

Lake Union Herald

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

VOL. I.

BERRIEN SPRINGS, MICH., WEDNESDAY, JANUARY 20, 1909.

No. 12.

Lake Union Conference Directory.

Office Address, 215 Dean Building, South Bend, Ind.
President, ALLEN MOON. Office Address.
Vice-President, S. E. WIGHT, 300 West Allen Street, Springfield, Ill.
Secretary and Treasurer, W. H. EDWARDS. Office Address.
Educational Secretary, W. E. STRAW, Berrien Springs, Mich.
Field Agent and Missionary Secretary, J. B. BLOSSER, Berrien Springs, Mich.

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| | | |
|----------------|----------------|----------------|
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| W. H. EDWARDS, | A. G. HAUGHEY, | O. J. GRAF, |
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THE PLODDER'S PETITION.

Lord, let me not be too content
With life in trifling service spent —
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace,
To struggle with the commonplace
I daily find;
May little deeds not bring to fruit
A crop of little thoughts to suit
A shriveled mind.

— Helen Gilbert.



EXTRACT FROM AN UNPUBLISHED TESTIMONY.

I have a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to His commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met, as we should, the obligations in missionary effort, that our knowledge of present truth places upon us.

The manifold wisdom of God has been displayed in the organization of His church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, His servants are to reveal a faith that works by love, and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and

Christ will be disappointed in His church.

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when He gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of His people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led someone to work for him, he will take up the work and labor in the spirit of his Master.

Every professed believer in Christ will be tempted by Satan, "And many among them shall stumble, and fall, and be broken, and be snared (mark that word), and be taken." Notwithstanding all their knowledge of the word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among my disciples."

A wealth of moral influence has been brought to us in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of My people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice, have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejectors of light to stumble, and fall, and be snared, and taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.

ELLEN G. WHITE.

WHAT SHALL WE EAT?

For many years health reform has been a part of the Advent message. Like many other truths, Bible health principles had been hidden beneath the rubbish of tradition and human prejudice. The church had fallen into the customs of the heathen in point of eating and drinking abominable things. Since man has had the written word of God, he has had the means of knowing how to choose the good and refuse the evil in the selection of his food.

What we term health reform is not, then, a new doctrine; but along with the restoration of other truths our minds are called to the consideration of how to eat in order to maintain the best possible degree of health. Thousands who were eating swine's flesh and the flesh of other scavengers when the truth came to them, have been saved to serve the Master. Many who had become diseased and were suffering much of the time with sick headache, dyspepsia, and other maladies, have received rich blessings of physical health and restoration of mental power to comprehend and obey the truth.

Health reform is based on no human standard; but eat that which is good, is the divine injunction. An article may be good for food at one time, and at another utterly unfit. As for instance, in the early days of the settlement of Indiana, the wheat in some sections became diseased, and many people were greatly injured by eating it. It was called "sick wheat." It was dangerous to eat it. All that was necessary, then, was to warn the people of the fact. So otherwise good articles of food may become contaminated, rendering them unfit to be eaten.

Health reform, then, means total abstinence from all things hurtful in themselves, and also that which may become so. The Lord has warned us of danger, through the Spirit of prophecy, where it is not so apparent to human observation. He has told us there is sickness in the flesh of even clean animals in these last days, and he who eats, is in danger. Man has also discovered this danger, thus confirming the word of the Lord. Notwithstanding all this, some seem to regard this question of refraining from hurtful things as a mere church requirement, that may be disregarded, so long as no one is looking. So long as I am not found out, no one will be injured. On the other hand, certain zealous ones fix a standard of their own, and would require the brethren to meet that standard or stand condemned. My brethren, this is an individual work in which all should have an individual conscience. Sister White cannot be conscience for any. As a faithful child of God, she may admonish and point out danger, but the responsibility rests with each one to heed the word

of God, through the Scriptures and the servants of God.

No doubt the list of foods not affected by the curse will be greatly reduced before the end comes; and warnings may come of other contaminated foods; and when the time comes, God's people will be wise to heed the warning. In times past, some have had a kind of superstitious reverence for anything labeled "health foods," but among these have been some injurious concoctions unfit for the human stomach. And besides, the use of these has advanced the cost of living beyond the reach of those in limited circumstances. Good preparations are needed to supply the place of the foods discarded by those newly come into the faith, but there is an abundance of plain, simple food for all our real needs.

Again, let me say that we must not be conscience for each other. We have enough to do to set ourselves right. We are in the presence of God and angels. Let us work as in the light of heaven.

ALLEN MOON.



OUR SERVICE.*

On an important occasion in olden times, King David made an appeal to the people in these words: "Who, then, is willing to consecrate his service this day unto the Lord?" It seems to me that this appeal, was never more appropriate than it is to-day to God's people. Every word is emphasized. "Who." I am so glad for that word, for it implies that *all* may. "Is willing." It is a matter of choice with us. "Who then is willing to consecrate his *service*." That is the word I wish to dwell upon especially this morning. It seems a very happy word for the occasion. It does not say, Who then is willing to consecrate his money? If it did, some of us could not take a very large part in it. It does not specify any one element of human life, but it does mean all there is in human existence that is worthy. What does service stand for? All there is of a person. Now service is something done; and it must be done by the individual through his physical or his intellectual powers. He may go out and cut wood for the widow,—that will take his muscle; he may go to a student working hard on some problem, and help him out,—that will take his intellect; he may kneel by the bedside of the sick, and pray for his recovery,—that will take his heart and soul. I believe that word is a comprehensive one, which refers to all there is of human life,—our bodies, our time, and the products of our industry. We may apply our bodies to toil and secure money as the result; we may apply our minds to study and secure large ac-

* The above is an abstract of a talk given by Elder A. G. Daniells, in the chapel, Wednesday morning, January 13.

quisitions of knowledge and attainment as the result. In either case we get the reward of our efforts. What shall we do then as God gives us one new day after another? The skill and the trained intellect that God has given us, the money that comes from the toil and the planning of the mind,—these altogether comprehend our service.

The point that I wish to refer to now, is not for a general consecration, but for a more earnest consecration of our service to God. There are times in our lives when we must act. We must not reckon too long on what it is going to cost. Now there are just such times in the history of God's work and God's people, and we have come to one of those times,—the most serious the church of God has ever faced. And now, just now, the church is called upon to act strenuously and constantly.

I want to appeal to the young men and women on this point of acting, and getting at things, and not losing several years of the best part of your lives getting ready to get ready for the work. I believe in taking time to get ready, but I do not believe in wasting a great deal of time in deciding to work. I believe we have reached a time in the history of the church and of God's people when there must be very earnest service to God, or we shall never meet the mind of God. We must do now in a very few years what, in other ages, we might have been excused for taking many years to do. If we ever get the preparation we need, we shall have to toil for it.

Young men and young women in preparing for service ought to be earnest in laying a broad foundation for their life work. There are many stages in this work. Some of it is very simple, some is more difficult, and demands a breadth of learning and a preparation that will require years to obtain. We must make thorough preparation for the place God has for us. It is hard for a student to gauge his preparation. None of us know just where we are going to be, in this work.

We have found that the young men who have had the best advantages of our schools are the ones who are winning out in the mission fields to-day. There are scores of difficult languages to be mastered,—languages in which this truth must be given to the people. Those young men who have had a slight preparation, can do a certain class of work; but there is a larger, more important work that needs to be done. We all know that spirituality is of the greatest importance; but we know, too, that spirituality alone, will not give one the breadth of knowledge and the strength of intellect that is required. Spirituality must be accompanied by the most strenuous devotion to the work we have to do. I am glad God has a place for us all, and He will help us to do the work He has given us to do.



Health and Temperance.

HEALTH TALKS.—NO. 7.

Ventilating Inlets.

As the best place for an inlet of cold air is just above the heads of those in the room, we can very handily make use of the upper portion of the window frame. The upper sash is lowered several inches — an inch for each individual or light regularly occupying the room — and a rectangular frame made of light stuff is fitted snugly into the space. Over the outside opening of this frame coarse wire screening is fastened. The frame is made deep enough to project an inch or so beyond the inside window casing. The inside opening of this frame is supplied with a trap door, hinged on the under side. This door can be opened much or little at the discretion of the operator, and thus the supply of fresh air needed can be readily controlled. The position of the door deflects the air upward, and then, while settling downward, it becomes partially warmed. This distributes the cool air in the upper as well as the lower part of the room. A muslin or cotton dust filter should be placed inside the ventilator.

The opening between the two sashes can be filled with cotton or paper, but this will rarely be necessary.

The frames just mentioned may be made adjustable on the plan carried out in sash window screens. Of course all such extras add to the expense of the system you adopt.

In using the outlets and inlets, the season of the year determines largely whether the upper or lower outlet and inlet are to be opened. In cold weather the upper inlet is the proper one with the lower outlet open. This allows the air to circulate thoroughly throughout the room, and the cool air in falling brings down the temperature of the superheated air and purifies it. At the same time the cool air at the floor is being removed, giving place to the warmer descending air. If the room becomes overheated, the temperature can be quickly reduced by opening the upper outlet. This should be closed again as soon as the proper temperature is secured.

In the hot days of summer, just the reverse is the desirable plan to follow, as our object then is largely to keep cool. By using the lower inlet and the upper outlet, the heated and impure air is carried off at once; and as the openings are at opposite points a free circulation of air is obtained.

The fresh air may be heated before being introduced into an apartment. In such cases it is allowable to have it enter at the floor; but this does not alter the position of the outlet. The

reason is that the heated air raises immediately, and if there were an outlet at the ceiling, it would pass out at once and cause not only a waste of fuel but also poor circulation in parts of the room.

Providing proper ventilation for one room does not provide proper ventilation for the whole house, unless there is free and unobstructed communication between the several rooms.

DR. O. R. COOPER.



WEST MICHIGAN.

STANFORD, KENTUCKY.—In May of last year, we came to Kentucky, going to McKinney, the home town of Elder Burrill, where a meeting was to be held. The large tent was pitched, and we remained with Elder Burrill until our tent came from Michigan. Having secured a place for it, we went to Junction City, remaining there six weeks. There seemed to be an interest, but as the testing truths were given, those who were favorable showed a lack of interest, some remaining away from the tent entirely. A "Church of God" minister came until we presented "The Immutability of God's law." That seemed to be more than he could accept.

Finding that we could not accomplish much, we moved about seven miles from Junction City, and came to this place in the country. A good location was secured on the banks of a creek, where we remained for nine weeks. Some of the people who came to hear us in our opening meetings, declared that we were tearing the Bible all to pieces. Acting upon this belief, they advised some of their Bible students to come and hear, evidently thinking that they would show us our mistake. They came, and, after listening to a discourse, admitted that we were not doing violence to the Scriptures. Their interest was aroused, so they came as often as possible, knowing that they were not hearing the words of man, but the word of God.

One young man who came to hear us "tearing the Bible to pieces" is now keeping the Sabbath. His mother also, a godly woman, is with her son in the faith which God has so graciously given them. Two of another family have taken a firm stand for the truth, and have become diligent students of the Bible. The Spirit of prophecy was received by these four with gladness, and they have been reading my books. One of these has paid tithe, and feels that God has blessed her in so doing. They expect to be baptized in the spring. Some who could not come

to hear, are yielding, and now admit that the seventh day is the Sabbath; yet the subject of making a living seems to be an obstacle with them.

The man renting a farm in this country *must* raise tobacco; and the question of pork seems to be hard for some to decide. This has been an easy matter for the new Sabbath-keepers. They learned that the Bible condemned it; and that was sufficient. Coffee is not used by those who believe that we are indeed, "the temple of the Holy Ghost."

Someone carried the story to the people here, that we did not believe in a hereafter. This kept some away from our services. In my visiting since the tent was taken down, I have found these people who did not come, and learn that they are really in earnest, and desire to know more of God's word. During our stay here some of the people wished to hear a minister of some other denomination, but no one put in an appearance. After our tent was taken down, Brother Davis remained one week and visited some of the interested ones. The Sunday after he left for Michigan, a Methodist minister came out and spoke against Adventists, their work, and the Sabbath. This is only one of the ways Satan has of turning people from the path of duty. One lady wrote to her church paper to ask about the Sabbath. Receiving no answer, she thinks the seventh day is the Sabbath. She needs your prayers that she may be strengthened from above to do her whole duty, and keep the commandments.

I expect to hold a series of meetings in a school-house a few miles from here, and hope to see another family take their stand for the truth. Remember the work in this needy field. We need your prayers.

J. M. IRVING.



CLUB-FOOTED MAN.

Several people in the Southern Illinois Conference have spoken to me about a club-footed man, who is travelling about and begging for money. He has a very plausible story, and has succeeded, in nearly every case, in getting from two dollars to five dollars from our people. This man has been advertised through the *Review and Herald* once, and through the *Southern Illinois Herald* twice; but so many people have forgotten it, that I am asked to call attention once more to the club-footed man. Even though people are not club-footed, give no money to strangers who are soliciting money unless you wish to lose it. We are to entertain people by giving them food and lodging, though they may be strangers, but we should never give money to those whom we do not know.

S. E. WIGHT.

Book Work.

EVANGELISTIC CANVASSING WORK.

The book work is onward in this conference, for the truth is onward, and God is behind it. This field must be warned of the soon coming King, and how will it be done, unless some one goes to the people with it? We rejoice in the fact that there are many men and women here, who are willing to go without the camp, bearing reproach for Christ.

All of the workers with one exception came together in a short institute held in Springfield during the first week of the year, and studied the principles of "Evangelistic Canvassing". It is rightly named a science, for dealing with the human mind is indeed the nicest work of all. We believe that we have but begun the study and practice of the canvassing work, and that there are glorious prospects before us in this field.

C. J. TOLF.



CANVASSERS' REPORT FOR WEEK ENDING JAN. 8, 1909.

East Michigan.*

| Canvasser. | Book. | Hrs. | Ords. | Value. | Helps. | Total. |
|---------------|-------|------|-------|----------|---------|----------|
| Dora Snyder | C. K. | 33 | 8 | \$9 50 | \$3 60 | \$13 10 |
| Charles Mahr | G. C. | 16 | 3 | 8 25 | | 8 25 |
| Harry Park | C. K. | 45 | 22 | 23 00 | 2 20 | 25 20 |
| Effie Park | C. K. | 13 | 3 | 6 50 | 1 20 | 7 70 |
| Glenn Merrell | C. K. | 37 | 17 | 16 00 | | 16 00 |
| Beryl Burgess | C. K. | 1 | 1 | 1 50 | | 1 50 |
| O. D. Kittle | C. K. | 26 | 9 | 10 50 | 4 10 | 14 60 |
| Hugh Collier | C. K. | 20 | 8 | 8 50 | 3 15 | 11 65 |
| Raymond Park | C. K. | 11 | 15 | 16 50 | 1 00 | 17 50 |
| | | 202 | 85 | \$100 25 | \$15 25 | \$115 50 |

North Michigan.*

| | | | | | | |
|---------------------------|-------|-----|----|---------|---------|----------|
| K. V. Bjork | D. R. | 160 | 20 | \$52 00 | \$22 00 | \$ 74 00 |
| Mrs. L. A. Newell | | 9 | 7 | 4 70 | 70 | 5 40 |
| E. C. Collard, Delivering | | 11 | 1 | 1 00 | 10 37 | 11 37 |
| Carl E. Mathison | B. F. | 23 | 9 | 9 00 | 3 30 | 12 30 |
| Jas. Lonry | G. C. | 42 | 7 | 19 25 | 1 75 | 21 00 |
| | | 245 | 44 | \$85 95 | \$38 12 | \$124 07 |

Northern Illinois.†

| | | | | | | |
|--------------|-------|----|---|--|---------|---------|
| H. Banty | H. M. | 46 | 3 | | \$9 60 | \$ 9 60 |
| H. A. Tucker | H. M. | 15 | 2 | | 5 20 | 5 20 |
| | | 61 | 5 | | \$14 80 | \$14 80 |

Southern Illinois.‡

| | | | | | | |
|----------------------------------|-------|-----|-----|----------|---------|----------|
| LeRoy Knott | G. C. | 73 | 23 | \$69 00 | | \$ 69 00 |
| J. L. Galbraith | B. R. | 30 | 7 | 21 50 | 2 50 | 24 00 |
| M. Trueblood, Delivering | | | | | | |
| Tom Bailey, Delivering | | 28 | | | 11 55 | 11 55 |
| E. Jackson | B. R. | 51 | 15 | 40 00 | 3 00 | 43 00 |
| J. E. Dent, Delivering | B. R. | 42 | | | | |
| Mrs. Mitzelfelt | C. K. | 25 | 9 | 11 50 | 1 85 | 13 35 |
| Mrs. J. L. Galbraith, Delivering | | | | | | |
| T. B. House | G. C. | 20 | 2 | 7 50 | 4 25 | 11 75 |
| | | 269 | 56 | \$149 50 | \$23 15 | \$172 65 |
| Total, 25 Agents | | 777 | 190 | \$335 70 | \$91 32 | \$427 02 |

*For three weeks ending Jan. 8, 1909.

†For three weeks ending Jan. 1, 1909.

‡For one week ending Dec. 25, 1908.



THROUGH faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.—E. G. W.

Educational.

OTSEGO ACADEMY.

No doubt the brethren in the Lake Union Conference are anxious to hear of the progress of the new academy started here at Otsego. There may be some who have never heard of this new institution in the West Michigan Conference.

Otsego is a thriving manufacturing town, situated on the banks of the Kalamazoo River, in Allegan County, having a population of about three thousand inhabitants.

The school farm contains two hundred and fifty acres of land, part of this being within the corporation of the town. Not all of the land is under the plow, but it makes good pasture land. At present, we have over fifty head of cattle, besides about one hundred head of sheep, four draft horses, and four colts.

There were two barns on the farm which have been repaired for our use, and in addition a large bank barn 36 x 60 ft. has been built this summer. Two new wells have been put down and two steel windmills installed. The one nearest the barns pumps water into a supply tank which holds 137 barrels of water. Pipes lead from this tank to the basement of the barn.

The new school building is not yet completed. It is a fine two-story frame building, although nothing elaborate. The first floor has two class rooms, the second is one large assembly room. The basement will be used for manual training.

We commenced school work September 15, in a temporary building and of course have had to put up with many inconveniences. We have thirty students enrolled, about all we can accommodate in our present quarters. The grades range from one to ten inclusive.

We are blessed by a very earnest class of young people, who are anxious to prepare themselves for a place in this last solemn, yet blessed message that is going to this dying world. Our path is not strewn with roses all the way; yet we are rejoicing in the truth and to know that we have a small part in this great work.

R. U. GARRET.



TRUE PURPOSE OF AN EDUCATION.*

Our schools are established for no other purpose than the restoration of the image of God in man. "Shew me the tribute money. And they brought unto Him a penny. And He said unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He

*Talk to the students and teachers in the Emmanuel Missionary College chapel by Elder M. C. Kirkendall.

unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:19-21. What decided whether the coin belonged to God or to Cæsar? [Voice]. "The image which it bore." How many of them do you suppose knew the image of Cæsar? [Voices.] "All of them." Many of them had never seen Cæsar. Should I hold up before you the image of George Washington, every one would recognize it, although none of you ever saw him. The people to whom Jesus was speaking thought that they knew God: that they were the chosen people of God. Yet while they all knew the image and superscription of Cæsar, they did not know the image of God. Had they known God, they would have recognized that right before them was One standing who was the image of God.

This school is planted here for no other purpose than to assist in the carrying out of the plan of salvation, which is the restoration of the image of God in man; and if in your study here you learn to know Him, you ought to recognize His image just as quickly as you would the photograph of George Washington, Abraham Lincoln, Ulysses Grant, or Theodore Roosevelt. If you acquaint yourself with God so that you know Him, you will know His image when you see it. You will not be like those who knew the image of Cæsar, but did not know Him who was in the image of His Father.

In Col. 1:15 we read, "Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist!" This verse tells us that Jesus was made in the image of the invisible God, the first-born of every creature? But you say to me, how are we to pursue our studies so that we may know the image of God? How shall we study Him in ancient history, for instance? It is one of the greatest studies to reveal God. It might well be classified with the study of the stars and of the plants. Dan. 7:25 says, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into His hand until a time, and times, and the dividing of time." Who was it that gave these things into the hands of the papacy for 1260 years? Who was it that gave to Nebuchadnezzar his kingdom? — all the kingdoms of the world? [Voices.] "God." Who gave the Babylonian kingdom into the hands of the Medo-Persians? [Voices.] "God." Who gave into the hands of the papacy,

the saints, the times, and the laws, for 1260 years? [Voices.] "God." When did the judgment in heaven begin? [Voices.] "In 1844." What was to be the rule of the judgment, the standard of character? [Voices.] "God's law." Who were to take part in the judgment of the righteous in heaven, which began in 1844? [Voices.] "The angels." Yes, the law of God was to be the standard of the judgment, and the angels were to take part in it; but when they come in there they might say, Father, what about it? The law of God the standard in the judgment! That may not be altogether just. So God says, I will remedy that; I will arrange it so that when the judgment begins, the whole universe will be in harmony; and I will see that My law is just, and that the least deviation from its requirements would be ruinous to the government. Therefore I will give the saints, the times, and the laws into the hands of the papacy for so long a time. It is true that God had to cut the time short in order to save any flesh; but He permitted all this so that when the judgment should sit, the whole universe would have it demonstrated to an absolute and final certainty that God's law was the only right standard of judgment. If they could understand the justice of God they would recognize that His law, which is holy, just and good, must be the standard in the judgment. So here in the school we should be acquainting ourselves with God, understanding Him, knowing His purposes and recognizing the justice of His law.

[To be continued.]



"COULD we with ink the ocean fill,
And were the skies of parchment made;
Were every blade of grass a quill,
And every man a scribe by trade—
To write the love of God abroad
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though spread from earth to sky."



HE that knows not and knows not that he knows not is a fool—shun him;
He that knows not and knows that he knows not is sincere—
teach him;
He that knows and knows not that he knows is asleep—
rouse him;
And he that knows and knows that he knows is a wise man—
follow him. — *From the Arabic.*



CHARACTER is the great harvest of life.—*E. G. W.*

"THERE is no service like his that serves because he loves."

OR, if ye fear, cast all your care on God. That anchor holds.—*Tennyson.*

EVERYTHING that Christians do should be as transparent as the sunlight.—*E. G. W.*

Emmanuel Missionary College.

Enrollment Jan. 1, 1909, 120.

| | |
|--------------------------------|-----|
| From Wisconsin..... | 18 |
| " West Michigan..... | 61 |
| " East Michigan..... | 6 |
| " Northern Illinois..... | 3 |
| " Southern Illinois..... | 8 |
| " North Michigan..... | 11 |
| " Indiana..... | 6 |
| <hr/> | |
| Total from Union..... | 113 |
| From Iowa..... | 1 |
| " Ohio..... | 1 |
| " Kansas..... | 1 |
| " West Virginia..... | 1 |
| " Pennsylvania..... | 1 |
| " Demerara, South America..... | 1 |
| " The Bermudas..... | 1 |
| <hr/> | |
| Total..... | 7 |

Southern Illinois Tithe Report for December.

| | |
|-------------------------|-----------|
| Lovington..... | \$45 81 |
| West Salem..... | 4 06 |
| Dallas City..... | 25 80 |
| Noble..... | 18 50 |
| St. James..... | 155 |
| Farmington..... | 33 63 |
| Twin City..... | 89 15 |
| Cottage Home..... | 9 35 |
| Pana..... | 71 67 |
| Second Springfield..... | 94 22 |
| Stewardson..... | 27 89 |
| Decatur..... | 89 82 |
| Individual..... | 22 69 |
| Oakland..... | 10 00 |
| Foosland..... | 101 10 |
| Herrin..... | 23 10 |
| Conference Church..... | 93 58 |
| Peoria..... | 103 79 |
| DuQuoin..... | 119 38 |
| First Springfield..... | 72 25 |
| <hr/> | |
| Total..... | \$1057 34 |

December Tithe Receipts of the West Michigan Conference.

| | |
|----------------------|---------|
| Agnew..... | \$ 6 00 |
| Allegan..... | 134 16 |
| Bangor..... | 35 32 |
| Battle Creek..... | 746 47 |
| Bauer..... | 32 60 |
| Bedford..... | 123 66 |
| Belding..... | 9 30 |
| Benton Harbor..... | 61 33 |
| Berrien Springs..... | 100 20 |
| Bloomington..... | 7 62 |
| Brookfield..... | 1 25 |
| Buchanan..... | 27 83 |
| Burlington..... | 12 45 |
| Bushnell..... | 38 27 |
| Byron Center..... | 10 90 |
| Carlton Center..... | 43 70 |
| Carson City..... | 89 39 |
| Cedar Lake..... | 35 00 |
| Charlotte..... | 119 98 |
| Clifford Lake..... | 30 53 |
| Coldwater..... | 61 65 |
| Convis..... | 7 00 |
| Dimondale..... | 39 14 |
| Eaton Rapids..... | 57 |
| Frost..... | 2 60 |
| Glenwood..... | 5 55 |
| Grand Ledge..... | 37 95 |
| Grand Rapids..... | 270 08 |
| Grandville..... | 5 19 |
| Hastings..... | 9 30 |
| Hesperia..... | 9 84 |
| Horr..... | 11 79 |
| Kent City..... | 23 05 |
| Lake Odessa..... | 35 82 |
| Lowell..... | 6 00 |
| Mecosta..... | 10 00 |
| Mendon..... | 15 60 |
| Monterey..... | 10 15 |
| Mt. Pleasant..... | 18 64 |
| Otsego..... | 268 22 |

| | |
|----------------------|------------|
| Palo..... | 3 60 |
| Paw Paw..... | 123 85 |
| Pentwater..... | 7 75 |
| Pottersville..... | 29 85 |
| Rothbury..... | 40 00 |
| Sand Lake..... | 53 87 |
| Shelby..... | 46 67 |
| Sturgis..... | 21 00 |
| Trufant..... | 26 00 |
| Union City..... | 28 91 |
| Wright..... | 133 54 |
| Individuals..... | 47 40 |
| Iowa Conference..... | 8 00 |
| <hr/> | |
| Total..... | \$3 084 54 |

Receipts of the West Michigan Conference, December, 1908.

| | |
|-----------------------------------|------------|
| Tithe..... | \$3 084 54 |
| Sabbath-school Offerings..... | 226 47 |
| Weekly Offerings..... | 81 15 |
| Thanksgiving Ingathering..... | 646 81 |
| Glimpses of the Caribbean..... | 2 60 |
| Conference Improvement Fund..... | 525 00 |
| Religious Liberty Offering..... | 50 |
| M. V. Educational Fund..... | 8 00 |
| Self-denial Fund..... | 50 |
| Conference Expense..... | 10 18 |
| Chinese Mission..... | 6 27 |
| India Mission..... | 7 15 |
| Bills Payable..... | 70 00 |
| A. G. Haughey..... | 15 95 |
| Colored Work..... | 8 75 |
| General Fund..... | 6 75 |
| Labor Account..... | 479 29 |
| Otsego Academy..... | 193 84 |
| Interest and Discount..... | 9 90 |
| Malamulo Mission..... | 30 75 |
| O. and S. Missionary Society..... | 50 |
| Southern Field..... | 21 57 |
| Orphans and Aged Fund..... | 25 |
| Equipment Fund..... | 4 00 |
| On Deposit..... | 14 97 |
| Annual Offerings..... | 954 25 |
| Mission Board Offerings..... | 107 82 |
| <hr/> | |
| Total..... | \$6 517 76 |

Receipts of the West Michigan Tract Society, December, 1908.

| | |
|------------------|-----------|
| Merchandise..... | \$ 140 68 |
| On Account..... | 601 74 |
| Herald..... | 234 62 |
| <hr/> | |
| Total..... | \$ 977 04 |

Southern Illinois Herald.

The subscription of the *Southern Illinois Herald* has been turned over to the LAKE UNION HERALD. Those whose subscriptions are yet unexpired will receive the LAKE UNION HERALD for this unexpired period.

Religious Liberty Collection.

The Religious Liberty Department of the Southern Illinois Conference is now out of funds to carry on this work. All who have been observing the news papers closely will understand that there is need of a large amount of work in this line. The Conference Committee has decided to ask all our people to take up a collection for this purpose, Sabbath, January 30. If the elders and leaders, and scattered brethren and sisters throughout the conference will remember this date, and donate liberally, it will be a great help to the cause just now. The one reason for making this appeal to you is the need of this time.

Religious Liberty Collection.

The Conference Committee decided upon the last Sabbath in the month of January for a collection to be taken in all the churches to be used in our own conference for Religious Liberty work; but no sooner had this announcement been made than we learned that the General Conference were to have a collection the first Sabbath in February for this same purpose. This was an oversight on our part, and I am sorry that we have placed our announcement ahead of theirs; but I trust that the brethren and sisters throughout the field will donate liberally to this fund on both of these Sabbaths, for a large amount of money is needed by the General Conference as well as our own field.

S. E. WIGHT.

Change in Firm Name.

To Whom It May Concern:—By the common consent of over two-thirds of the stockholders, and with the approval of the Superior Court of Santa Clara County, California, the Pacific Press Publishing Company has been merged into the Pacific Press Publishing Association, a membership corporation; and beginning Jan 1, 1909, the business will be conducted by the new organization which has purchased the plant and assumed all the liabilities and obligations of the old company. This change has been made for the purpose of enlarging the constituency and placing the institution on a broader foundation.

The management will remain practically the same as that of the old company, and the same policy will be pursued, only on a larger scale.

Hereafter all bills should be made out and correspondence addressed to the Pacific Press Publishing Association instead of the Pacific Press Publishing Company.

This change affects the branch offices at Kansas City, Mo.; Portland, Oregon; Regina, Saskatchewan, Canada, as well as the main office at Mountain View, California.

Pacific Press Publishing Association.
MILTON C. WILCOX, *President.*
C. N. JONES, *Gen. Manager.*

Elder J. M. Wilbur called at the HERALD office while in attendance at the special council held here last week. He states that the work in Grand Rapids is progressing well. He was called to Stanton to perform the marriage ceremony of Mr. Francis Savage and Mrs. Ida Ballard, December 28. He remained a few days, holding meetings with the Wright church. Sabbath, January 9, he returned, and baptized six young people who had been influenced to take this step through the personal efforts of Brother Mark Hoyt. Sabbath morning, Brother Wilbur spoke at the Wright church, and in the afternoon, at the Baptist church, where the baptism took place.

LAKE UNION HERALD

ISSUED WEEKLY BY THE

LAKE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

PRICE, FIFTY CENTS A YEAR.

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ITEMS OF INTEREST.**Emmanuel Missionary College.**

We hope later to have a report of the young people's convention held here last week.

The chorus "Redemption" will be given in the College chapel, Monday night, February 1.

Elder Chauncy Wood, educational secretary of Southern Illinois, gave the students an interesting talk Thursday morning from John 17:3.

Elder A. L. Miller, of Indiana, spoke to the students Tuesday morning of last week, from the text, "Study to show thyself approved unto God."

Tuesday evening, January 12, Elder Daniells gave a stirring talk to the students on the Progress of the Message. As the fulfillment of prophecy in the life and work of Christ was an evidence of His divine mission, so the rapid fulfillment of prophecy in connection with this message is proof of its divine origin.

Professor Kern spoke to the students in chapel Friday morning on the Call to the Young People's Work. In the evening, on the Three Daily Essentials. Sabbath morning he addressed the church on the subject of the Home. All of these talks contained excellent instruction, and we trust that all who heard may profit by it.

A very pleasant event occurred in Battle Creek, December 30, when Miss Mina Hastings became Mrs. Ordis A. Dow. The ceremony was performed by Elder S. D. Hartwell. Mrs. Dow was formerly a student at the College, and has been teaching for the past two years in the West Michigan Conference. She will return with her husband to his home in Loveland, Colorado. The HERALD extends congratulations, and wishes them a happy and useful life.

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Southern Illinois.

A Sabbath-school was organized at Brownstown, Illinois, December 26.

Elder C. H. Bliss has begun work in Peoria, and writes that he is enjoying the work.

Mrs. W. E. Schwartz and children, of Pana, spent the holidays with friends at DuQuoin.

Elder S. E. Wight was with the Pana church at their business meeting the evening of January 9.

Elder Wight attended the meeting of the Lake Union Conference Committee at Berrien Springs last week.

Miss Amada Trueblood and Durward Williams of Stewardson have entered Emmanuel Missionary College.

Elder S. E. Wight spent Sabbath, January 2, with the Peoria church, and conducted the yearly business meeting.

Miss Edna Merchant returned to her school work at Champaign, January 4, after two-weeks' vacation, at her home in Michigan.

The Ladies' Aid Society, of the DuQuoin church, has decided to use its funds for 1909 to support a missionary in China or India.

We have on hand a few copies of German "Glorious Appearing," cloth, which we will send postpaid for twenty-seven cents. Order at once.

Brother S. S. Gray and wife of Michigan, under the support of the West Michigan Conference, have begun work in Jacksonville, Ill. We welcome them to this field.

Ten of our canvassers attended the institute held at Springfield, January 1-8. They returned to their fields of labor with renewed courage, and a determination to press the battle to the gates.

It is with sadness that we record the death of Mrs. Ethel Nowlen, formerly of this conference. Sister Nowlen returned from Central America a few months ago to take a much needed rest, and died at Graysville, Tennessee, December 29. We extend sympathy to the bereaved ones.

It has been demonstrated by Brother LeRoy Knott, one of our good canvassers, that books can be sold during the holidays; for during the week ending January 1, he secured \$39.00 worth of orders in thirty hours, making thirty-one exhibitions.

"If you think you can, you can, and that is the beginning of it; but, if you think you can't, you can't, and that is the end of it."

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Indiana.

We are looking forward to a profitable conference session at Jonesboro, February 1-8.

Miss Lora Duncan has joined Miss Nellie Rothbaust in Bible work in Indianapolis.

Since the first of the year, Elder Victor Thompson has visited the Linton, Farmersburg, and Dana churches.

Elders W. A. Young, A. L. Miller and C. J. Buhalts represented Indiana at the Lake Union Conference council last week.

On the first Sabbath of the new year, Brother Spohr, our missionary secretary, visited the latest addition to our list of churches at North Vernon.

We are hoping for a large religious liberty offering in our conference at the time appointed for this collection, February 6. The importance of the work in this department demands liberality in gifts to it.

Elder W. A. Young conducted the quarterly ordinance service at both the East Side and Twenty-third Street churches of Indianapolis on Sabbath, January 2, and ordained the newly elected officers.

On Sabbath, January 9, Elder W. A. Young held an all-day meeting with the Elwood church, conducting the quarterly meeting, election of officers, etc. The members were much encouraged by his visit.

Brother W. G. Kelley, elder of the Linton church, reports profitable meetings at Elnora and Linton recently during the visit of Elders Allen Moon and Victor Thompson to the churches at those places.

Mrs. R. W. McMahan, secretary of the Indiana Missionary Volunteer Department, was in attendance at the convention held at Berrien Springs, Michigan, last week, for the secretaries of this department in the conferences of the Lake Union.

Our December tithe was the largest of any month during 1908, reaching a total of \$2,313.43. It is hoped that faithfulness on the part of all our members during the new year will bring even larger resources into the treasury, and increased blessings to those who return to the Lord His own.

An excellent interest is reported in meetings at the Rocklane church, where Brother Thomas Hubbard is giving a course of lectures. Usually a larger number of people are in attendance than the building can accommodate, even standing room being at a premium. The outlook for a number of additions to the church is bright.

An effort is being made to have all our churches take up the old time missionary work of circulating widely the pioneer missionary journal, the *Signs of the Times*. Since its return to the 16-page style, it is especially qualified for enlightening the people upon the meaning of present-day events, and our people should avail themselves of the opportunity to give the truth to their neighbors in such palatable form.