another party had contracted for the hall on that night and he had to tell us we could not have it; and so we took the matter in hand and finally got people who had another kind of gathering on Friday night to postpone their affair

from nine o'clock to ten-thirty on Friday night, which gave us Friday night for our meeting; but then we had only a day or two to advertise. Then there were two cities—Auburn and Lewiston, each side by side, separated only by the river, each having a city hall, and on our cards we did not specify the Auburn City Hall, and so the people did not know whether it was the Auburn City Hall or the Lewiston City Hall in which we were going to have an illustrated lecture. But in spite of all these difficulties we had an audience of over five hundred people. I told them we would deliver a lecture in printed form to those who would leave their names and addresses, and nearly two hundred people stayed after the meeting and left their names. Four ministers were present and left their names and wrote complimentary remarks on their cards regarding the service. We felt the meeting there was fully as successful as anything in Portland. And it has spread up-country.

A week ago last Sunday night, while I was shaking hands with the audience, a very fine-looking gentleman came and shook hands with me, and he said, "I am from the city of Bangor, 140 miles away. I came down here to hear this lecture tonight, and I am going back on the night train. I am a deacon in the First Baptist church at Bangor, and I am going to take back to them this message I have heard tonight." Last Sunday night he came back to that meeting. When a man will travel three hundred miles, at an expense of over six dollars for each trip, and be out all night, he is interested.

I have had a burden to go to those towns up-country, and that is why we arranged for this Lewiston meeting. We were to have meetings in Augusta, the Capital, on Tuesday and Wednesday nights of this week, but in view of the situation and the need of laying these matters before the Division men, the brethren thought I better leave the Augusta appointment and come here, so we telegraphed the Mayor and he sent back a telegram releasing us from taking the City Hall which we had engaged, and I came on here.

Our meetings have been splendidly reported. It is estimated that the reports go to 100,000 people every morning after the lecture, and every meeting we hold is reported from two-thirds of a column to two columns in length. Brother Bergan, who has been up there working with me, sends out these reports to the city papers and they are printing them.

There is a movement on there that I have never seen since I entered the ministry, and it is due, first, to God's own purpose regarding the triumph of the truth in old Maine, and then to the prayers and faithfulness of the brethren and sisters in Maine to do what God has told them to do. There is the secret of the whole thing. And, brethren, that thing is growing. The interest is deeper far than it was after our first meeting, and it has gotten away beyond us; it has gotten beyond our power to handle or to follow up. We have not the laborers, we have not the preachers to do it. The way is open now for us to form a Flying Squadron in Maine—to hold meetings in Augusta, Bangor, Lewiston, and the principal towns in the center of the state every week. We can get big audiences,

can get halls practically packed, if we only had the men to do it. Our brethren who have been holding meetings in places around Portland find that the people have gone in to Portland to attend the meetings and that their interest is much stronger as a result. We cannot appreciate what it means to meet the interest there is in the city of Portland and surrounding places. We are so anxious that this interest should be properly followed up; that something should be done to meet the situation. It has all come without any planning, as far as I know. We did not settle on any campaign, we just started to hold two or three meetings, which took us into deep water, and every meeting that we have held has dragged us out farther into deep water.

I left the place after my third meeting, and went back to Washington not expecting to return, but the interest was so great that the brethren felt I must come back, and have written letters and laid it before the brethren at Washington, and they voted for me to go back two weeks. Last Sunday night was the end of my time, and the situation is far worse now; there is far more demand for me to stay than there was to come back. We are praying God to awaken the nation, we are praying for the latter rain, but I see we are very poorly prepared for a great awakening. What would we do if in every city there would be a stir such as we have in Portland, Me., today? We would be floored. I was undecided what to do last week. Brother Quinn, who has been sick on his back nearly for a week there; frail and sick, and he cried, and he said, "Brother Daniells, can you leave us in this situation?" Brother Sanderson has worked until he is on the verge of nervous prostration, and the brethren have had to stop him, he has been going so, and he begged that I would not leave them in this situation. And I said to Brother Quinn, "I have got other things. I don't know that the brethren would approve of my staying here so long. I will have to consult them." Finally, on Sunday, Brother Carr got his Conference Committee together and they voted an earnest request to the North American Division Conference to allow me to come back to the State and remain until something could be done to get the interest into other hands. They do not expect me to stay a long time.

I was so interested in that great audience who listened to the preaching of the truth night after night that I thought I would go down on the street and watch the people before they got into the building. So I went down and took my position on the street, opposite the doors of the City Hall. I got there an hour before the doors opened, and there were probably fifty people standing there in the cold waiting to get in, and they kept coming until there were one hundred and fifty or two hundred there when the doors were opened. They did not come just a few at a time, but there was a string of people coming from all directions. And I watched them—there were old men and old women, some of them bent, some walking with sticks, slowly, and there were very young men and young women who came tripping by; the rich and the poor, the sad and the gay, all came there. They did not peer in the door, as you have seen people do when there is a tent effort, and go slowly in. These people came with their heads

bent right toward that hall door, and they went in fast. It entranced me to see the people pressing toward that hall. For an hour I stood there on the street watching the people hurry into that hall, paying no attention to anybody. As I saw these people, some well dressed, some poorly dressed, some old, some middle aged, others young men and women, I tell you, brethren, it pulled terribly on my heart, and I just stood there on that cold night and wept, and I walked up and down the street, and I said, "O God, I cannot leave this place, and I will not leave this place, while people are pressing in to the meetings like this to hear a discourse on the simple announcement of 'The coming of the Prince of Peace;'" and I settled it there that I would not go away from an interest like that until it was properly provided for. So in my own convictions I am committed to that interest there. What is the use for us to arouse an interest and an awakening and then let it go down and we are not prepared to followed it up. There is the situation. I believe the Lord is ready to do great things for us in this cause, and what I have seen there is a lesson to me of what His Spirit can do to move on the hearts of men and women. Those conservative, doubting people of Maine, and of the city of Portland, who think a great deal of themselves, have never given down until now; but now it is the greatest manifestation that I have ever seen since the beginning of my ministry.

And in closing I will say that I was impressed when on Sunday there was distributed over the city an announcement by the pastor of the Methodist church—the church from which Sister White's parents were excluded—that he would speak that night on "The Second Coming of Christ." There on the same street as the hall in which we were preaching was that same church, and the pastor said on the bill which was distributed that he would preach on the "Second Coming of Christ" and invited the people to come. So where the message of the second coming of Christ was shut out sixty or seventy years ago the doors are now open and this preacher sent an announcement all over the city of Portland to come and hear about Jesus' second coming.

Brethren, God is doing things; and where things have been so dead and the work has gone so hard, He is able to put life into it, and He is doing it. And I pray that we may learn a lesson of how to work in co-operation with Him, and I ask your sincere prayers as I go back there that whatever part I may have to do I may not disappoint God. I never felt such a solemn, terrible responsibility on me in my life as I do in that Portland work. Nothing that has ever come to me has gripped me so and made me feel the awful responsibility that rests upon men when God arises to do things and we have to step into the place; and I pray that we may as a people be greatly blessed and led by Him and be able to finish His work in our day.

Consequences of Sin

MARCH 9, 7.30 P. M.

G. B. THOMPSON

Elder G. B. Thompson gave a graphic picture of the consequences of sin in his lecture last night. He

based his remarks on Romans 1:16, which reads as follows: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This text is a star that shines through the dark background. He said, "A large part of this chapter is given to draw a picture of sin. It is one of the darkest pictures that is found in the Word of God. I fear that we do not realize the terribleness of sin. All the ruin in the world that we behold, all the suffering and sorrow and wretchedness and misery is occasioned by sin. Sin has wrung every tear from the eye. It has been the foundation of the anguish of every heart. Sin is the sexton that digs your grave and mine. Like a siren it lures us all and then embraces and leaps with us into perdition at last.

All the ruin of nations is traceable to sin. It has caused the downfall of every nation that is now in the tomb. The downfall of the Roman Empire was not brought about by the Huns, but by sin. All the desolation that we find on the earth—its ruined palaces, its desolate places, its deserted temples—is all caused by sin. Ninevah, that great city that is now being dug from her grave by the spade of explorers, was caused by sin. Babylon, the proud city of the ancient world, was overthrown by sin. It ruins churches and it ruins individuals. Unless we are delivered from it, it will be our eternal ruin at last. It withers and blights and causes us to fade away. It is an unclean and filthy thing. Embraced, it enslaves and degrades at last.

Read the awful picture of the Antediluvians (Gen. 6:5, 11, 12): "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon the earth." The slime and ooze of this terrible thing corrupted the earth then. It depraved the hearts of the people but no more than now. The wise man truly says that "sin is a reproach to any people." How many there are who must hang their heads in shame because they have upon them the stain of some awful sin which never can be erased.

There is no power in man that can lift himself from the tyranny and slavery of sin. There is no human philosophy that will deliver us; no social ethics or scientific speculations that can deliver us. The Pagan religions have nothing in them that can deliver from sin. Christian Science and other so-called "isms" are equally powerless. The only thing that can deliver us is the power of the Omnipotent God through faith in Jesus Christ. There is a power that man can lay hold upon by faith that will deliver him from the slavery and bondage of sin.

All through the scriptures we have instances of men who prevailed with God and He delivered them. Jacob gained the victory. Elijah had power with God so as to resurrect the dead. So did Elisha. Christ went forth in the spirit of power and wrought wonders through all the regions of Galilee and elsewhere.

Blind Bartimeus received his sight. The man in the tombs was delivered. The woman who had been bound eighteen years was delivered from her infirmity. The same power is seen in apostolic days. Witness the three thousand converts on the day of Pentecost. See Peter by the bedside of Dorcas raising her to life.

In our time we find men delivered from the grossest sin. Drunkards are reformed; opium fiends are delivered, and men through all the walks of life, encompassed with habits inherited and cultivated, are delivered by the power of God. There is hope in every man, and this hope is to be laid hold of now. We believe that God intends that we should stop sinning and doing the things that we know are wrong. It is not a Christian's experience for men to be enslaved with some passion, by bad temper or by some perverted appetite. There is deliverance for him at hand now. To the man who was healed, whom the Saviour met in the temple, He said, "Go and sin no more, lest a worse thing come upon thee." What did He mean by telling him to sin no more? He meant that he was to stop doing wrong. John writes to the church: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The aged apostle bids us to sin not. What does this mean? It means what it says. It means that Christians are to stop sinning. They are to be different from the world. They are not simply to taper off in the church and not be as bad as they used to be, to give up those sins that are most disgraceful,—but to abandon all sin; and there is just as much power for us tonight to do this as there ever will be. All the resources of Heaven are at our command and we can quit sinning tonight as well as tomorrow, or next day, or next month, or next year; and we will quit when we want to quit. When we hate sin, when we despise it, we will let it alone. It is because we love sin that we practise it. We do things we want to do, but God expects Christian people to be holy, to be delivered from all sin, to be righteous in the faith of Jesus Christ. This righteousness is for us tonight. We ought to lay hold of it by faith. It is not a question of feeling, but of believing. We can be righteous as truly as Abraham was made righteous. He believed God and it was counted for him to righteousness. It is even so tonight. That power from God, that healed the leper, that delivered opium fiends and murderers and thieves down into the slums of great cities, that delivered gamblers and drunkards and people steeped and dyed in deepest sin, is for us tonight. May the Lord help us to lay hold upon it for eternal and everlasting deliverance.

Sabbath Morning—8:30 Devotional Service

The Lake Union Conference delegates and workers met in the North Vestry of the Tabernacle on Sabbath morning, at 8:30, for a devotional service. So large a number assembled that the seating capacity was taxed to the limit. A mighty volume of song poured forth in unison from consecrated hearts in the strains of—

"Lord plant my feet on higher ground," "Take Time to Be Holy," and "Gleams of the Golden Morning," after which prayers were offered by Elders Chas. Thompson, C. F. McVagh, R. A. Underwood, and P. A. Hanson.

Elder Evans read a letter from Sister White addressed to "An Aged Sister" who seemed to be greatly troubled by doubts concerning her own Christian experience. He explained that this letter had not been published, and was sent to him by Brother W. C. White to be used wherever needed for the encouragement of needy souls. The letter is dated June 14, 1914, and reads as follows:

"SANITARIUM, CALIFORNIA, June 14, 1914

"DEAR SISTER:

"The Lord has given me a message for you, and not for you only but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, 'Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.' You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, 'Be still, and know that I am God.' You have had a time of unrest, but Jesus says to you, 'Come unto Me, . . . and I will give you rest.' The joy of Christ in the soul is worth everything. 'Then are they glad,' because they are privileged to rest in the arms of everlasting love.

"Put away your distrust of our Heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh you to give you the victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

"Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession for me. Forget the things that are behind, and believe the promise, 'I will come unto you,' and 'abide with you.'

"God is waiting to bestow the blessing of forgiveness, of pardon for iniquity, of the gifts of righteousness, upon all who will believe in His love and accept the salvation He offers. Christ is ready to say to the repenting sinner, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. This blood 'cleanseth from all sin.'

"It is your privilege to trust in the love of Jesus for salvation, in the fullest, surest, noblest manner; to say, He loves me, He receives me; I will trust Him, for He gave His life for me. Nothing so dispels doubt as coming in contact with the character of Christ. He declares, 'Him that cometh to Me, I will in no wise cast out,' that is, there is no possibility of My casting him out; for I have pledged My word to receive him.

Take Christ at His word, and let your lips declare that you have gained the victory.

"Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. And as you believe, all your dark, brooding doubts are thrown back upon the arch-deceiver, who originated them. You can be a great blessing, if you will take God at His Word. By living faith you are to trust Him, even though the impulse is strong within you to speak words of distrust."

"Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to co-operate with the soul's resolve; but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising of the powers and the will and the energies of the soul to cry out sincerely, 'Lord, I believe; help Thou mine unbelief.'

"I rejoice in the bright prospects of the future, and so may you. Be cheerful, and praise the Lord for His loving kindness. That which you cannot understand, commit to Him. He loves you, and pities your every weakness. 'He hath blessed us with all spiritual blessings in heavenly places in Christ.' It would not satisfy the heart of the infinite One to give those who love His Son a lesser blessing than He gives His Son.

"Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degradation of soul. But though Jesus sees the guilt of the past, he speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it.

"God's children are not to be subject to feelings and emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for he has given them unmistakable evidence of His love. He wants them to be established, strengthened, and settled in the most holy faith. He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.

"Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one. So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good. It is without variableness or shadow of turning,—the same

yesterday, today, and forever. Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died.

"God loves the sinless angels, who do His service and are obedient to all His commands; but He does, not give them grace; they have never needed it; for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it, not because we are worthy, but because we are unworthy. Our need is the qualification which gives us the assurance that we shall receive the gift.

"It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying, 'Lord my burdens are too heavy for me to carry. Wilt Thou bear them for me?' And He will answer, 'I will take them. With everlasting kindness will I have mercy upon thee. I will take your sins, and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove.'

"I, even I, am He," the Lord declares, 'That blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified.' 'I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right.' 'Look unto Me, and be ye saved, all the ends of the earth; for I am the Lord, and there is none else.' Respond to the calls of God's mercy, my sister, and say, I will trust in the Lord, and be comforted. I will praise the Lord; for His anger is turned away. I will rejoice in God, who gives the victory."

A testimony meeting followed, in which nearly all took part. We can print but a few of the many testimonies, but these give the keynote of the heart sentiment expressed.

Elder Underwood.—I want to read a scripture which has been a great comfort to me: "Be thou my strong habitation, whereunto I may continually resort: Thou hast given commandment to save me; for thou art my rock and my fortress." It has been a great comfort to me in trial, and I have found it has helped many others in discouragement, to know that the Lord has given commandment to the angels, to the host of heaven, to save *me*.

Elder Covert.—The anchor within the vail is sure and steadfast and holding still.

Elder A. J. Clark.—It is a very precious promise to me this morning that "My grace is sufficient for thee," and I believe that promise.

J. B. Blosser.—My heart responds this morning to the message read here. I have been perplexed because I lacked wisdom for the work the Lord has given me, but this morning I surrender all to Him and rejoice in Him as my righteousness, my wisdom, my all.

Elder Hoyt.—I have greatly needed this message of encouragement. All through my Christian experience I have been troubled with doubt. My wife's dying testimony was—"He is faithful, don't doubt."

C. A. Russell.—My heart certainly responds to the message of God's Spirit this morning, I feel happy in the Lord. I believe we are all of one heart and one mind. It is time for Pentecost. I hope this will be the best Sabbath we have ever had.

Professor Kern.—It truly is a great pity that those who preach the gospel should themselves be weaklings. I am glad that God is not satisfied to give us less blessings than He gives His Son. I accept this power this morning.

Elder C. F. Mc Vagh.—It is very easy for us in this atmosphere of victory to express confidence in God, and while I consecrate myself now, and thank God for the confidence He has given me through faith, I want to read one text which has helped me when circumstances were not so favorable as they are here: "Who is there among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

Elder Morrison.—I am thankful that I live to see the development of this work and cause as I see it today. I go back fifty years in my Christian experience and make contrast between that time and the present, and I am very grateful to God. While there are few of those active minds and individuals alive today that were carrying the burden of the work then, I am so thankful to God to see the strong army of young men and women full of faith and courage in the work of God. I am fixed and settled in this truth. It is God's truth; and every step that we have taken has been in the leading of God. When some little things have come up that would seem to cast reflection upon it, my confidence in the cause has never wavered and I have seen everything harmonizing with eternal truth. I praise God for the harmony and beauty I see in the third angel's message, and I know if we are faithful to God He will make us to triumph with it. I realize, brethren, that in this which has been read this morning there is a lesson for me, and there is something for every one of us; it meets every experience; each can apply it to his own heart. I bless the Lord for the revelation of such thoughts to which our attention has been called this morning.

Elder Christian.—To me the Testimony to which we have listened this morning contains the most forceful and the most beautiful statements of the privileges of God's children that I have ever heard, and I greatly desire to have that experience every day of my life. God's Spirit is certainly in our midst this morning, and I do surrender all to the Lord Jesus Christ that He may work in my life.

Elder Chas. Thompson.—I want to give as my testimony an invitation which has done me good: 1 Peter 5:7, "Casting all your care upon Him for He careth for you." That is the old translation, but there is a new translation which gives this text a new setting to me—"Leaving with Him everything that might cause you any anxiety." If we learn that lesson we can go free and happy in the Lord.

Mrs. Ericksen.—It has always been difficult for me to appropriate the promises of God to myself. It always seemed that the Lord could love everybody else but that He could not love me. But since the Lord so wonderfully healed me I cannot doubt His

wonderful love and compassion for me. I accept this Testimony this morning as the very thing I need, and I want the measure of love I have for the Lord to be shown by what I do for Him.

Elder Bristol.—I am impressed this morning with the thought that the Lord is willing to give me as great blessings as He gave the Saviour. And another thought is that we must be careful to speak words of faith and courage at all times, that the cause of God may prosper.

Mrs. Whitgrove.—Not until this morning have I been able to rise above the cloud and drop my burden at the feet of Jesus, and I have resolved to live a life of victory henceforth.

Elder Irwin.—I have been greatly encouraged by the reading of this Testimony and by the testimony of my brethren and sisters.

Frank Hiner.—I believe this is the best thing I have ever heard. I want to stand on this platform of victory.

Elder Hubbard.—There is a statement somewhere in the spirit of prophecy to the effect that at the time of the pouring out of God's Spirit in the latter rain there will be light concerning victory over sin through faith which will illuminate the path of God's people. Brethren, I believe that time is here.

Elder G. B. Thompson.—I enter with the rest of you into this victorious Christian experience. I am sure it is just as much for us this morning as it will ever be, so I take it this morning and rejoice in it. The light of God can shine in my soul this morning just as well as it can a month from now. So I accept it this morning, and I claim victory over sin.

God's Love

Sabbath Morning, March 11

G. B. THOMPSON

Text: Rev. 1:5: "Unto Him that loved us, and washed us from our sins in His blood."

I wish this morning to emphasize for a brief time the love of God and read a few very familiar texts of scripture. This text tells us that Christ loved us, and the manifestation of it was seen in washing us from our sins in His own blood.

In the 4th chapter of 1st John, and the eighth verse, we read: "He that loveth not knoweth not God; for God is love." This verse gives us a definition of God. That is as clear a definition of God as it is possible to give in a few words. That definition is different from the idea that has been in the minds of many people concerning God. Some think that God is rather revengeful, rather inclined to be a great tyrant. I remember when I was a boy I was taught that the lost, for instance, would be plunged into a lake of fire and tormented there through all the ages to come; as long as God Himself would exist the lost would be tormented and tortured by inexpressible agony and woe. I thought if God would do that He could not be a God of love. And I am glad I have learned that is not in the Bible, and that God is not like that, but that He is a God of infinite love and tender compassion.

Every attribute of God is love, everything about Him, everything He has ever done since the creation

of the world, His dealings with Lucifer and the fallen angels, every step He took in the great controversy of heaven was a step of love; the only thing that a God of infinite love could do. And in all His dealings with the human family, with nations, with individuals, everything He has done has been an act of infinite love and tender compassion. When He sent the flood and blotted out the antediluvian world it was an act of love. When He sent judgments upon individuals and upon nations it has been an act of love. In all His dealings with the human family it has been love. When at last He turns the lost into a lake of fire and consumes them and cleanses the earth it will be an act of love—the only thing a God of love could do.

And I am glad this morning we can turn our faces up and look into the face of a God of infinite love and tender compassion for lost people.

In Ephesians 3:18 we find the prayer of the apostle like this, that "Ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." It is impossible for us to understand the love of God. It is infinite. It is as impossible as to understand God. For God is love. And the apostle prays that he might understand the depth and breadth and height and length of His love; or, as I heard a brother say the other day, who ought to know, the Latin conveys the idea, that we might understand the longitude, and latitude, and the sublimity of the love of God. Oh, I wish that God would help us to understand His love, brethren; help you and me to understand how He loves the world.

Romans 8:35-39 speaks again of this love. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded that neither death, nor life, nor angels (fallen angels I judge), nor principalities (the principalities of darkness), nor powers (the powers of darkness), nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I am glad there is nothing in earth or hell; there is no power that can ever separate us from the love of God. No matter what may be our condition He loves us. Sometimes parents tell their children that if they do so and so God will not love them. That is not the truth. God loves sinners. We have no right to tell anybody that if they do wrong God will not love them. He does hate sin, but I am glad He loves the sinner notwithstanding the sin that he may be the victim of, and there is nothing that can separate us from Him. You may be in trouble—in sorrow, in poverty, in affliction, in weakness, or in some unfavorable circumstance, but the Lord loves you just the same. He loves us all and longs to bring us help. The enemy will suggest, Well, the Lord loves good people, but you have done that wrong thing, you have been so rebellious that the Lord does not love you. If the Lord does not love anybody but good people, there would be none here to love, would there? "God so loved the world." How many does that take in? That takes us all in.

In the prayer of Christ before He went into the

Garden of Gethsemane, as found in John 17:23, is a wonderful statement. "I in them, and Thou in me, that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as thou hast loved Me." Christ prayed there in that upper room that His disciples might understand that the Father in heaven loved them as He loved His own Son.

You say that is too wonderful for me; I can not understand that. You are not expected to understand that, but just accept it, for the love of God passeth all understanding. It is infinite, and we can not understand it because we cannot understand God. But I am glad we can believe things we can not understand, and that we can believe this morning that God loves us all as He loved His Son. If we want proof of it, we have only to look at the cross and see the Son of God suffering and dying on the cross for a lost race. That is the evidence that He has loved us.

Paul says, "Who loved me and gave Himself for me." It is not enough to believe in a general way that God loves us, that He loves the sinner, but we want to reach the point where we believe He loves *this* sinner, that He loved *me*, and gave Himself for *me*. I read an extract this week that said that if there had been only one soul that would have believed on Christ and would have been saved in the kingdom of God, Christ would have died on the cross just the same. If you, my brother or my sister, were the only person to be saved through all eternity, He would have died that you might be there. He loves you and me, and what we want to do is to learn to love Him with all our heart and with all our soul and with all our mind.

We sometimes hear people say, Well I love Brother or Sister So-and-So; they have been very good to me. There is no difficulty that I know of about loving people that are good to us, but our love must lead us a great deal farther than that. When the love of God is shed abroad in the heart, we will not only love those who are good to us, but we will love those who are not good to us, because Christ loved sinners.

In Matt. 5:44 we read the words of Christ: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." What is the test or evidence that a man is a child of God? "By this shall all men know that ye are my disciples, if ye love one another." John 13:35. Love is the divine credential. So He says here that we are to love our enemies even though they persecute us, that we may be the children of our Father who is in heaven. May the Lord help us to put this test to our experience and see how we stand as children of our Heavenly Father this morning.

1 John 3:14: "We know that we have passed from death unto life, because we love the brethren"—not some of them, but *the* brethren. These are the tests that the Lord has given us, and we see by studying the Saviour's life how the manifestation of that love is seen all through His life. He looked on Jerusalem, the

city of so many privileges and so many blessings, and He said with tears in His eyes, O Jerusalem, Jerusalem, how I would have gathered you as a hen gathereth her brood under her wing, but ye would not; and now your house is left unto you desolate. The Lord Jesus Christ would have gathered them, but they would not be gathered. That was the trouble. He loved them. To the thief on the cross the Saviour's heart went out in love and tender compassion, and in response to his request that he might be remembered when Christ came into His kingdom, He said, I tell you today, now, in the shadow of the cross, that you will be with Me in My kingdom. See how He treated Peter who denied Him. When He arose out of the grave He said, Go tell My disciples, and Peter. Tell Peter. See how He treated Judas, His betrayer. He got down and washed his travel stained feet, and wiped them with a towel, and hoped that Judas would confess his sin and ask to be forgiven. But after a while Judas went out, and the record says it was night—it was night not only outside the room but it was night in the heart of Judas. A little later when Judas came to the garden the Saviour met him with the sweat of blood upon His face, and as Judas kissed Him and gave the sign of his betrayal, Christ said to him, "Friend, wherefore art thou come?" That was the last time He spoke to Judas so far as I am informed, and at this time He called him "Friend"—Judas, I am still your friend. You have betrayed me, you have sold me into the hands of the enemy, but I am your friend. When Judas comes up around the city of God in that time when the whole human family stands on the earth together, when he sees the angel place the crown upon Christ's brow, and that great panorama of the coronation of Christ is seen, Judas will remember that the last time He spoke to him He called him His friend. I am glad God loves sinners, and that with an "everlasting" love.

"We love Him, because He first loved us." 1 John 4:19, or, as another scripture puts it, love begets love; it creates love. If you want some one to love you, you love somebody. Let your love go out to somebody, and love will beget love. Some people stand around in church and other places, and seem to say, Here I am; I have come to church, now love me. Or they say, Well I went down to church last Sabbath and it was the coldest place I ever saw. Nobody paid any attention to me—nobody shook hands with me, nobody spoke to me; I was a stranger and nobody said a word to me; it is the coldest church I was ever in. I think we ought to speak to people more than we do, but the Lord does not intend that we shall stand around to be loved. If you want to be loved, go ahead and love somebody. You begin, and hold on, and keep holding on, and in that way love will beget love. And when we have the love of God in our souls and manifest a love for souls people will respond everywhere. The Lord wants all that stiffness and conservatism and the attitude which shuts us into a castle away from people, to be taken out of us, so we will let our love go out to people who are in need everywhere.

In James 1:27 we read of "pure religion." We talk about pure air, pure food, and pure water. But

a man may have all these and yet not have a pure religion. What is this pure religion? "Pure religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There is the definition of pure religion—to reach out to the needy and the suffering, to the hungry and the afflicted, and to keep ourselves unspotted from the world. That is the pure article. Seek out those who are discouraged, those who are in the dark, away from God, who want to find Him. That is pure and unadulterated love.

I often think of the instances in the life of the Saviour, where Mary came to anoint His body, bringing an alabaster box of ointment, spikenard, very costly. And some reproved her for the waste. And the Saviour said, She hath done what she could; she hath come beforehand to anoint my body for the burial. He commended her because she had come before He died and exhibited her love and affection for Him. I believe in that kind of religion. A great many people keep all the nice things, all the kind words, all the things that would cheer and encourage the heart, until somebody dies. Children fail to tell the father and mother of their love for them, but when they are dead then they stand around the casket and say many beautiful things. I tell you, my friends, the time to say the things that will bring cheer and hope into the heart is before the parents die. The time to have nice flowers is not to put them on the coffin. Put some flowers in the home even if you do not put any on the coffin. I would rather have my flowers while I am living. I am not particular about any wreaths on the casket when I am dead. That is all right, I like to see them, but if I had my choice I would rather have my bouquet while I am living. The time to break the alabaster box of love is when it will do somebody some good. If there is one thing I am glad of it is that the last time I saw my wife I took her some flowers. I left home and a little later I got a telegram that she was dead. I did not put the flowers on her coffin; I put them in the room where she could look at them. I think that is the time to do deeds of love, and not to wait until the eyes are closed and the loved one is wrapped in the slumbers of death. The Lord commended Mary because she had come before He died. There are those all around us everywhere who need help, those who are struggling with some tremendous temptation, being bowed down with some awful affliction, souls wrapped in terrible gloom, and we ought as Christians to be able to recognize them and to help them.

I learned a lesson one time which made a great impression on me. I was making the trip from Buffalo to Washington, a tiresome journey of twelve or fourteen hours which I make frequently, and I noticed in the seat directly across from me a gentleman and he had four children with him. His having four children attracted my attention, and I wondered where he could be going with those four children. I was reading, as usual. I had two books with me and I thought I would get them both read through before I got to Washington, so I did not pay much attention to what was going on. Presently the children became restless and the little ones got out in the aisle of the

coach and began to run around, and they came up to my seat and looked at me as though they would like to get acquainted. They were beautiful children, but I thought I was busy; that I was a preacher and did not have time to take care of anybody's children. And I thought a man who would start out with four children anyway did not know very much, and he need not expect me to help him look after his children; I had other things to do that were more important. But I kept wondering where he was going, as the hours went by and he made no sign of getting off the train. Finally I got tired of reading, and I kept getting interested in the man, and finally I got up and walked around a little and thought I would speak to him. I did so, and he responded very quickly. He seemed so glad that somebody was interested in him. And I talked to him a little and remarked about him being alone with his children, and how it would have been a great help to him in travel—so far if they had had their mother along with them. And I shall never forget how he looked up at me and said, "Their mother is along, but she is riding in the baggage car." And I learned more in that man's expression and his sad look than I had learned all that day in books. Then he looked up into my face and said, "I am taking my wife back to the old home, back where we both lived in the prime of life and where I won my wife. I am now on my way home, as I promised, to put her in the old family burying ground." Then he began to cry, and the oldest girl put her arms around his neck, and said "Papa, what makes you cry?" And I felt like crying, and I thought, If I were back at Buffalo and could ride over this road again I would do something else besides read. I would have taken them into the dining car, may be, and gotten them something to eat, or I would have done something to have comforted and cheered their loneliness. When we came to Baltimore they got off, and the last I saw was the man standing on the platform with the two little girls in his arms and the two older girls clinging to his coat, and they shoved the mother out of the baggage car and the man went around somewhere to see about it. I have never seen him since. I lost my opportunity; I lost a chance to help him. I opened the alabaster box of love too late.

The time to help people is when you have a chance. There are souls everywhere who need help and we can help them if we will.

One closing thought concerning the tremendous power of love. It will take something more than theory or theology to hold a man true to God. It takes the indwelling power of the love of God. It was not theory that upheld martyrs, but the indwelling Christ. I stood at the Coliseum at Rome and looked down over that great ruin, and I could see the place where the martyrs knelt in the sand and the place where those great Numidian lions would come up from beneath. What gave these martyrs that integrity to God?—the indwelling power of the love of God. The man who has that in his soul will stand under all circumstances.

We can love people to God, but we can not argue them very far. We can not get people very far by criticising them. We must get right down and

love them, and help them, and speak encouraging words.

In the 49th chapter of Isaiah the Lord is speaking to His people, and the question is asked in the 15th verse, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Mother's love will go a long ways. Other people may cast you out and turn the cold shoulder to you, you may go down in sin until other people will not associate with you, but a mother's love holds still.

I read the other day of a mother who had a wayward daughter who had gone into the haunts of sin and vice; no persuasion would bring her home. But one night she was cast out on the street—no home, no friends, and then she decided she would go home. So in the small hours of the morning she reached the old home and she took hold of the knob and the door opened at once and she went in. Inside she found the embers on the hearthstone nearly burned out and the mother sitting there. And she said, "Why, mother, how does it come that here in the city you leave the door unlocked?" And she said, "My daughter, the door has never been locked since you left home. I was afraid you might come some time and finding it locked go away." That is the love of a mother. But this text says even a mother may forget her child, "yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." The marks of the crucifixion the Saviour carries in His hands, in His feet, and in His side. And it was your sins and mine that made those marks, and and as long as He looks at those scars He remembers you and me. He loves us with an everlasting love.

Talk by Elder R. A. Underwood

Sabbath Afternoon, 3 P. M.

It has been about twelve years since I have had the privilege of speaking to a congregation in this Tabernacle. During those twelve years more has been crowded into the fulfillment of great events that mean more to this world and the world to come than has occurred in more than fifty years previous to this time. I feel very anxious that the little time I spend with with you I may bring something to you as workers and laborers that will be of lasting benefit; not simply to occupy the time, but that you may go away from this place carrying a message that shall be of benefit as long as time shall last.

The thought I wish to present to you is brought to view in the tenth chapter of 1 Samuel, and the 26th verse: "And Saul also went home to Gibeath; and there went with him a band of men, whose hearts God had touched." Oh, that there might go out from this place a band of men and women whose hearts God has touched. And I wish to consider with you what it means to have God touch our hearts. We find in this experience of Saul that when the Spirit of God touched him he was turned into another man. In the 9th verse we read, "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." Reading down the chapter you will find that the question was raised by those who had known him as

to what had happened to Saul—"What is this that has come unto the son of Kish? Is Saul also among the prophets?" They saw a great change had taken place, and the secret of this change was that Saul, as well as the band of men who went with him, had had his heart touched and changed by the anointing power of God.

In Jer. 17:9 we read: "The heart is deceitful above all things, and desperately wicked: who can know it?" An individual may think his heart is pure and clean, and still be deceived. God trieth the hearts of men. He does not remove temptation from us. God wants us to be able to meet temptation and to be victorious over every besetting sin or any other temptation that comes to us. It is a very easy matter for us here at this Union Conference to be happy when everything is going along nicely, but when we go out from this place, if God has given us the victory here Satan will try us; and God will permit it, too. Let me read a text which illustrates this principle: "I will not henceforth drive out any from before them of the nations which Joshua left when he died; that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." Judges 2:22, 23. There were all those great tribes dwelling in the land there, and the Lord said He would not drive them out, but let them stay right there for the purpose of testing Israel. And I suppose some of these young men of Israel said, There is an attractive young lady I would like to have, or the young women said, There is a young fellow who is fine, I would like to have him for my husband. But the Lord said that they should not intermarry, because if they did intermarry with those idolatrous worshipers they would be led away from God, and the Lord said He would let those heathen nations stay right there to test Israel and see if they would really keep the way of the Lord.

A man does not know his heart until something comes up to test it. God tries a man's soul. And He does not simply try the lay brethren. He tries us as ministers and workers in God's cause. God is looking for men whom He can test and whom He can trust; for men whose hearts are right with God. I think of Brother Christian and his company of workers in this Union, of pastors of churches, leaders of our Missionary Volunteer work and of our missionary endeavor in many lines, and my prayer is that we may go forth from this place a band of men and women whose hearts God has touched and a company of workers that God can trust.

The Saviour says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21-24. Unless the heart has been cleaned up and made new sin will come out in the life. Out of the heart proceeds an evil eye. In every city we have oculists—men who care for the eyes. There is one firm (if I may be permitted to use the term) in the oculist business that has the largest patronage of any firm in the world. The proprietor has set up his business on every corner of every city all over the country, and he furnishes the glasses free. When he finds a

man with an evil eye—is cross-eyed, or one-sided, and does not look at things straight, he is ready to hand over a pair of glasses and wants him to put them on. And he has it so arranged that by a little twist of the lens the glasses will greatly magnify the faults of his friends and hide all his faults, and by another little twist they will magnify his own virtues and cover up the virtues of his friends. Let us ask God to remove our narrow eyesight, and the evil eye that criticises and magnifies the faults of others.

Again I say it means something to have God touch a man's heart. In the 8th chapter of Matthew and the first four verses we read of Christ touching the leper "and immediately his leprosy was cleansed." And in the 14th and 15th verses we read of Peter's wife's mother who was very sick, and Jesus "touched her hand, and the fever left her." And in Mark's gospel we are told of a poor woman who for twelve years had been seeking relief from an incurable disease, and pressing her way to where Jesus was she reaches out and touches the hem of His garment, and in response to that touch of faith she was immediately made well. It means something to have God touch us.

Isaiah is given a view of the Almighty sitting upon His throne, and when he got a glimpse of God, of His purity and His righteousness, he cries, "I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And the record says God commanded a seraphim to take a live coal from off the altar of God's throne and to go to that man of unclean lips and touch his lips. And then the prophet hears something he never heard before. He hears a voice, and this voice is asking "Whom shall I send, and who will go for us?" And that man whose lips had been touched with the divine coal of God said in a humble way, "Here am I; send me." Isa. 6:5-9. That represents, my friends, that when God touches a man's lips, touches his heart, the divine love is placed in the soul and the individual cannot resist that love, and it moves him in power to answer the call of God to labor for his fellow beings. And he will labor anywhere, and do anything that God in His providence may open the way for. And there is an open path before every soul whose lips have been touched and whose heart has been changed. There is no exception whatever.

Of Paul's experience we read, "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:13-16.

Some years ago I was in Nashville, Tenn., and I visited the National Cemetery some three or four miles out of Nashville. While I was going over the grounds, the keeper of the cemetery, a one-armed soldier, related to me this circumstance. Twenty years ago, during the Civil War, a draft was called in the state of Ohio and the men were given only two or three hours' notice. Among those who were drafted was a poor man with a large family. He gathered together

a few of his effects and made a hasty preparation to start on the first train. A neighbor boy, about seventeen years of age who had labored with this man during the harvest period, heard that his neighbor had been drafted. He came over to the house, and he said, "John, I hear that you are drafted." "Yes, I have to leave at once," he said. "Well, I have come over to tell you that if you will take care of my mother I will go in your place. I am not a married man, and the only one I have in the world is my mother, and she is dependent on me. You have a wife and children, and if you will take care of my mother I will go to the front instead of you."

And the man said, "No, I cannot do that. You go down to headquarters and they will give you a thousand dollars as a substitute."

"I did not come for money," the boy said, "I came to go for you: and if you will take care of my mother, and if I never come back you will be a son to my mother, I will go in your place."

With tears in his eyes he accepted the noble offer of the young man, and the boy went to the front. It was not more than six weeks after that, in battle near Nashville, Tenn., the boy was shot, and he was buried in this cemetery. Twenty years had rolled on and this man thought he would go down and visit the grave of his substitute, and a few days previous to my visit this man had come and had inquired at the office for the name and where he could find the grave. He looked over the records and found the name and the number of the lot, and when he reached the grave he fell prostrate with his full length on the grave and there he wept and sobbed as though his heart would break. And this old soldier who was telling me about it, and said that he watched the man for a time, and then we went to him, and he said, "Do you have a father buried here?" "No," was the answer. "A brother?" "No." "Some relative?" "No." "Then you must have some very dear friend lying there." "Yes," said the man, "my substitute lies there. And not until today have I realized that the life that I am living belongs to that man. It does not belong to me. He died in my place. I have tried to be a son to his mother; I took her into my home and I am still caring for her in her old age and I shall as long as she lives; but nevertheless the life that I am now living is not mine, it belongs to this man."

When this old soldier told me that truthful story the text I have read came to my mind with more force.

I want to ask you, dear friends, whose life are you living now? To whom do you belong?

There is not a man on the face of the earth, and has not been since the days of Adam, who would have any hope of eternal life had not Jesus died for him. The life that we now live does not belong to us. That being so, what kind of a life do we live? We should live the life of Jesus who died for us that we might live.

May God help us that we may go forth with hearts that have been touched, not in the ordinary sense, but with the divine touch, which has changed our lives and taken away all evil desires and evil passions, everything that is unclean, and has planted within our souls

that divine principle of love that moves us forward to labor in the fear of God and in the name of Christ and with His Spirit and His power to abide with us.

**Remarks by Elder W. C. White, at Tabernacle,
Sabbath Afternoon, Following Discourse
by Elder R. A. Underwood**

I thank God for the privilege of having a little part in this meeting. I rejoice greatly as I see the liberal, broad, and intelligent plans that are being laid for the advancement of God's work. God's mercies are with His people. He is leading on in the earth a wonderful army of young men and women in our schools. I pray God that they may all have the experience that has been presented in the discourse this afternoon, that a live coal will touch their lips, that the Spirit of God will touch their hearts; that they may go forth trusting in the power of the Spirit. And surely the time has come when the Spirit of God is working—working with our laborers, working before them preparing the way, making such openings as we had never dared to hope for in earlier days. It is a great thing to live in such a time.

Although my work is not on the frontier, not at the camp, as you might say, or as fishermen say, "cutting bait," still in our work of preparing manuscript, I want to tell you, brethren and sisters, the Lord is with us, and we feel His Spirit moving upon our hearts and His blessing resting upon our work. If I may, I would like to tell you what surprises have come to us. For years we have looked forward to the time when with much labor and expense some of us would visit foreign lands and in cooperation with the brethren working in the missions would make selections from the writings of the spirit of prophecy and prepare them for publication in the Orient and in Eastern Europe. But God in His providence had another way. He sent experienced men to us, where they could sit down with us in the office and have access to the files and the books, and could counsel with us as to how the work should be done; and then together we have been preparing manuscript for translation and publication in the Orient. We have been preparing selections from "Patriarchs and Prophets," "Desire of Ages," and "Great Controversy." Another manuscript is made up from "Acts of the Apostles," another from "Mount of Blessings" and "Christ's Object Lessons" combined, and another a temperance book.

You say there is not the inspiration in that work that there is in being out on the frontier and meeting the people. That is true in some ways, but while we are engaged in this work it sometimes seems that the heavenly angels are close to us. Our hearts are filled with gratitude when the men from the mission fields tell us what these writings may do in the hands of our missionaries. We also have received letters from natives in different countries telling us what a blessing these writings have been to them and what a power they are in their work. And we often bow before God with thanksgiving and praise for the privilege of having a part with such men as Elder J. S. James from southern India, Elder R. W. Munson from Malaysia, Brother and Sister Burgess from north India, and Elder R. F. Cottrell from China, also Elder Enoch from India.

They take up a book chapter by chapter and consider which of these precious pages will be the most effective in the hands of our workers in winning souls for Christ. And after prayer and with consultation they make their selection. We who have been long engaged in book work plan and work with them. And we feel thankful to God that He has sent these brethren to work with us. We enjoy the privilege we have of working with them in the preparation of manuscript which they say will be a great blessing in the hands of their English and native workers.

Truly the Lord has gone before our people in a wonderful way. The miracle of missions in the work of our publishing associations in China and India is indeed a most fascinating story.

I pray God that the hearts of our young men may be touched and that they may go forth to these fields—men led of the Spirit, men called of God, men for whom and with whom God can do mighty things.

We have looked forward to the time when the Spirit of God would move with power upon hearts and we would see men go into the field without preparation to do a mighty work. I have looked for that for forty years. It is not coming the way we expected. The power that is coming into our work today is coming through the Spirit in operating upon the hearts and minds of men who have done their best in preparation. It is manifest that great power is moving upon the hearts of young men to go into the mission field, not from a spiritual power which we expected to see striking the church hit or miss, but it is coming through those who have done their level best to be missionaries in their homes, to be missionaries in their neighborhoods; those who have improved their opportunities in the home Sabbath school and the home church, and especially through those who have improved their opportunities in our schools training men for service. We see God's Spirit is working in harmony with those who have done their very best to fit themselves for service, and that the growth of the work is not in the way some of us expected, but that it is going through organization, education, and consecration in the church of God.

**Minutes of the Eighth Biennial Session of the
Lake Union Conference**

FIRST MEETING

The first business meeting of the eighth biennial session of the Lake Union Conference of Seventh-day Adventists, according to appointment, opened at 9:30 A. M., Tuesday, March 7, 1916, in the Tabernacle at Battle Creek, Michigan.

Elder L. H. Christian, President of the Conference, occupied the chair.

An opening song, "Onward, Christian Soldiers," was sung, after which Elder C. F. McVagh offered prayer.

ROLL-CALL OF DELEGATES

The list of names of delegates was read, and the response made.

By common consent the reading of minutes of the last session of the Lake Conference was waived.

STANDING COMMITTEES

Upon motion of W. A. Young, it was voted that

the Chair, in counsel with the Lake Union Conference Executive Committee, appoint the standing committees for this session.

PRESIDENT'S ADDRESS

The President of the Union, Elder L. H. Christian, rendered a report covering the general work of the conference for the biennial period just closed. He mentioned the divine providence of God in sparing the lives of all those engaged in regular work throughout the Union; the baptism of 2,559 persons during the biennial term and an increase of 905 in the membership; a large increase in mission offerings; and a reduction in liabilities which will amount to \$90,836 at the close of the school terms early this summer.

TREASURER'S REPORT

The report of the Treasurer for the two years ending Dec. 31, 1915, was rendered, and the same was adopted, together with statements of the auditor, S. E. McNeill, upon motion of J. G. Lamson. The report is as follows:

(The Treasurer's Report has already been printed in the first issue of the Conference Proceedings.)

ADJOURNMENT

On motion of M. C. Guild, the meeting adjourned to the call of the Chair.

L. H. CHRISTIAN, *Chairman*,
A. N. ANDERSON, *Secretary*.

SECOND MEETING

Held at 3.30 P. M., March 7, 1916.

Prayer by Prof. O. J. Graf.

Minutes of the first meeting were read and approved.

DELEGATES

On motion of A. J. Clark, it was voted that I. A. Ford, C. N. Sanders and S. N. Curtiss be seated as delegates.

STANDING COMMITTEES FOR SESSION

The Chair announced that the Executive Committee were prepared to report on the standing committees for this session, and the following list was read: (Published in first issue.)

CONFERENCE REPORTS

Local conference reports for the biennial period were submitted as follows: North Michigan, J. J. Irwin; Southern Illinois, A. J. Clark; Wisconsin, P. A. Hanson. These reports showed good progress in all departments of the work.

Prof. O. J. Graf, President of Emmanuel Missionary College, presented a very interesting report of the work in that institution. The attendance has been steadily increasing; a good spiritual atmosphere prevails in the school; and the indebtedness of the College, which amounted to over \$49,000 on June 1, 1914, has been paid.

Detailed reports, covering the work of these conferences and the College for the past two years, will appear in the *Lake Union Herald*.

Meeting adjourned at 2.30 P. M., March 8, 1916.

L. H. CHRISTIAN, *Chairman*,
A. N. ANDERSON, *Secretary*.

MINUTES OF THIRD MEETING

Held at 2.30 P. M., March 8, 1916.

Elder J. H. Morrison offered prayer.

Minutes of the second meeting were read and approved.

ADDITIONAL DELEGATES PRESENT

Delegates-at-large.—East Michigan: O. M. Kittle, J. B. McKenney; Northern Illinois: H. H. Todd; West Michigan: J. J. Evans, U. S. Anderson, W. J. Blake, C. L. White, R. U. Garrett; Wisconsin: A. W. Erickson, E. F. Ferris.

By vote of the Conference, Elders J. H. Morrison and J. W. Christian were also seated as delegates.

CONFERENCE REPORTS

Reports from local conferences were continued, Elder W. A. Westworth reporting for Northern Illinois, E. A. Bristol for Indiana, and Wm. Guthrie for East Michigan.

Recess was taken from 3.30 to 3.45 P. M.

Prayer by Elder R. A. Underwood.

PARTIAL REPORT OF COMMITTEE ON NOMINATIONS

With Elder I. H. Evans in the Chair, the following partial report of the Committee on Nominations was submitted by Elder Wm. Guthrie, Secretary of the Committee, who moved its adoption:

Your Committee on Nominations respectfully submit the following partial report:

For President.....L. H. Christian
Sec., Treas. and Auditor..A. N. Anderson

EXECUTIVE COMMITTEE

L. H. Christian, A. N. Anderson, the presidents of the conferences comprising the Lake Union Conference, O. J. Graf, J. B. Blosser, J. W. Mace, C. A. Russell, G. E. Nord.

Educational Department C. A. Russell

Religious Liberty Department .. L. H. Christian

Home Missionary Department J. W. Mace

Missionary Volunteer Department..C. A. Russell

Field Missionary Secretary J. B. Blosser

The report was re-read and unanimously adopted by vote of the delegates.

REPORTS

Elder L. H. Christian again took the Chair, and the report of the Broadview Swedish Seminary was presented by Elder G. E. Nord.

Elder C. F. McVagh presented a report for the West Michigan Conference, and Prof. G. A. Russell rendered a report covering the work of the Educational Department for the biennial term. The latest summary showed a total of 208 teachers in the Union with an enrolment of 2,498 students.

PARTIAL REPORT OF COMMITTEE ON PLANS

The Committee on Plans submitted the following partial report, the secretary of the committee, Brother T. W. Steen, moving its adoption.

Your Committee on Plans respectfully submit the following partial report:

1. WHEREAS, The Lord's hand has been seen in our work during the past two years in giving us remarkable success in the various lines of missionary activity, in prospering our institutional work, and blessing us in financial managements; and whereas His protecting power has been manifested in preserving the lives of our workers and ministers,—

Therefore Resolved, That we hereby express our appreciation of His special blessing and care, and

pledge ourselves to carry forward the work in full harmony with His will.

2. WHEREAS, The fulfilment of prophecy and the startling scenes among nations of the world tell us that the day of God is near at hand, and that the time in which to proclaim the message to lost souls is nearing its close, and—

WHEREAS, A great work must be done in extending the work in all parts of the field, especially in the cities and towns,

Therefore Resolved, (a) That we give ourselves as workers to the work of saving the lost and winning souls to Christ as never before, putting forth every possible effort in our labors to be fruitful in soul-winning and building up and establishing churches;

(b) That we put forth strong and determined efforts to inspire all our churches with a spirit of doing personal work for souls and laboring to bring their neighbors and friends into the truth;

(c) That we do all in our power to build up and develop a strong corps of Bible workers to labor in our cities, and that we ask the co-operation of our schools in this line of work.

3. *Resolved*, That in harmony with the recommendation made at the last fall council, the sessions of this Conference hereafter be held quadrennially instead of biennially, and that the Constitution be amended in harmony with this action.

4. *Resolved*, That we recommend to the favorable consideration of local conferences that the sessions of their conferences for the election of officers be held biennially instead of annually.

5. *Resolved*, That we approve of the following recommendation passed at the last fall council with a view to improving and strengthening the work of the gospel ministry:

WHEREAS, The work of the gospel ministry is a sacred and holy work, and only those should be encouraged to enter it who renounce the world, sin, the love of display, and worldly pleasure, and who are willing to lead humble, self-sacrificing Christian lives, that by precept and example they may preach the pure gospel of our Lord and Saviour Jesus Christ; and,—

WHEREAS, The third angel's message and our world-wide work demand a growing, progressive, educated ministry, who can preach the message to all classes, and who give evidence of a divine call to the ministry, not only in their own experience, but in the judgment of the brethren,—

We Recommend, That all candidates for ordination to the gospel ministry shall be carefully examined in Bible doctrines, their ability correctly to expound the same, and their confidence in and loyalty to the denominational organization.

We recognize that God often calls to the gospel ministry men of limited education, but whose mature judgment and practical experience in life, with rich spiritual endowment, give them a special fitness for the work of the ministry. The fruit of their labors has demonstrated the genuineness of their call, and we esteem them highly for their work's sake.

We Recommend, That these workers, in the exercise of the ability which God has given them, seek by every reasonable means to increase their efficiency. By the opportunities offered in the Fireside Correspondence School, in the Ministerial Reading Course, and in general reading and study, this increased efficiency may be obtained.

That young men who are planning to enter the ministry avail themselves of the opportunities offered

in our denominational training schools to secure a good education and that they be encouraged as far as possible to complete not less than fourteen grades of school work before they are ordained to the gospel ministry.

We Further Recommend, That all under twenty-five years of age now laboring in the ministry, as either ordained or licensed preachers, who do not possess an education equal to fourteen grades of work be encouraged either to attend our denominational training schools or to take work in the Fireside Correspondence School until the educational standard of fourteen grades has been reached.

That all our ministers shall pursue the Ministerial Reading Course and such other regular courses of study as they can take consistently with their gospel work.

That the ordination of men to the gospel ministry shall be governed as follows:

1. The committee on ordination shall consist of the Union Conference committee, with such members of the General and Division Conference Committee as may be present, and such other ordained ministers of experience as may be invited in; and if the candidate be for work in a foreign department, the secretary of that department be consulted.

2. The Union or local Conference executive committee, believing that one of their workers should be ordained to the gospel ministry, shall by vote recommend said person to their union conference committee for examination for ordination.

3. The chairman of the Union Conference Committee shall take up the question of the ordination of a candidate at a meeting of the committee, and if the vote is favorable, shall call the candidate to appear before the committee on ordination, or a subcommittee appointed by the same, for examination in harmony with these recommendations.

4. Those passing satisfactory examinations and giving full proof of their call to the ministry, shall be recommended to their respective local conferences for ordination at the earliest suitable occasion.

5. *We further Recommend*, That the arrangements for the ceremony of ordination be in the hands of the representatives of the General or Division Conference who may be present, together with the Union and local Conference presidents; and that the service in general be conducted as follows:

Let there be a sermon on the ministry if possible; then a short history of the one chosen for ordination; then the prayer, followed by the charge, and lastly the welcome.

WHEREAS, Our rapidly advancing work oftentimes affords opportunity for men to do efficient service for the Lord who are worthy to be engaged in the work because of their deep spiritual experiences and ability to organize and lead in missionary work, but who are not sufficiently qualified to enter the regular ministry, therefore,—

We Recommend, That we recognize the call of the persons to a service which may or may not be a call to a life work, by giving them missionary credentials.

WHEREAS, The Union Conference is called upon to adjust matters when the local conferences become burdened with too heavy a force of laborers; therefore,—

We Recommend, 6, That whenever additional regular laborers are to be added to the pay-roll of the local conference, the Union Conference officers be consulted.

7. That credentials shall be revocable at such time and for such cause as the conference granting them deem it unwise for the person to continue in the work of the gospel ministry.

8. That ministerial credentials be renewed only to such as give their undivided time to the sacred work of the ministry to which they were set apart by ordination, except in cases where ordained ministers are employed by the conference in other lines of conference or institutional work. It is understood that this will not apply to aged or infirm workers who may receive their support from the sustentation fund or from private income.

9. That where ministerial credentials are not renewed, the authority to administer the ordinance of the church, to perform marriage ceremonies, etc., be not recognized.

10. That where for any cause ministerial credentials are revoked or are not renewed, and application is made to another conference for their renewal, this request be not granted without consultation with the local and Union Conferences previously granting the credentials. This does not preclude the right of appeal.

Resolution No. 1 was again read and discussed by Elders M. C. Guild and L. H. Evans. By a rising vote of the entire congregation, and the singing of "Praise God, from Whom All Blessings Flow," this resolution was unanimously adopted.

RESOLUTION OF SYMPATHY TO ELDER AND MRS. A. C. BORDEAU

Elder C. F. McVagh, rising to a question of privilege, spoke of the absence of Elder A. C. Bordeau, a pioneer in this message who has attended sessions of the Conference for so many years, but who on account of illness is unable to be with us on this occasion. On his motion, it was voted that we express to Elder and Mrs. Bordeau our regret that they cannot be present with us, and extend to them our sincere sympathy in this time of trial. Elder McVagh was requested to convey to them this action of the Conference.

ADJOURNMENT

The meeting then adjourned on motion of Elder P. A. Hanson.

Elder Wm. Guthrie dismissed the meeting.

L. H. CHRISTIAN
I. H. EVANS

Minutes of Fourth Meeting

Held at 2:30 P. M., March 9, 1916. Prayer by S. N. Curtiss. Minutes of the third meeting were read and approved. Additional delegates present were—Indiana, T. A. Goodwin, R. W. Hostetler.

REPORTS

The following reports were submitted at this meeting:

Missionary Volunteer Department, reported by Prof. C. A. Russell. The figures for 1915 showed a total of 213 senior and junior societies, with a membership of 3,199.

Broadview Swedish Seminary, reported by the principal, Prof. H. O. Olson.

J. B. Blosser reported a total of subscription book sales for 1914 amounting to \$70,980.96, and 99,544.79 for 1915, or a total of \$170,525.75 for the two years, was shown on a chart representing the work of this department.

Recess was taken until 3:45 P. M., when the meeting again was continued with prayer by Elder J. H. Morrison.

A report of the Review & Herald Publishing Assn., Western Branch office at South Bend, for the two years, was presented by J. W. Mace, the manager, showing the total sales of literature for that period in the territory of the Lake Union Conference to be \$212,100.56.

An interesting summary of the home missionary work in the Union was also presented by Brother J. W. Mace. This is the first report of this kind presented at a session of the Lake Union Conference, and an earnest appeal was made for cooperation on the part of all workers in encouraging the members of our churches first to do missionary work, and, second, to be faithful in reporting the same.

The committee on nominations submitted the following final report, which was unanimously adopted by vote, on motion of Wm. Guthrie:

Board of Trustees for Lake Union Conference Association: L. H. Christian, A. N. Anderson, W. A. Westworth, J. W. Mace, E. A. Bristol, P. A. Hanson, O. J. Graf.

Broadview Swedish Seminary Board of Trustees: L. H. Christian, S. Mortenson, G. E. Nord, W. A. Westworth, J. M. Erickson, P. A. Hanson, E. A. Bristol, president West Michigan Conference, Wm. Guthrie, Adolph Johnson, E. J. Boo, H. O. Olson.

Emmanuel Missionary College Board: L. H. Christian, O. J. Graf, J. H. Haughey, E. A. Bristol, Wm. Guthrie, W. A. Westworth, J. J. Irwin, P. A. Hanson, president West Michigan Conference, A. J. Clark, C. A. Russell, G. E. Langdon.

Medical Missionary Secretary: Referred to Lake Union Executive Committee to fill.

RESOLUTION ON RELIGIOUS LIBERTY AND PETITION TO CONGRESS

Elder A. J. Clark, rising to a question of privilege, moved the adoption of the following resolutions, which upon being put to a vote were carried unanimously: To the Honorable, the Senate of the United States:

Believing,

(1) In the complete separation of church and state;
(2) That Congress is prohibited by the first amendment to the Constitution from enacting any law enforcing the observance of any religious institution, or looking toward the union of church and state, or of religion and civil government;

(3) That all such legislation is opposed to the best interests of both church and state;

(4) That the first step in this direction is a dangerous step, and should be opposed by every lover of liberty of conscience; and

(5) Whereas Congress has uniformly decided against this character of legislation since the origin of the government as will be seen from American state papers class 7, therefore,—

We, the Lake Union Conference of Seventh-day Adventists, comprising the states of Michigan, Indiana, Illinois, and Wisconsin, in regular Convention assembled, earnestly petition your honorable body not to pass the compulsory Sunday Observance Bill (S 645)

entitled "A Bill to provide for the closing of Barber Shops in the District of Columbia on Sunday," or any other like religious measure, and further,

That a copy of this resolution be immediately communicated to senators Wm. Alden Smith, and Charles E. Townsend with a request that they do not favor the passage of said bill.

REPORT OF COMMITTEE ON PLANS

The Committee on Plans submitted the following further partial report, motion to adopt same being made by T. W. Steen.

Whereas the urgent need of the hour is the organization of our churches along home missionary lines, and whereas there is no organized effort in our conference to accomplish this purpose; therefore,—

(6) *We recommend*, That as soon as practicable, and suitable men can be found, Home Missionary secretaries be appointed in all our conferences to give their whole time to fostering this line of work.

We recommend, That the duties of the Home Missionary Secretary be as follows: To organize, promote, and foster the general missionary work in the churches

(a) By visiting the churches, holding missionary conventions and organizing missionary societies.

(b) By placing the *Review* and other periodicals in the home.

(c) By getting all of our people to make a judicious use of our tracts, periodicals, and Home Workers' books.

We further recommend, That it shall be the duty of the Home Missionary Secretary to encourage the church members to keep a record of the work done; reporting the same to the church missionary secretary at least once a month, or at the regular missionary meeting, and the church missionary secretary report at the end of every quarter on the blanks provided by the Conference Missionary Secretary whose duty it shall be to forward these reports to the Union Conference Missionary Secretary.

7. *We recommend*, That an earnest effort be made in every conference to place the Testimonies, especially Volumes 6 to 9 in the home of every Sabbath-keeping family. And further

We recommend the reading of Volumes 9 and 6 first

(a) Realizing the importance of daily study of the Sabbath school lessons, also the enrolling of every isolated Sabbath keeper in the Home Department of the Sabbath school,—

8. *We recommend*, That every conference worker cooperate with the Department in reaching these goals.

(b) Whereas the spirit of prophecy has said "the Sabbath school is a missionary field," also that its purpose is "the ingathering of souls," and since many have not yet grasped their responsibility in this matter; therefore,—

We recommend, That diligent endeavor be made on the part of our conference laborers, Sabbath school officers, and teachers to fulfil the second part of our three-fold goal, namely, "personal work for every pupil."

(1) By holding consecration services for the unconverted not less than twice each year.

(2) By class meetings conducted by teachers.

(3) By individual visits as often as circumstances indicate it advisable.

(c) As our Sabbath school gifts have become a strong dependence in the maintenance of missions,—

Resolved, That the plan of goals in giving is a good one, and should be continued, both in the local conferences and in each Sabbath school, in order to do our part in reaching the third million dollars to missions by the close of 1916.

Whereas there is need of broadening our educational work and extending its influence into the homes; therefore,—

9. (a) *We recommend*, That an earnest effort be made to place the journal *Christian Educator* in the hands of our people; that we urge our people to procure and read "Counsels to Teachers, Parents and Students"; that the educational Sabbaths be faithfully observed in all our churches; and that the General Department be asked to bring out new matter in leaflet or other inexpensive form for gratuitous circulation among all our people.

Whereas there is a greatly increasing need of trained teachers for our church schools; therefore,—

(b) *We recommend*, That our ministry and other leaders in our work be on the alert to recognize talent which could be developed along the lines of teaching, and seek to induce such individuals to take a course of training in the Normal Department of Emmanuel Missionary College.

Whereas there is greater need than ever before for separating our children from the schools of the world and placing them in schools of God's own planting,—

(c) *We recommend*, That our churches, where there are children of school age, give earnest and prayerful consideration to the question of providing for the Christian education of the lambs of the flock.

Whereas there is a strong and still growing demand for a wider circulation of our truth-filled foreign literature, and,—

Whereas publications in the German, Swedish, and Danish-Norwegian languages have been issued for a number of years, and

Whereas steps were taken at the fall council at Loma Linda to issue papers and magazines in the Servian, Italian, Roumanian, Russian, and Bohemian languages, and

Whereas we have in the Lake Union Conference a large foreign population and especially in the large cities,—

10. *We recommend*, That a strong agitation be made throughout this Union Conference for a wider circulation of our foreign literature, and that the local churches be encouraged to form foreign mission bands, or societies with the object of working with our foreign publications.

By common consent, Resolutions 3, 4 and 6 were taken up and considered out of their regular order.

No. 3 was passed without discussion.

No. 4 was explained by Elder I. H. Evans, and question was called on the same.

No. 6 was again read and question called without discussion.

The meeting adjourned on motion of E. A. Bristol.

Minutes of Fifth Meeting

Convened at 9:30 A. M., March 10, 1916. Prayer by Elder G. F. Haffner. Minutes of the 4th meeting were read and approved.

REPORT OF COMMITTEE ON CREDENTIALS AND LICENSES

Elder P. A. Hanson moved the adoption of the following report of the Committee on Credentials and Licenses:

Your Committee on Credentials and Licenses does respectfully submit the following report:

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

The report was unanimously adopted.

REPORT OF COMMITTEE ON CONSTITUTION

The following report of the Committee on Constitution was adopted on motion of Elder Guthrie:

We recommend the following changes in the constitution: Article 6, Section 5: Strike out the word "two" in line 6 and insert the word "four."

Article 8, Section 1: Strike out the word "biennial" in line 1 and insert the word "quadrennial."

By-Laws—Article 4, line 5: Strike out the word, "Biennial" and insert the word "Quadrennial."

Resolution No. 2 of the report from the Committee on Plans was read, and discussed by Elder I. H. Evans.

The Committee on Plans submitted the following resolutions on the question of work in the large cities, Brother T. W. Steen moving the adoption of the same:

RESOLUTIONS ON CITY WORK

Whereas the reaching of the masses in our great cities is one of the largest problems before this denomination, and since the spirit of prophecy has urgently and repeatedly called upon us to press the work in our large cities; therefore,—

We recommend, That our plans for an aggressive work in the cities of our Union be commensurate with their population and importance; and that our ministers in these cities give special attention to a proper and persistent use of the Press both in advertising and the securing of free press reports of their sermons; And further, that they give special study to the instruction of the spirit of prophecy regarding city work and the training of the membership of our city churches that they may intelligently and efficiently cooperate with the conference workers in their efforts to bring the truth to the various classes and nationalities.

We also recommend that our conferences give more attention to the selection and training of suitable persons as Bible workers to assist in the evangelistic efforts in our cities.

Whereas these large cities are our greatest mission fields because of their dense and diversified populations, and the conferences in which many of our large cities are located are usually not strong enough financially to carry the work forward in as large a way as it should go; therefore,—

We further recommend, That our Union Conference

not only give its moral support but also its financial support as far as consistent with other interests.

The remainder of the meeting was devoted to a discussion of city work, Elder M. H. St. John, the Chair, Lee S. Wheeler, E. W. Webster, A. G. Daniells, and M. C. Guild speaking on the question.

Pending further consideration of these resolutions, meeting adjourned to 2:30 P. M.

Elder A. G. Daniells dismissed the meeting.

Minutes of Sixth Meeting

The sixth meeting of the Conference was called to order at 2:30 P. M., March 10, 1916. Prayer was offered by Brother H. B. Westcott. Minutes of the previous meeting were read and approved.

The discussion of the resolutions pertaining to work in the cities was continued. Elders C. Edwardsen and W. A. Westworth speaking on the question.

Recommendation No. 5 regarding the ministry was explained by I. H. Evans, and the subject was spoken to by Elder Lee S. Wheeler, the Chair, and Elder R. A. Underwood.

Recommendations numbers 7 to 10 inclusive were read and question called on each after a short discussion.

By request of Elder Lee S. Wheeler, Recommendation No. 5 was voted on separately, and carried by a majority.

The remainder of the resolutions were adopted unanimously.

The meeting then adjourned to 7:30 P. M., March 11, 1916.

Elder R. A. Underwood dismissed the meeting.

Minutes of Seventh Meeting

The seventh meeting of the Conference convened at 7:30 P. M., March 11, 1916.

Elder E. I. Beebe offered prayer.

Minutes of the 6th meeting were read and approved.

REPORT FROM THE COMMITTEE ON PLANS

The Committee on Plans submitted the following further partial report:

11. *We recommend*, That during the year 1916 a campaign be conducted for the raising of sufficient funds to liquidate the indebtedness of all our academies, and that all money raised for this purpose be paid through the regular channels and applied on the Twenty-cents-a-week Fund.

Realizing the need of a special fund in the local conferences to cover expenses that should not be paid from the tithe,

12. *We earnestly recommend* the two-per-cent plan to all our people and discourage special collections for matters of this kind.

Whereas God has greatly blessed the efforts put forth for our young people, in their salvation and training in service, and

Whereas there is imperative need of a great soul-winning campaign for and by our youth,—

13. (a) *Resolved*, That all our workers make a special effort to inform themselves on Missionary Volunteer plans and methods, and to cooperate in every possible way with those who are appointed to lead out in this work.

Whereas the spiritual life of our young people is

dependent upon their knowledge of God and personal acquaintance with Him, and the observance of the Morning Watch is very effective in bringing them spiritual help,—

(b) *We recommend*, That all our workers observe the Morning Watch and plan to distribute the Morning Watch Calendar among new converts and others.

(c) *We recommend*, That the local conferences provide the Missionary Volunteer societies with the individual report blanks, and furnish the conference Missionary Volunteer secretaries with such literature as will assist them in placing before the young people the necessary information pertaining to plans and methods of work, and to the various items of the goal.

(d) *We recommend*, That the young peoples' and childrens' work at the camp meeting be under the direction of the conference Missionary Volunteer secretary, for all above the kindergarten age.

Whereas there seems to have been a misconception of the plan of reporting the missionary work done by our young people; therefore,—

14. (a) *We recommend*, That the present plan be reaffirmed as follows:

Individual members of both senior and junior societies report weekly to their respective secretaries. These secretaries report quarterly to the church missionary secretary (or librarian) and to the conference Missionary Volunteer secretary.

Isolated members report direct to the conference Missionary Volunteer secretary.

(b) *We recommend*, That every church take a club of the *Church Officers' Gazette* in order to supply the officers who need it in their work.

Whereas in some of our conferences it seems impossible for one secretary to do the work required in two departments; therefore,—

(c) *We recommend*, That our conferences give earnest consideration to the recommendations passed by the North American Division Conference in regard to the adequate supervision of the Missionary Volunteer and educational Departments.

Whereas there is considerable diversity in the administrative policies of the several educational institutions in this Union Conference; and

Whereas there is now no organization that brings together in council the managers of these institutions; therefore,—

15. *We recommend* the organization of the managers of these institutions into a Principals' Council, which shall meet once each year in connection with the annual meeting of the Lake Union Educational Board; and further,

We recommend, That the president of Emmanuel Missionary College be the chairman of this council, and the Union Educational Secretary, one of its members.

Whereas the LAKE UNION HERALD sustains the same relation to the local and Union Conference work that the *Review* does to the world wide field, and the same reasons for the need of the *Review* by every Seventh-day Adventist home holds good for the Union paper,

16. *We recommend*, That a decided effort be put forth to place it in all such homes of the Lake Union Conference.

Whereas the reports brought from the field concerning the work done by our colporteurs indicate that the Lord's blessings have been with them, and are a source of encouragement to all; therefore,—

17. *Resolved*, That we, as delegates assembled in the eighth biennial session of the Lake Union Conference at Battle Creek, Mich., send Christian greetings to these faithful workers, and pray that the coming year be even more blessed of the Lord; and further

That we approve of the plan of our colporteurs setting a definite goal in hours of work, and that as conferences we do all we can to encourage and help these self-supporting workers make this a life work.

Recommendation No. 11 was re-read. In answer to a question as to whether this recommendation does not conflict with the plans laid at the Fall Council held at Loma Linda regarding the Twenty-cent-a-week Fund for 1916, the Chair stated that at a recent joint meeting of the General Conference and North American Division Conference Committees, a vote was taken rescinding the Loma Linda action, so that for the year 1916 the same plan will be followed as was in operation during the year 1915. Elder G. B. Thompson, secretary of the North American Division Conference also spoke on the question, explaining that this action was taken to avoid the confusion which would come by the starting of separate funds for institutional relief work.

No. 12 on the matter of the Two-per-cent Fund received a full discussion, special emphasis being placed upon the advantage of having one fund for local work instead of dividing effort in the raising of several funds for the various departments.

No. 11 and 12 were then voted upon, and were carried by a large majority.

The meeting then adjourned on motion of A. J. Clark.

Minutes of the Eighth Meeting

The eighth meeting was held at 10:30 A. M., March 12, 1916, at the close of a short devotional meeting led by Elder Lee S. Wheeler.

Minutes of the last meeting were approved. Recommendations 13 and 14 of the Committee on Plans were read and passed without discussion.

Upon motion of W. A. Westworth, No. 15 was referred back to the Committee on Plans.

No. 16 and 17 were re-read, the latter being spoken to by J. B. Blosser and the Chair.

Recommendations No. 13, 14, 16, and 17 were then voted upon and carried unanimously.

Meeting adjourned to 2:30 P. M. on motion of M. C. Guild.

Minutes of Ninth Meeting

The ninth and final meeting of the eighth biennial session of the Lake Union Conference was called to order at 2:30 P. M., March 12, 1916. Prayer by Elder G. B. Thompson. Minutes of the eighth meeting read and approved.

REPORT OF COMMITTEE ON DISTRIBUTION OF LABOR

The Committee on Distribution of Labor submitted the following report, through W. A. Westworth, secretary of the committee, who moved its adoption:

Your Committee on Distribution of Labor respectfully recommend the following:

(1) That Brother Hugh Stearns of Southern Illinois make North Michigan his field of labor.

(2) That Brother C. N. Keiser of East Michigan make North Michigan his field of labor.

(3) That we invite Elder Wm. Guthrie of East Michigan to take the presidency of the West Michigan conference.

(4) That we invite Elder A. J. Clark of Southern Illinois to take the presidency of the East Michigan Conference.

(5) That we invite Elder E. F. Peterson of Indiana to take the presidency of the Southern Illinois Conference.

(6) That Elder M. C. Guild of East Michigan make Indiana his field of labor.

The report was unanimously adopted.

The Committee on Plans rendered the following final report, motion to adopt same being made by the secretary of the committee, T. W. Steen:

Whereas the work in our large conferences has increased to such an extent that it is difficult for one man to give the necessary personal attention to both the conference and tract society line; therefore,—

18. *We recommend*, That the tract society secretaries be elected in our large conferences who shall handle our tract society business distinct from the conference secretary-treasurer work.

In consideration of the fact that our educational and young people's blanks are furnished free by the conferences to the constituency and the prices paid appear to be very high; therefore,—

19. *We recommend*, That the manager of the branch house confer with the publishing house regarding a reduction in these prices.

Whereas there is an earnest desire among the various churches for instruction along health lines; therefore,—

20. *We recommend*, That our sanitariums assist the conferences in the selection of workers who shall visit the churches, holding schools of health, thus giving our people the benefit of knowledge regarding the prevention of disease, the treating of common ailments and the importance of a proper diet.

Whereas many of our nurses who have completed the nurses' course in our sanitariums drift out into worldly enterprises instead of entering God's work, and

Whereas there is an urgent need of Bible workers who have had a nurse's training; therefore,—

21. *We recommend*, That the graduate nurses be encouraged to take the special Bible workers' course offered by Emmanuel Missionary College.

Whereas in the providence of God there have been brought to our shores thousands of people from all lands, large numbers of whom are living in the Lake Union Conference and especially within the city of Chicago as well as other large cities, and

Whereas we are informed that the Pacific Publishing Association has decided to locate its International Branch in the city of Chicago; therefore,—

22. *Resolved*, That we extend to this institution and brethren connected with it a hearty welcome to our Union, and furthermore we pledge ourselves to the Lord to do all we can to cooperate with these

workers in placing the printed pages of truth in the homes of these foreign speaking peoples.

23. *Resolved*, That we express our sincere appreciation of the courtesies extended to us by the Press of Battle Creek and further, that a copy of this recommendation be placed in the hands of the publishers of the city papers. We further desire to express our heartfelt appreciation of the cordial reception and courteous hospitality extended our delegation and visitors by the Battle Creek church.

No. 18 was discussed by W. A. Westworth, J. W. Mace, and E. A. Bristol.

Voted, on motion of W. A. Westworth, supported by C. M. Christiansen, that this recommendation be referred to the Lake Union Conference Executive Committee for consideration.

Nos. 19 and 20 were passed without discussion.

No. 21 was spoken to by O. J. Graf, C. J. Tolf, W. A. Westworth, L. S. Wheeler, J. G. Lamson, and C. Edwardson. Calling Elder J. J. Irwin to the chair, Elder L. H. Christian moved that Recommendation 21 be amended to read as follows:

(21) Whereas many of our nurses who have completed the nurses' course in our sanitariums drift out into worldly enterprises instead of entering the Lord's work; and

Whereas there is urgent need of Bible workers who have had a nurses' training; therefore,—

We recommend, That these graduate nurses be encouraged to enter the Bible work, and that, where conditions require it, we assist them to secure the necessary Bible instruction.

The motion to amend was carried unanimously.

No. 22 was not discussed.

No. 23 was again read, and by a rising vote of the entire congregation was adopted.

The remainder of the report on which question had been called, with No. 21 as amended, upon being put to vote carried unanimously.

AMENDMENT OF ASSOCIATION BY-LAWS

Voted, on motion of W. A. Westworth, supported by C. F. McVagh, that the Lake Union Conference executive committee be empowered to make such changes in the By-laws of the Lake Union Conference Association of Seventh-day Adventists as are necessary to make them conform to the constitution of the unincorporated body as amended in the fifth meeting of the eighth biennial session held at 9:30 A. M. March 10, 1916; and that the secretary be instructed to file notice of said changes with the Secretary of the State of Michigan and with the Register of Deeds of Calhoun County, Michigan.

The Chair expressed in a few words his appreciation of the cooperation received from the delegates during these meetings, and the unanimity which has prevailed.

Motion to adjourn *sine die* was adopted on motion of J. J. Irwin, supported by C. M. Christiansen.

L. H. CHRISTIAN, *Chairman*
A. N. ANDERSON, *Secretary*

Perhaps your Master knows what a capital plowman you are; and He never means to let you become a reaper because you do the plowing so well.—*Spurgeon*

Broadview Swedish Seminary

The Broadview Swedish Seminary is located on an eighty-acre farm about one-half mile from the Broadview Railroad Station on the Illinois Central, about twelve miles west of Chicago. There is nothing of city attraction here to claim the attention of the students, and with each passing year our conviction has grown stronger that the Lord led in establishing the school at this place.

The Swedish Seminary had a small beginning, but the eyes of the Lord, which run to and fro throughout the whole earth, have been upon it to establish it, and we rejoice with them for what has been wrought. "For who hath despised the day of small things?" Is not the Kingdom of God likened unto a mustard seed, which indeed is the least of all seeds? But when it fell into the ground, it grew.

Six years ago our small beginning was made, but there has been a steady growth along all lines with each passing year. The purchase price of the property, including land and buildings, was \$20,000. With a little alteration of the buildings on the place, the school began its first year's work with an enrolment of twenty-two students and four teachers; the second year there were thirty-two students; the third, forty-four; the fourth, fifty; last year there were over fifty, including some music pupils who were not registered; this year the enrolment has reached seventy, with sixty-seven in attendance at present.

This yearly increase has necessitated more room and better equipment, hence one new fourteen-room house has been built. This has been used to accommodate some of the teachers and also partly as a students' dormitory. Quite a large addition has also been made to the building used as ladies' dormitory. A baking oven has lately been installed and a room fitted up for a bakery; also a carpentry shop and a small blacksmith shop. A well-equipped dressmaking department has been started. A good chicken house and a root cellar have also been built. Two good wells and a rain-water cistern have been constructed.

Whereas we had only about one hundred fifty books in our library at the beginning, we now have over six hundred valuable volumes, worth nearly \$1,000. Laboratory facilities have also been provided for classes in physics, physiology, etc.

Some improvements have also been made on the farm and necessary farm implements provided. Some ornamental trees, as well as fruit trees, shrubbery, and small fruits, have been planted; lawns and sidewalks made, and many other improvements which have increased the value of the place.

Six years ago our whole herd consisted of one cow. We now have twenty-one head, and five horses. A good Swedish brother from Iowa has just brought us a fine black team of young horses. He has also given us a silo to be put up this summer.

In order to give a brief outline of the growth of the work at the school in this report, we will just give a few figures to establish the facts. The purchase price of the place was \$20,000, the land being valued at about \$15,000 and the buildings about \$5,000 when it was taken over by the school. According to the last

audited report, July 1, 1915, the value of the land was \$15,851 (they ask \$400 an acre for the adjoining land today); buildings \$21,112.44; inventories representing personal property, school furnishings, cash, etc., \$10,446.11, making the total value of our resources \$47,410.55. Our total resources, 1914, were \$45,313.61, making a net increase of \$2,096.94. In 1914 our total liabilities were \$16,620.99; in 1915, \$11,838.35, showing a net decrease of \$4,782.64. The increase of \$2,096.94 in our resources, plus the decrease of \$4,782.64 in our liabilities, gives a net increase of present worth of \$6,879.58; the net worth July 1, 1914, being \$28,692.62; the present worth July 1, 1915, \$35,572.20. Thus the Swedish brethren of America have during the past six years paid in to this school nearly \$30,000. Besides paying the purchase price of \$20,000, nearly \$9,000 has been given for improvements, together with the \$7,000 given by the Lake Union Conference for the same purpose.

Strict economy and care have been practised in the expenditure of money for improvements, and only the absolutely necessary equipments have been provided as the work and demands have grown.

As most of the money to build this school was pledged to be paid in in four and five years' time, and as practically nothing was paid in by the Lake Union Conference on its share the first years of the school, large sums of money had to be borrowed, drawing big interest, on which to start the work. This made it very hard for the operating department from the very start, as we had to pay out almost \$1,000 some years in interest. If it had not been for this heavy interest, and not counting the Teachers' Salary Donation received from the Lake Union and Illinois Conferences, the operating department would have come out even or a little ahead each year. Last year the operating department ran \$369.81 behind. Our interest was the smallest in the history of the school this year, being \$375.25.

THE DEBT

It has been made clear from the above figures how the Seminary has come to carry a debt, and the reason for the present debt. At the last meeting of the Seminary Board, Feb. 1, 1915, plans were laid to raise the money and pay off the entire indebtedness as quickly as possible, which was then about \$15,000. The writer was appointed financial solicitor and authorized to visit all the Swedish brethren in the United States and Canada and again appeal to them for help, this work to begin at the close of school and a year's time designated in which to do it. After this plan had been laid, by arranging my work at the school at once, several efforts were put forth before the school closed and several thousand dollars was gathered. During the summer and most of the time this past winter I have been out in the field in the interest of the school. During this time \$13,348.13 has been solicited in cash and pledges. About \$600 of this sum was solicited by Prof. H. O. Olson and Elder Mortenson, most of it by Professor Olson on his tours soliciting students for the Seminary. Of this sum \$6,673.13 has been received in cash and on these pledges, leaving \$6,674.85 to be collected. About \$1,-

600 of these pledges represent three lots valued at about \$500, and the \$1,000 conditional pledges, so we do not count much on them; \$1,868.12 has been collected on old pledges, \$1,000 of this being secured by the help of Elder L. H. Christian on an old pledge, making in all \$8,541.25 received in cash. (Two small town houses have been donated, valued at about \$1,500 or \$2,000, not included in the above figures.)

Our resources up to March 1st of the present year have increased \$4,852.38. July 1, 1915, our resources were \$47,410.55; March 1, 1916, \$52,262.93. Our total liabilities July 1, 1915, were \$11,838.35; March 1, 1916, \$8,489.73, a decrease of \$3,348.62; showing an increase in present worth of \$8,201 in eight months. Our present worth July 1, 1915, was \$35,572.20; March 1, 1916, \$43,773.20.

We are grateful to our Heavenly Father for His blessing upon the work and thankful to all our loyal brethren for the help rendered, and for the hearty co-operation of the Lake Union Conference, which has supported the financial agent in this campaign, and besides this promised \$1,000 more toward the payment of the debt. We wish also to express our appreciation to the Review and Herald Publishing Association, which, we understand, has voted to pay out the last \$1,000 on the debt; as well as to the Minnesota Conference, which has given \$1,000, which is on its way.

I cannot refrain from making mention of the earnest work of teachers and students, both in the work of the school, as well as in helping to lift the debt. About \$1,000 of the amount solicited was pledged by the students and teachers at the very outset, and most of this has already been paid in. Most excellent and faithful work has been done by all the teachers in all departments of the school.

As Professor Olson will give a report of the spirit of the school and the inner workings, I will only mention here that there are seventeen students going through school this year who earned scholarships during vacation. Over \$7,000 worth of books and magazines was sold and several hundred dollars' worth distributed gratuitously. During the last two years thirteen have been graduated from the Academic Course. Eight are working in the ministry or connected as helpers in the various conferences; three as Bible workers; a few as church school teachers; and others as nurses, having also finished the nurses' course.

Every student, so far, this year, has made a start to serve God, and a large number have dedicated themselves to the Lord's work.

Our needs for the future are many, but we leave them all in the hands of Him who has promised to supply them all "according to His riches in glory by Christ Jesus." Trusting in Him, we dedicate ourselves anew to more earnest service in the future.

G. E. NORD

Broadview Swedish Seminary

As Elder Nord has given a report replete with facts and figures, the object of this report will be to emphasize thoughts suggested by some of these figures

and give some additional information concerning the running of the school and the spirit of it.

The figures presented, both as pertains to the finances of the school and its enrolment, give evidence of success in attaining to the goal set before the Seminary at the last meeting of its Board of Trustees; viz., the liquidation of the Seminary debt by the end of the school year and an enrolment of seventy students. For this in the first place our hearts well up in gratitude to God, who, we are convinced, has "wrought all our works for us." Secondly, however, we desire to express our heartfelt gratitude to the Lake Union Conference which, besides placing a financial solicitor in the field for the entire year, carried out the suggestion of our Board and placed a student solicitor in the field during the summer vacation. This, we are convinced, accounts in a great measure for the increase in enrolment over that of last year of forty per cent.

But, even though freedom from debt and a large attendance are matters of rejoicing, the test of true prosperity, we are told, "is the degree of moral power pervading a school." In view of this, the faculty and the students organized themselves at the beginning of the school year into prayer bands that meet at appointed times each week to seek God for more of this vitalizing power, that we all may prevail with God and men.

These, our prayers, we know, are and can be answered only as we dedicate our lives to the work of God in behalf of an unsaved humanity. When, therefore, such splendid opportunities for all to work present themselves as is afforded by the Harvest Ingathering Days, all are full of enthusiasm. Last fall two days were set apart for this campaign. About 1,300 English and foreign papers were used. All took an active part with the result that an amount equal to nearly four dollars for each teacher and student was raised. This was about twice what we have ever done before.

The week of prayer was marked by a quiet, earnest spirit of seeking after God. We also experienced remarkable evidences of answer to our prayers. The many visits of our leading men about this time, as they returned from the Loma Linda Council, were thoroughly appreciated by all.

The Missionary Volunteer Society includes practically the whole school family. In its weekly meetings the Society has, in the main, been following the programs for our advanced schools as outlined by the Missionary Volunteer Department. The aim of the Society is to reach the mark set before it in the matter of the number who should finish the Reading Course books, read the Bible through, observe the Morning Watch, and earn Attainment certificates during the year, as well as raising its apportionment for missions.

Experience teaches, however, that, whether in the regular class work of the school or in these special lines of study that are carried on, "To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development." In view of this we have sought each year to take advantage of the excellent opportunity

offered by the Harvest Ingathering Campaign to find openings for the truth where the students could make a practical use of their education.

As a direct and visible result of this follow-up method during the past two years, two souls are rejoicing in the truth. One of these has very liberally donated to the Seminary as well as to the work in general, and has been very active in spreading our truth-laden literature. The other one is this year with us as a student. During the present year systematic Bible readings are carried on with a group of interested ones found by one of our students during last fall's campaign. Besides this some of our young men conduct weekly services in a mission in Chicago. A club of our periodicals is also taken by the Missionary Volunteer Society and mailed to interested readers and much literature is distributed in the vicinity of the Seminary during the school year.

H. O. OLSON

Report of Business of the Review and Herald Branch Office

Now located in South Bend, Indiana, serving the territory comprised within the boundaries of the States of Illinois, Indiana, Michigan, Ohio, and Wisconsin, covered by the seven conferences of the Lake Union and the Conference of Ohio. As nearly all our constituency know, we were formerly located in Battle Creek, occupying the building on the opposite corner, but moved to our present location a little over seven years ago.

During the ten years of our existence as a Branch office the business has been increasing year by year, but especially so since the beginning of 1913, during which year the business jumped from \$78,000 total to \$97,000, and again during 1914 to \$119,000, culminating during the past year in a business of \$151,230.96. Expressed a little differently, our business for 1915 was more than equal to the business of the first three years of our existence.

The total business for the years 1912 and 1913 was \$175,575, and for the years 1914 and 1915, \$270,378, showing a gain for the last two years of \$94,800; the gain alone exceeding the entire business of the years 1906 and 1907 combined.

We attribute this great increase primarily to the great blessing of the Lord in the final closing of His message, and to a better organization of the field and stronger co-operation of local and Union conference management, with the gradual development of a regular twelve-month business, swelled by the strongest tide of student workers we have ever seen.

On this large business we have made a proportionate net gain and have materially assisted the main house at Washington in reducing their bills payable, as well as helping materially in our own field by a return of \$3,000 to Emmanuel Missionary College and \$1,000 to the Swedish Seminary to assist in liquidating their debts. We appreciate the earnest cooperation of teachers and students in the circulation of our publications.

Considering the two years, 1914 and 1915, we find that the gain in subscription sales alone for 1915 was

\$32,405 in the Union, with a gain in total business of a little more.

The year 1914, being the first year of the war, showed a decided increase in our tract sales, the total reaching nearly half a million copies. Such subjects as Armageddon, the Eastern Question, and kindred topics, were largely called for and widely circulated. Our Home Workers' books also enjoyed a large circulation—more than double that of the previous year.

During the first part of the year 1915 the publishing houses issued the little books, "World's Crisis" and "Shadow of the Bottle," in paper covers at a subscription retail price of twenty-five cents and, without exaggeration, the sale has been phenomenal. All through the spring months we shipped thousands of the "World's Crisis" every month, and it was used extensively by all our people in their missionary work as well as by the canvassers in the field. The sales for the year of this book exceeded 40,000 copies, and of "Shadow of the Bottle" over 13,000 copies. It is truly wonderful how the Lord opens the way for the sale of our distinctly denominational literature. Only recently one young lady sold, in the city of Detroit, 500 copies of these books in a few days, selling 135 "World's Crisis" in one factory in thirty-four minutes. We believe that the possibilities ahead of this class of books, which, although cheap, are attractively bound in up-to-date style cannot be overestimated, and we are planning to add to this class in the near future the following, which we trust will receive the same hearty welcome: "Armageddon," "Our Paradise Home," "His Glorious Appearing," "The Other Side of Death," "Helps to Bible Study."

For the "Shadow of the Bottle" we have received very strong recommendations from such men as Colonel Hobson and other prominent temperance workers; and recently we received a letter from Ex-Governor Hanly, of Indiana, prominent leader of the "Flying Squadron," from which we quote as follows:

"I have at last found time to read it ["Shadow of the Bottle"] and write to say to you that it is quite worth while. I wish it could be in the hands of the young people of the nation. It contains a wealth of facts and argument. Its appeal is tremendous."

The sale of our publications was greatly stimulated by the student campaign; and our shipments for the month of August totaled over \$34,000. Of this large amount of literature the new book, "Bible Readings for the Home Circle," was easily the leader, reaching during the year a sale of 17,532 in all styles and languages. This is a wonderful sale if we take into consideration that the sale of the previous edition totaled over 1,250,000 copies and our territory was supposed to have been covered.

The sale of our other large books was as follows:

"Great Controversy"	3,725
"Daniel & Revelation"	2,200
"Heralds of the Morning"	2,958
"Bible Footlights"	6,070
"Coming King"	1,568

A total of the larger books of 35,748 copies.

Our camp-meeting sales have been very good indeed, and special attention has been given to making

our book-stands attractive and our Bargain-Table offers genuine opportunities for our people to secure our publications at a very low price. The sales in the Big Pavilion have been successful and have been based entirely on the missionary nature of our work.

For the two years of 1914 and 1915 we have sold through the camp-meeting medium nearly \$10,000 worth of our books. At one of the camp-meetings during the past season we were truly gratified by a large sale of "Testimonies," and we trust that this is only an indication of what we will experience during 1916. The time has come when our people should purchase the "Testimonies" and read the instruction given.

Our plans for 1916 are to increase the Home Workers' business materially; to continue our efforts along Home Missionary Lines; to make our Tract Society offices, as far as our legitimate influence extends, a unit with us for the increase of efficiency both in the Office and in the Field; to leave no stone unturned to build still higher the Great Subscription Book Business in our territory, co-operating closely with the men in charge.

Believing, as we do, that the Loud Cry of this Message is right upon us, and also believing that God will use these publications in a wonderful way in the finish of His work, we leave the years to come in His hands, with new courage for the battle, with hope for continued prosperity, with assurance for final victory.

J. W. MACE

Home Missionary Report

When it is considered that this is the first report ever rendered of the Home Missionary Work in this Union, since it has only recently been organized into a Department, it naturally follows that no comparisons can be drawn between this and former Union periods. At the last Union Conference the office of Union Home Missionary Secretary was left vacant, but a few months after, the Union Conference Committee in session asked the speaker to assume the duties of the Department as far as his other work would permit. With the rush of increased business in the Branch Office it has been impossible to do anything along the line of organizing the field, and we have been in the same position as sister Unions with no organization to influence the work or the reporting except what the field received from the Department at Washington. We certainly appreciate the help thus rendered, both by Elder Paap at our 1914 camp-meetings, and by Miss Graham through strong correspondence from the office.

The work in the local conferences has not been organized, although we have had local secretaries appointed in nearly all of them; but they were men who had full work in other departments, with the single exception of Brother Beebe in West Michigan, who has devoted his whole time to the work, with what results you can tell by reports in the *Lake Union Herald* from time to time.

During the fall of 1914 a series of Union Missionary Conventions was held in the different conferences, including the Young People's Work in detail, at which

conventions the writer was accompanied by brethren C. A. Russel and J. B. Blosser. The results were gratifying, although not so pronounced as we could have wished.

At the 1915 camp-meetings special missionary rallies were held and much literature was sold. Our small books, such as "World's Crisis" and "Shadow of the Bottle," were disposed of in quantities and many tracts were sold in packages. At one of the 1914 camp-meetings as many as twenty-five five-dollar tract packages, each containing 775 tracts, were sold at one meeting. The yearly report of missionary work as reported by the different conferences is very interesting and very enlightening. For instance, the number reporting, as indicated by the quarterly reports, averaged for the Union 1,628, against an average membership of 11,264; the percentage being 14½. These people report tracts sold and given away to the number of 158,903; while the South Bend office reports a sale in the Union of 336,031. This shows the defects in our reporting system.

WHAT WE NEED

We need a real missionary leader in every conference—one who can devote his time to building up this important branch of work, co-operating with the Union and Division Home Missionary Departments.

We need a definite business organization of our work among the churches, not alone to supply them with literature and material with which to work, but a plan of training the people for all kinds of missionary activity, so they can be left in such a condition that they will continue to work and not lose courage and stop when the effort is over. We should plan our conventions for this purpose to cover a period of not to exceed two days, making them not only interesting, but very practical and spiritual.

In the old days of the International Tract Society there was a definite organization, and our people joined the Society by paying one dollar, which gave them a life membership; and while it is true that every Seventh-day Adventist church member should be an active worker for Christ, still it is also true that a definite object is better obtained by a definite organized plan for its accomplishment. It is for the carrying out of this plan in a measure that the Department at Washington have issued a Home Missionary Membership Card.

Our plans for 1916 and the years to come depend wholly on the attitude of this Conference. The recommendations passed at the Mountain View Council this fall read as follows:

"WHEREAS, The times in which we are living, when important issues are rapidly developing, and signs that show the end to be near are multiplying on every hand, make it an urgent necessity to enlist every Sabbath-keeper in the finishing of the work,—

"WE RECOMMEND, That the home missionary work be recognized in each Union and Local Conference, as a definite department, and that the following steps be taken to organize it in a definite way:

"(a) That a home missionary secretary be appointed in each Union Conference, to give his entire time to enlisting every Sabbath-keeper in systematic

and regular work, just as rapidly as men with the necessary qualifications can be found.

"(b) That the local Conferences appoint home missionary Secretaries, as soon as they can find suitable individuals for this purpose, to give their full time to building up the home missionary work.

"(c) That the home missionary secretaries of both Union and Local Conferences be practical instructors and organizers, with ability and experience which will enable them to get people to work in the following lines:

"(1) Distribution of Literature—

"Tracts

"Periodicals

"Magazines

"Small books.

"(2) Bible Readings and Cottage Meetings.

"(3) Christian Help Work.

"(4) Missionary Correspondence.

"(d) That Tract Society secretaries be educated to recognize that their office carries with it a large degree of responsibility to foster the home missionary work in the churches, and that a high standard of efficiency be maintained in our Tract Society offices in regard to the making and increasing of business along the lines of soul-saving work."

We believe that the time has come in the providence of God for an advance movement which will sweep into active service not sixteen hundred people alone, as reported, but our whole constituency of twelve thousand; and from all indications the people are ready and willing to take hold for the definite object of the finish of the work.

The statement in the "Testimonies" already quoted, that the work of God can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers (Vol. 9, page 117), clearly indicates that the efficient organization of this line of work is absolutely necessary before Christ comes; and for this reason we believe this to be one of the greatest and most important propositions that this Conference has ever faced. This great movement should have the co-operation of conference presidents and conference committees, as well as the active support of our ministry.

J. W. MACE

Bookmen's Convention

The Bookmen's Convention which preceded the Union Conference session, was attended by all the Field Missionary and Home Missionary secretaries; a majority of the Tract Society secretaries; the Union president, and several of the conference presidents.

In addition to these we were pleased to have with us Brother S. N. Curtiss, Manager of the Kansas City Branch of the Pacific Press Publishing Association; Brother I. A. Ford, Manager of the Book Department of the Review & Herald Publishing Association of Washington, D. C., and Brother J. I. Cassell, secretary of the Ohio Tract Soc'y.

Brother J. B. Blosser was elected chairman of this convention and Brother H. E. Moon secretary.

Papers were presented by several of the Field Missionary secretaries and Tract Society secretaries open-

ing up the subjects for discussion which was very free and very harmonious.

Matters of vital interest to this branch of our work were considered at length on Sunday and Monday, March 4, 5, and many valuable suggestions were made that we trust will assist us materially in our future operations.

The subjects presented were in part as follows: "Securing the Best Material for the colporteur work," by Brother E. E. Franklin. "Relations Between the Tract Society and the Field," by Frank Hiner. "Cooperations between the Tract Society Secretary and the Field Agent," by E. M. Fishell. "Faith and Spirituality as a Secret of Success of the Field Secretary," by C. J. Tolf; "Efficiency in Our Tract Society Offices," by F. R. Eastman. "The Financial Management of Our Tract Society Offices," by H. E. Moon.

Many other topics were considered, such as "The Home Missionary Work," the "Educational Book Business," etc., and many expressions of appreciation of the help derived from the series of meetings were heard on every side. We feel that the convention has been the means in the hands of God of stimulating our bookmen to greater activity and increased efficiency in our work.

J. W. MACE

"Prepare to Meet Thy God"

Sunday Evening, March 13

W. A. WESTWORTH

Amos 4:11, 12: "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

It is indeed a privilege to me to look into so many faces that I have grown to love. In answer to the many questions that have been put to me as to how I like my field of labor, about the only answer that I could give was that I loved it because it gave me a wonderful opportunity to tell what I believe is worth telling just now. And it seems, beloved, that the only thing that is worth saying at this time is the latter part of the words of my text—"Prepare to meet thy God." There is no message that the world needs so much today, and I was almost going to say, no message that the world doubts so much. And why shall we at this time particularly preach this message—"Prepare to meet thy God?" Well, because most men know that there is something fearful they have got to meet soon, and if we can only get them ready to meet the right thing in the right way then our life will not have been a failure altogether.

In looking over the signs of the times there is one sign that seems to stand out with more power just now than it has ever appeared to me in the past, and that is found in Luke—"men's hearts failing them for fear" and for wondering after those things that are coming on the earth. And I do not believe there ever was a time when men were so universally scared as they are just now. And whereas only a few years ago men were quite snobby when they talked or thought about Seventh-day Adventists, and when they classed us as

cranks and said that we were fanatical, some way or other these same people are coming to us wringing their hands and saying What do these things mean anyway? Can you give us any light on the situation? Do Adventists know anything about a prophecy that deals with this war? Yes; and as they study more and more they get to be more and more frightened.

God hung out signs in the heavens more than a century ago to make men stop and think; and a little over fifty years past He rang the bell again and said, Here, wake up! Men thought there was something going to happen and straightway forgot it. Then He brought signs a little nearer than the sun, moon, and the stars, and men began to find themselves in the very midst of a multitude of signs, and then they forgot God. And because men would not take the messages that God had given He repeated them; and I believe that God has allowed to come upon this earth the most wicked and bloody carnage that the history of man knows aught about, and that war is stirring some people. But even now we are getting used to it. The first weeks of the war we could hardly be satisfied with one or two papers a day, but as the extras came out telling of another battle here or another conflict there, and the boys called "Extras!" we grabbed for them. But now, you know, the killing of a hundred thousand men is a mere bagatelle, and we are hardly worried at all unless there is something so horrible that we can hardly grasp what it all means, and then we say, That was an awful thing that happened yesterday, wasn't it? and straightway forget that too in our mad rush after pleasure and ease and selfishness. And I am wondering whether or not men today will take lesson from what is going on about us. We are getting so used to it it does not make much difference after all. We are trying to figure out whether there will be a little period of peace or something else, when things can run along as usual again.

Unless you and I, beloved, take the lesson that God has in this thing for us, I want to know what He can do to wake people up. If you or I are not brought to a desperate realization of their value and importance now, what can God do to bring us to time? If you and I, living here with a multitude of opportunities about us all the time, are not pressing forward to fill these opportunities, what can a good God do to get us moving? It is well worth thinking about anyhow.

I notice that men in all walks of life are beginning to realize that it does mean something. We find the leaders of religious talk today—men like Dr. Gordon, whom I heard only ten days ago—standing up before almost a thousand men in one of those great Laymen's Forward Movements and say, "Men, I hope that you are reading the signs of the times as you read the papers." Men like Wilbur Chapman, and even Billy Sunday are shouting the Lord is coming. And you and I ought to know more about the whole story—what are we doing?—the same as we were doing five years ago, or ten years ago? Well, that won't do now. God is calling on men with the loudest notes that He can call, "Prepare to meet thy God." I ask you, beloved, honestly now, are you doing any different since God has begun to hammer that message home than you were doing five years ago? If not, it is time we realized that God has done all He can do to wake folks up.

Well, who shall prepare? When He says, Get ready, Prepare to meet thy God—Who? The neighbor in the next pew, he ought to. People who don't believe the way I do, they ought to.

We all know that. But has God given us any list, has He placed His finger upon any classes that He is watching? Has He marked out those people that are going to be brought face to face with what they are?

Turn with me to the book of Zephaniah, and we read God's stirring call, beginning with the first verse of the first chapter. This book of Zephaniah, by the way, is a book for the times. A great many of those prophets of old told stories that seemed to have a definite application that fitted back there and that also seem to fit down here, and this book of Zephaniah, to me, seems to have its primary application right now. We will read it:

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests."

What time is He talking about? I do not believe there will be any controversy as to the answer to that question. The Lord is talking about a time when He is going to settle up things; when He consumes everything from off the face of the earth. That is the final settling of accounts, isn't it? No one can doubt that or enter into controversy on this point. That is one of the important things in the story of Zephaniah. He got hold of the thought that God is talking about a time when He makes final settlements with mankind. I am not going into a dissertation tonight to prove that you and I are living down in the last days. If the terror of the events transpiring in this world and the account of the war has not made a man study to know the signs of the times, all I can say tonight would avail but little. I am just going to take it for granted that you believe that we are living right down in the end of time, for that is so. Then this that I have read applies to our time.

The Lord now goes on to enumerate all the folks that He is watching—a whole list of them. The first class He mentions are "them that worship the host of heaven upon the housetops." I remember seeing a number of flat-top houses in the Orient where men might go and look toward the rising sun; where they worshipped the host of heaven. And the Lord is speaking of a variety of groups all through this chapter. The first one He sees are those that worship the host of heaven from the housetop. The Lord is watching the heathen world. There are a thousand millions of people who are heathen, so classed. For every word, for every letter in the Bible there are two hundred and fifty people that have never heard the name of God. The Lord says, I know all about them—that they are the biggest order on the slate, and He puts them down first.

The second class are "them that worship and that swear by the Lord, and that swear by Malcham."

Now He introduces another class, and He says there are some people that worship and swear by the Lord, and they also swear by Malcham—an old heathen god. Well, says one, what does that mean? If they swear by the Lord how can they swear by Malcham? This second group are not idolaters but half-idolaters. The idolaters are over in China, in India, in Turkey, but the half-idolaters—well, some of them may be here. Swearing by the Lord—they belong to the church, they worship the Lord, but, as the old song goes, they have idols on the shelf behind the door. The idols may be tucked away in their vest pockets and no one knows anything at all about them but God. He knows, and He speaks this word so that you and I will know that He knows. It may be, beloved, your house, or your business, or what is in the tin box in the safe, or tucked away somewhere between the mattresses; or it may be position, it may be your place in society; it may be your stomach. I cannot stop tonight to talk about all the little gods that we have tucked away. It may be some habit, it may be some honor, or it may be a hat—I don't know. The Lord says there is a class that are idolaters and then there is a class that are half-idolaters; who swear by the Lord and then swear by Malcham. They say it is all right so long as we belong to the church and we have our name on the church records as Christians.

And there is another class—"them that are turned back from the Lord." The backslider, those that have known God, those that have heard the call of His Spirit, those that have tasted and known that God is good, and then because something came up they were blown over. They say, Well, I know; I was a Christian once, but—Since I came here to the Tabernacle I got a letter from a good soul who wrote me four or five pages to tell me how good she used to be but because she came here and heard some one say something that she didn't like she lost her hold and turned back from the Lord. O, beloved, you and I know how easy it is to get switched off. How many there are right about us that have turned back. And I know some people say, Oh well, if they have given their heart to the Lord some way or other the Lord will not let them be lost; He will bring circumstances to bear so they will finally get into the kingdom. The Lord says He is going to consume those that have turned back from the Lord; and if there was not another text in the whole Book that one text spoils forever that hellish doctrine of "once in grace always in grace." That settles it.

"And those that have not sought the Lord, nor enquired for Him."—idolaters, half-idolaters, backsliders, and then the men that have not time to pray; too busy to seek God; too much to do. Oh yes, they do it on the Sabbath, but they have gotten so far from the Lord during the week that they do not have time on Sabbath to get up close again. Wander apart. But note what He says,—I am counting them, I am watching them. He knows the man who under the pressure of business does not have time to read his Bible, does not have time for family prayers, and He puts him in this enumeration of those whom He will consume, and He says, "Hold thy peace at the presence of the Lord God." Don't try to make any excuse. If you believe the day of the Lord is near there is no excuse for

dodging your duty.—Hold your peace; there is nothing to say at all; just keep still. I know, I am watching; hold your peace. "For the day of the Lord is at hand: for the Lord hath prepared a sacrifice, He hath bid His guests." Something is being done, beloved. Don't try to dodge it. You are face to face with a crisis.

Then He goes on with the enumeration. "And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children." The Lord is watching every class. Now He gives us the group of the rulers on earth. He does not mention all of the various classes or forms of rulers, but He just speaks of them as the princes of the earth—those people who control the affairs of the earth, and He says I have My eye on them. As I have seen through the reports that have come to me how men with a dash of the pen can hurl millions of souls to death, I can not forget that God is watching these men; and I have sometimes thought that if these men who are making war had to go to the front and get the bullets there would not be so many hurled into war. But the Lord says, I am watching them, I know all about it, and when the time comes I will consume that class.

But in our own little way and circle perhaps we, too, are rulers. Perhaps we are employers, or it may be an overseer, or a superintendent, or a conference president. I don't know. But God sees and is watching, and every man will have to settle with God as to how he meets his responsibilities. I care not whether it is Keiser Wilhelm or the man who only hires one man, God is watching him.

Then it says there is another class which He terms "such as are clothed with strange apparel." It seems quite peculiar that the Lord should throw that in, but as we stop to think of the conditions that prevail today it seems to me that it is not at all out of place. The Lord says down here in the end of time, when I am watching people, marking them for the final reckoning, there is another class that will come up for investigation, and it is a class of people who are clothing themselves with strange apparel; and if that ever fitted any time in the history of this work I think it does here now. People are going mad on the question of dress, and it seems as tho hell itself was doing its level best to make the dress of today a factor to drag men and women down to perdition. It seems as though every new style that comes out is designed a little bit more to make men think immorally; to attract attention to the person and lead men away from God. I am not a crank on this subject, but someway when God marks that right up with the rest I cannot dodge it. Idolaters, half-idolaters, backsliders, men that have not time to pray and to seek God, the rulers, and then the folks that are toggling themselves up in strange apparel. You can settle that. You know all about it. You know what you got it for. Was it for the glory of God?

Then there is another class. "In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit." God has talked about the rulers, and now He speaks of the servants, and He says there will be those that leap on the threshold. I suppose that is when the mistress is

away the girl dances around, plays the piano, and has a good time; or when the boss is not watching the man, as we say, loaf on the job. "Fill their masters' houses with deceit." He is not honest; he would not do so if his master were watching; the servant would not play the piano if the mistress was home. In that class He puts everybody that is employed, and He says I am watching to find out whether you are rendering just service. It matters not what your work may be—whether at the bench, at the desk, or preaching the gospel, unless you are returning a fair and just equivalent, God says I know all about that and you will have to settle with Me. Oh how many of us ever think of the person that is directly over us, and do our service as men-pleasers instead of God-pleasers. But God says I am watching them and will consume the man who is not straight and honest and fair and square. And remember this will be applied at the end of time when the Lord consumes men.

Here is another class: "And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off." The Lord is watching out the men who measure the cloth and give an inch short, or say it is all wool and a yard wide and when you get home you find it shoddy. He is watching out the men who measure out the sugar and do not give full weight. The Lord says He will settle with the merchant men. Every one who does not give a square deal God will know.

All through this enumeration I want you to notice that the Lord has not said anything about watching a man to know if he is getting the horns on the beasts of Revelation all right; he does not say anything about the man who cannot figure out the twenty-three hundred days right. These things are good, they help us to understand God's Word and His plan, but the Lord is talking about the practical things of life. He is talking about those things that you and I must have—straight lives.

But, says one, None of those classes bother me at all; I am not an idolater, and I do not have any little idols tucked away; I am not a backslider; I do my best and I am always ready in my place in the Lord's work; and I do have prayers and seek the Lord; and I am not one of the persons who lords it over somebody else; and I try to give fair and just service in all I do; and I don't see any of those classes bother me at all.

There is one more class, however, and if you can dodge that, friends, I believe you have a pretty fair show to get through when the Lord consumes men. Let us read the last one:

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof."

The Lord began this enumeration with the heathen

lands, but now comes down into Christian countries, and here He says the last place He will visit is Zion, Jerusalem. He is coming right down into the church now, and He says He will search Jerusalem with candles. When a man searches with a candle he makes a very close search. And the idea here is that the Lord is going to make a very close search and will find the men who are settled on their lees, who say it does not make much difference whether we have done wrong or right; "The Lord will not do good, neither will He do evil." The leeward side of any place is the sheltered side. We have the windward side, where the wind blows and catches the storm, and the leeward side is the quiet side. The same term "lees" is also applied to the settlings in a bottle of wine. When the wine is first made there is a settling, provided you let the bottle sit. It is the same idea in one case as in the other. The leeward side is the quiet side, and the settlings appear when the bottle is quiet. In Jerusalem it says there will be those who are settled on their lees. In other words, men and women in the church that think they are all right and are sitting down waiting for the Lord to come and take them to glory. But He says, that class I will consume and put them in the same caldron with the idolaters, the half-idolaters, the backsliders, and the whole crowd. These folks that are settled down and don't realize that they must be at the windward side of things, pressing forward, and saying, Prepare to meet thy God.

Beloved, to me it is a startling thought that right in the same list as all the rest God puts the men and women who are willing to sit down and let somebody else do the work; who do not realize that God is calling in clarion tones for every one of His children to be up and doing. Can God say anything with more power than He has said to wake people up to the responsibility of the hour? If He can, tell me what it is. This is the list of those whom God has marked out and of those whom He says He will consume. You know which verse is yours.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon them, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."

No,—if we think we will just wait a little while and get a little money and square up this and settle up that, and let somebody else do the work while we take it easy, till we get our house or our business or our something in shape—He says your silver nor your gold will not save you in that day. "But the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff,

before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

After the Lord has classified one group after another He still says there is a chance—"it *may be* ye shall be hid." O beloved, when God sends us a message so straight as that will there be any excuse if you and I are not ready? If you and I are lost when Jesus comes, whose fault will it be? Has the Lord not done all that He could? When He has given us sign after sign, call after call, pleading after pleading, and then stirs this whole world up with a mighty conflict, if you and I do not take the message, will it be anybody's fault but our own? How is it tonight? Do you know tonight that when God puts the tags on for eternal destruction that you will be saved? Don't make any excuses. "Hold your peace." It is a call to get ready or take the consequences.

When I read those words "it may be ye shall be hid," my mind goes to the 4th chapter of Isaiah where it speaks of the hiding; because when I see the conflict that is coming, when the awful carnage that is filling this earth is pictured before me and I realize that is only the beginning of what is to come when the wrath of God is poured out and the seven last plagues are poured out, as described in the 16th of Revelation, I want to be hid in that time. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." The Lord knows the hiding place of His children; perhaps in some cave or some defile of the mountains He sees them, and He says He will create a cloud and a smoke by day, and the shining of a flaming fire by night. He takes us back to the time when He stretched forth His hand the first time to deliver Israel. You know how Egypt was coming on after them with their cohorts of destruction and how God's children were walled in by a mighty hill on this side, and a great precipice rising on that side, and the Red Sea stretching out before them; and they could hear the clash of the Egyptian chariots. And they came to Moses and said, Was there not room enough back there in Egypt to bury us without bringing us out here to be slaughtered with our wives and our children? You have got us caught like rats in a trap. On came the Egyptians nearer and nearer. But about that time a fog settled down. The Egyptians said, It's a strange time of day for a fog, but just as soon as it lifts in the morning we will have them. Their chariots interlocked their wheels, they ran one into the other, and they said, There is no use trying. We will just remain quiet and and in the morning we'll get them. But toward the side of Israel it was bright. You know the story, how the Lord piled up the waters on either side and Israel

went through dry shod, and how the Egyptians whipped up their steeds and started pellmell after them, and how the waters closed over them and they were destroyed. You and I believe that was a real cloud. We believe it was a real shining, so Israel could march through. Ah, beloved, God says that when the time comes that the decree goes forth, and when the armies of Satan are all gathered to vent their spite and wreak their vengeance on God's people, around every dwelling place of mount Zion He says He will place a mighty shining, and He also says He will furnish a cloud by day.

We have been told through the spirit of prophecy that the Lord's people would have to flee for their lives during the time of trouble to come upon the world. But you know those that go hunting know just as much about the mountains as we do; just as much about the caves and the hidden places as we do. But when they come after God's children He has promised to put round about His children a cloud. And I suppose our enemies will say, It is rather foggy; we will wait until morning and then we will catch them. But in the morning God's children will be on the next hill. It is true; it is there.

"There shall be a tabernacle for a shadow in the daytime from the heat." When the God of heaven gives commission that the sun should burn men, I tell you it is going to be hot; and men will blaspheme God because of the heat. But God says there is going to be a shadow over His people. Our Heavenly Father will stretch forth His hand and keep His children from being burned,

"It may be ye shall be hid in the day of the Lord's anger." God will provide "a place of refuge, and for a covert from storm and from rain." We think it terrible when we read about the shooting of those big guns over there on the eastern border of France. But when God lets loose the artillery of heaven and hailstones begin to fall on men, then we will know what artillery fire means. To shoot a bullet fifteen miles takes some power, but when they come from high heaven, then friends, I want to be under cover. And I don't want it to be any cover that man can make, for you cannot build a casement that will be strong enough to protect in that day. But I want to be under God's covering. And I can be. And, God helping me, I am going to be.

It is time for you, and it is time for me to hear, that call "Prepare to meet thy God." We haven't time for anything else but to get right with God, and then we will help other people get right with God. Cost you something? Yes. The idols, and the half-idols, and everything that the world holds dear. But, brethren, it is worth the price. Let us make sure work for eternity.

Today

But shall we be so kind in the afterwhile,
 But what have we been today?
 We shall bring to each lonely life a smile,
 But what have we brought today?
 We shall give to truth a grander birth,
 And to steadfast faith a deeper worth,
 We shall feed the hungering souls of earth;
 But whom have we fed today?

LAKE UNION HERALD

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Mrs. Lou Kirby Curtis - - - Editor

The Conference Committee planned to issue one or two extra numbers of the HERALD during the past week, and much of the matter was set on a linotype machine at Battle Creek; but on account of delay in shipment of the linotype matter, it did not reach us until late Friday afternoon. It was therefore thought best to issue one large number which contains all the proceedings and reported sermons and other matter of special interest.

Notice

A general meeting of the churches in Oceana County will be held at Shelby on Sabbath, April 1, 1916. We cordially invite all our brethren and sisters at Rothbury, Claybanks, Crystal Valley, and Shelby to attend this gathering of God's people. Sabbath school at 9:30 A. M., preaching service following; ordinances of the Lord's house in afternoon.

W. REEFMAN, *Dist. Sup't*

Notice

A general meeting of the churches of Fremont, Holton, and Denver will be held on Sabbath, March 25, at the home of Brother Klaas Siems two miles south of Fremont. Dear brethren and sisters, let us seek God in humbleness and contrition of heart that He will make this meeting an occasion of blessing to us all. First meeting, Sabbath school at 10:30 A. M.

W. REEFMAN, *Dist. Sup't*

Colporteurs' Institute

Upon invitation of the Wisconsin Conference Committee, I have accepted the call to take up the work of the field missionary secretary of that conference. We feel that the work of distributing our literature is one of the important agencies the Lord has ordained for the finishing of the work. Our need at the present time is a strong corps of efficient workers, men of mature years who will devote their entire time and energy to this phase of the work the year round. The Lord has especially favored those who have responded to the call by giving up secular lines of work. He not only in return enables them to earn a livelihood for their families, but gives them souls converted as a direct result of their labors.

To assist those who are planning to join our ranks, we plan to conduct our annual institute at Eau Claire,

March 31 to April 9. At this time men of long years of experience will be present and give instruction along the lines of Christian salesmanship. Accommodations will be provided free, and the fare of all recruits will be refunded when they have sold and delivered \$150 worth of books. We solicit the correspondence of all at an early date, who can arrange to be with us at that time.

E. E. FRANKLIN

Wisconsin News Notes

Mr. A. H. Brigham of the Southern Illinois Conference made a short visit at our office on his way to his father's home in Mosinee, Wis.

All our workers have returned from the Conference and report an excellent meeting.

The Fond du Lac church took 325 *Liberty Free Press* Extra and the members are busy in placing these in the hands of the business men and those of influence.

A canvassers' institute is to be conducted March 31 to April 10, at Eau Claire, Wis. Mr. E. E. Franklin, the new field secretary, Mr. Hiner, Mr. Joe Mace, and others will be present.

Miss Ida Root, a nurse from the Madison Sanitarium is in Fond du Lac this week attending Mrs. Arthur Belding in her illness.

The new chart of the Sabbath school goal has been sent to all the Sabbath schools in the conference. It is hoped this will aid in reaching Wisconsin's share of the three-fold goal.

Business Notices

WANTED.—An experienced man to work on farm for season, or by year. State experience and wages desired in first letter. E. E. Patton, Morrisonville, Wis.

WANTED.—Three men, a painter, carpenter, and engineer. State experience and give references. Hinsdale Sanitarium, Hinsdale, Ill.

WANTED.—Man—no objection to small family. Must be good milker and teamster. Give particulars in first letter, with reference. R. W. Van Nest R. F. D. 3, Croswell, Mich.

WANTED.—A man to work on farm by month or year. One who can handle team and care for stock, milk, and a general good worker. Single man preferred. Address C. M. Case, Augusta, Mich.

WANTED.—Young married couple with no children to assist with work on Chicago truck farm. Woman expected to help with housework in small family. Also would like to correspond with single man for similar work. Good wages to right parties. Address Abel J. Klooster, 8522 Prairie Ave., Chicago, Ill.

FOR SALE.—New house, eight rooms, full basement, steam heat, bath, hot and cold water, inside closet, hard wood floors, good barn 18x50. Henhouse 12x32. Fourteen acres of land, 250 peach trees, 100 cherry trees and apples, plenty for home use. Adjoins Adelphian Academy farm. Price right for quick sale. Address Wm. Guthrie, Holly, Mich.

WALL PAPER.—I have just purchased a half carload of salvage stock wall paper. Over 20,000 rolls, at from 5 to 20 per cent of wholesale price. They include some 8,000 rolls of German imported oat meals such as cannot be had from the mills at any price now; also the best embossed, and morae ceilings. I also have a fine line of varnished tile. I will send samples to our institutions, also of church patterns to churches, but cannot sample for private jobs. For further particulars address E. O. Parker, Aroma Park, Ill.