

Lake Union Herald

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

AGDaniells

VOL. I

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Lake Union Conference Directory

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THE TWO GIFTS

There is the gift of a beautiful face,
And there is the gift of a heart of grace.
Which would you have?—Now tell me true!
Which of these gifts, were it left to you?

The beautiful face will fade some day,
But the heart of grace will last for aye.
So better a gift of endless worth
Than the dearest treasures in all the earth.

All cannot have a beautiful face,
But each may possess a heart of grace.
This wonderful, priceless gift is free
To king and to beggar, to you and to me.

So he whose face will never be fair
Need not to give one sigh of despair,
For he may, if he choose, have a heart of grace.
Which is worth far more than the loveliest face.

—Selected.



THE RENEWING OF THE MIND

The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually. The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto Himself.

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen the moral powers. The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil. The psalmist exclaims,

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." As God works upon the heart by His Holy Spirit, man must cooperate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to heaven, and helpful to your associates. Christ said to the Pharisees, "O, generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the sermon on the mount, Christ presented before His disciples the far-reaching principles of the law of God. He taught His hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Let every one who desires to be a partaker of the divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by Him.

By beholding we are to become changed, and as we meditate upon the perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others, and represent Him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we are under sacred obligations to glorify God, as His children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth His coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness.

How many feel as did the servant with the one talent, that the Lord is an austere man, reaping where He has not sown, and gathering where He has not strewn. This view of the matter is a delusion of the wicked one; for what have we that we did not receive? "All things come of Thee, and of Thine own have we given Thee," should be the language of our grateful hearts. Those

who are engrossed in the service of self and the world, feel a spirit of grudging when they are urged to devote their service to the God of love. They give to the world their best thought, their tact, their talents, their means, their influence. When self is served, they do not withhold anything, but give their lives for the passing pleasures of earth. But when it comes to the service of God, do men manifest the same zeal for His work as they formerly manifested in the service of the world? Do they put the tact and talent and aptness into the work of saving souls, that they displayed in the selfish work of the past, and yet does not reason tell us that the work for God is as far above the service of the world, as the heaven is higher than the earth? God would have every one of us feel that now is the time of golden opportunity and privilege. Heaven's blessings are showered upon us. The precious hours of probation are still prolonged. The Lord has waited long for us to prepare for the eternal world. We must seek the Spirit of Christ who gave Himself for us. We must go out and seek to win others as He has won us. Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and oh! how necessary it is that you have Christ dwelling in your heart by faith that your words may be words of life, and your works the works of love. The words and deeds of the Christian are ordained to form a part of the great plan that God has devised for the salvation of lost man. The Lord has directed the world to His professed followers, and has declared, "By their fruits ye shall know them." If we would work from the high standpoint of pleasing our Heavenly Father, we would be in harmony with the spirit of heaven; we would express to the world the love of Jesus in our lives and characters.—*Mrs. E. G. White.*



QUESTIONS FOR OUR YOUNG PEOPLE

- What is my life purpose?
- Have I all the education I need?
- Am I doing all I can to secure it?
- Am I saving my money for a Christian education?
- Am I planning to spend the coming winter profitably?
- Is each year making me a more efficient worker for the Lord?
- Have I made an earnest attempt to earn a scholarship by canvassing?
- Could I not get into one of our schools this fall if I really tried hard enough?

O. J. GRAF.

*THE USE OF DRUGS

ROXETTE RUNCK, M. D.

While it is a pleasure to meet this band of workers, still I tremble with the responsibility that rests upon me as I try to impart some truths to you, and the responsibility that rests upon you, as teachers. I know of no other workers who have a wider field of usefulness before them than our church school teachers. The kind of seed you sow in the young minds given you to train, means much to the third angel's message. You are laying the foundation for the education of our youth; later they will enter every branch of the work.

I feel while I am telling you some facts on the subject of drugs, I am reaching a class of workers who are able to do a vast amount of good in our church schools with the children and their parents.

It is appalling to see the number of our people who depend upon drugs, who know little or *nothing* about the methods of simple treatments. They say by their acts they do not believe what the Spirit of Prophecy has said on the treatment of disease.

This is not as it should be. God is not glorified when we do not obey. We are not benefited when we go contrary to His plans; we are not able to lift up the truth as we should. We must live up to the light we have if we wish to be co-workers with Him who gave His life for us.

When we fancy that drugs or any of the patent medicines cure disease we are laboring under a delusion of Satan. Even the medical world who have not had the light we have had are accepting hydrotherapy, massage, electricity, diet, etc., in the treatment of disease.

We should be lights, not darkness, the head and not the tail.

Read "Ministry of Healing," pages 126-128: "People need to be taught that drugs do not cure disease. By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The only hope of better things is in the education of the people in right principles."

Every school teacher should have a knowledge of simple treatments and physiology. "Every person should have a knowledge of nature's remedial agencies and how to apply them." "Natural remedies—pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in the divine power,—these are the true remedies." "The use of natural remedies requires an amount of care and effort that many

are not willing to give. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind." "Many transgress the laws of health through ignorance and they need instruction."

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression and the house of Jacob their sins."

"Then shall thy light break forth as the morning and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. 58:1, 8.



THE SECOND TITHE

C. H. BLISS

1. How are the Scriptures given?

"All scripture is given by inspiration of God."

2 Tim. 3:16.

2. For what are they profitable?

"For doctrine, for reproof, for correction, for instruction in righteousness." Idem.

3. For whose special benefit was much of the Old Testament written?

"They are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

4. What does the Lord command His people to do concerning the tithe?

"Bring ye all the tithe into the storehouse." Mal. 3:10.

5. What was done in the past dispensation with the first tithe?

"I have given the children of Levi all the tenth in Israel for an inheritance for their service." Num. 18:21.

Note—The Levites were the priests or ministers of the Lord. They gave their time wholly to the service of God.

6. What was to be done with the second tithe?

"And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine and of thine oil, etc. Deut. 14:23.

7. When the place was too far away to carry their food, what were they to do?

"And if the way be too long for thee. . . then shalt thou turn it into money. Verses 24, 25.

Note—The "Handy Commentator" says, "Jewish writers agree that the tithe of Deut. chapters 12 and 14, is the second tithe distinct from the other. The whole nation paid a double tithe. The widows, the orphans and the poor shared in this. It furnished a table spread by the God of Israel for the entertainment of His guests. See Talmud Maaser Sheni (Second Tithe)." See also Josephus, Book 4, chapter 4, section 3.

*Talk given at worship hour to Summer School students.

8. What was done with the money?

Vows or pledges were paid, free will offerings were made, also heave offerings, and food was purchased, and the poor, especially the Levites, were invited to enjoy their hospitality. See Deut. 12:17-19; 14:25-27.

Note—In harmony with this plan now, the second tithe should be used to provide ways and means for the aged and poor to attend general meetings, and partake of the spiritual food God has for His people; also for the education of our youth, and in assisting in all lines of work which has for its object the ministering to the needs of our fellow-men. This money was also used at one time in repairing and building the house of God. See 2 Chron. 24:5-14; 2 Kings 12:4-15.

9. What special difference was made in the use of the second tithe the third year?

"At the end of three years, thou shalt bring all the tithe of thine increase the same year, and shalt lay it up within thy gates; . . . and the Levite . . . the stranger and the fatherless, and the widow . . . shall come and shall eat, and shall be satisfied." Deut. 14:28-29; 26:12.

Note—From this we can see that one third of the second tithe was used in local charity work.

10. What was one of the special duties of the Levites?

"They shall teach Jacob thy judgments and Israel thy law," Deut. 33:10.

11. When the Levites for lack of support or for other reasons closed their work of teaching, what was the result?

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. 2 Chron. 15:3.

12. What did Jehoshaphat do to remedy this condition of things? "Also in the third year of his reign he sent to his princes. . . . to teach in the cities of Judah. And with them he sent Levites . . . And they . . . went about throughout all the cities of Judah and taught the people." 2 Chron. 17:7-6.

13. What special instruction did the Lord give concerning the support of these Levitical teachers?

"And the Levite that is within thy gates; thou shalt not forsake him." Deut. 14:27,

Note—In verse 29 the Lord speaks of the second tithe and its use, and says that the Levite shall eat of it. It will be remembered that the Levites had cities of their own to dwell in, but they often sojourned in other towns and taught the people. They were not only ministers but teachers in the schools of ancient Israel. In Deut. 26:12-13 the people were instructed to bring out of their houses the hallowed or dedicated things, and give to the Levites and to the poor. This refers to the second tithe, which

the third year was reserved at home for local charity work. From this we see that a part of the second tithe was used in support of the teachers in the schools.

14. What promise does the Lord give to those who will bring in all their tithes?

"Prove me now herewith, saith the Lord of hosts, if I will not open you the doors of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.



"TOUCHED WITH THE FEELING OF OUR INFIRMITIES"

There is no truth taught in the word of God more precious and full of comfort to those who are suffering from temptation than this: that out of Christ's suffering, when tempted, flows Christ's sympathy for us when we are tempted. "We have not an high-priest that cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin. For in that He Himself hath suffered, being tempted, He is able to succor them which are tempted."

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He hath felt the same."

Because we are sinners and are beset with temptations, we need one who was also tempted, but is "without sin," to strengthen and encourage us to resist our besetments. But it is said that, because Christ was sinless, He could not have experienced those temptations which spring from the corruptions of our nature. How can He sympathize with us if He did not suffer just as we suffer? It is not necessary that one being should suffer precisely as another suffers, in order to sympathize with him. We can sympathize with those in pain, though our suffering may never have taken precisely the same form. It is only necessary for us to have suffered in order to know what suffering means. The man Jesus had not all the phases of suffering that we have—He did not have the anguish or the weakness that comes from yielding to temptation; and if he could have had such an experience, it would not have made His sympathy for us more complete. Perfect purity is necessary to perfect sympathy. Sin does not quicken feeling—it deadens it; and it is just because the Saviour did not sin that He sympathizes with those who do. For He "suffered, being tempted," and doubtless in that suffering had a vivid conception of the more terrible suffering of those who sin.

Two conditions, then, of perfect sympathy meet in Christ: suffering and sinlessness. The

fact of His perfect holiness, as well as the fact that He was tempted, gives Him perfect sympathy. "No woman mourns so deeply over a fallen sister as she who is all purity and would fly with fear from a tainting thought. So Christ's sweet sympathy springs from His spotless purity." And His sympathy is in some sense a participation of the sufferings of the tempted. He is moved, "touched," and suffers with the suffering; and

"In His measure feels afresh
What every member bears."

That this is Christ's sympathy for the tempted was shown in the persecution of the saints by Saul of Tarsus. "The Mediator, feeling their pangs in His own heart, arose from His throne, arrested Saul and demanded, 'Why persecutest thou Me?' The head on the throne felt the pain inflicted on His footstool." In that He suffered, being tempted, He is touched with the feeling of our infirmities and is able to succor us in temptation—able, not only because on the side of His humanity He became personally acquainted with temptation, but able, because He is God, and will not suffer us to be tempted above that which we are able to endure, "but will, with the temptation, make a way for our escape that we may be able to bear it." Thanks be to God for a divine Saviour who can be "touched with the feeling of our infirmities."—*Selected.*



BEGIN AT HOME

In our work of saving souls, God means that we shall begin with those nearest to us by the ties of kindred. Grace works from the center outward. So we are constrained to this, not only by Christly love, but by that peculiar love which binds together the family. God implanted in the mother, mother-love, not alone for temporal uses, but that it might constrain her to teach her boy the way of life. It is your duty to look after the salvation of your family. You have more influence over them than others have. They hear from the pulpit and read from the Bible threatenings of coming danger, but they naturally think that those who love them best would give warning if the danger be real. No such note of alarm is sounded, and they sleep on in the bosom of the family. There is no time to be lost. How soon may joy be turned into grief, songs be changed for sorrows! It is sad enough to lose our friends if we know we shall meet them in heaven; but to have them on the dying bed, turn toward us a look of reproach that we have spoken no word of warning, would give a pang from which I pray God you and I may be spared.
—*Dr. Henson.*

ONLY

Only one drop of water at a time that had found its way from the mighty ocean through the dyke and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning ramble had not noticed it, who can tell what the terrible results might have been?

Only a stray sunbeam! Yet perchance its golden light found its way through the leafy branches of some wild wood, kissing the moss-covered bank where the tiny violet grew, and causing a rich shade of beauty to adorn its lovely form; perchance, too, it hath pierced some wretched abode; gladdened some stricken heart.

Only a gentle breeze! But how many aching brows hath it fanned, how many hearts cheered by its gentle touch!

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how keenly he felt it.

Only a smile! But it cheered a broken heart, and engendered a ray of hope.

Only a word! But it carried the poisonous breath of slander, assailing a character. O, how it pierced the lonely heart!

Only one glass! But how many have filled a drunkard's grave through its influence! How many homes made desolate, how many bright anticipations of a glad and happy future blasted by its blighting influence!

Only a sound in the quiet church-yard, and yet it speaks volumes to the stricken ones. Some home has lost a light; some home circle has a vacant chair!

Only a child, perhaps; yet "of such is the kingdom of God."

Only a cup of cold water given in the name of a disciple, but it is not forgotten. Then toil on, Christian; yours is a glorious work; hope on ever, for yours is a bright reward.

Only one soul snatched from the ways of sin and degradation, through your feeble efforts, but, coupled with the grace of God, it will add luster to your crown of glory.

Only a life-time! A short day in which to prepare for death. Let us then gird on the armor anew, and press forward in the hope of a brighter hereafter, using the weapons of prayer, lest we enter into temptation, and lose the rich reward.—*American Tract Society Tract.*



"Christianity is a good shield, but a bad cloak; it can repel wickedness, but will not cover it up."



"Our blunders mostly come from letting our wishes interpret our duties."

BOOKS

We form judgments of men from little things about their homes, of which the owner, perhaps, never thinks. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If on visiting the dwelling of a man with slender means, we find he contents himself with cheap carpets and very plain furniture, in order that he may buy books, he rises at once in our estimation. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of good books that cloth or paper ever cover is more significant of refinement than the most elaborately carved *etagere* or sideboard.

Give us a house furnished with books rather than costly furniture. Whatever your furniture, have books at any rate. To spend several days with a friend, and hunger for something to read, while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping on down, is as if you were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it; and the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passion and vices.—*Selected*

CHURCH MANNERS

Be on time. No one has a right to disturb a congregation or preacher by being tardy.

Never look around to see who is coming in when the door opens. It diverts your own and others attention from the exercises, and is discourteous to the leader.

Never talk or whisper in church, especially after the exercises are opened.

Never pull out your watch to see what time it is when the text is announced, or during the sermon. Better feed on a sermon than to time it.

"Never lean your head on the pew rail before you, as though indifferent to the preacher."

Conform if possible, in conscience, to the usages of the church in which you worship. Kneel, stand, bow, accordingly.

Never manifest your disapprobation of what is being said by unpleasant sounds, or signs, or by hastily leaving.

Do not fidget as though the service were a weariness. Be quiet and decorous to the very end.

Do not put on your overcoat or adjust your wrappings until after the benediction.

No gentleman ever defiles a place of worship with tobacco.

Never be one of a staring crowd about the door or in the vestibule, before or after service.

Do nothing out of keeping with the time, place, and purpose of a religious assembly.

Let your politeness be positive. Invite the near stranger to a seat. Offer him a hymn-book, or share with him your own. Be cordial to all, but do not be offended if you are not specially noticed.—*Selected.*



NORTHERN ILLINOIS CAMP-MEETING

Because of the press of work I was able to be present at the Northern Illinois camp-meeting only a few days, but I greatly enjoyed the little time I was there.

The camp was located in a beautiful grove in the suburbs of the city of Elgin, within a few rods of the street car line. The new tents recently purchased by this conference added to the beauty of the camp.

The attendance during the week was not so large as had been hoped for, but those present were enjoying excellent meetings and much of the blessing of God.

Elder Moon was present during the first part of the meeting, and later Elder and Mrs. McReynolds, Elders Daniells, Thompson, Everson, Professor Graf, Brother Blosser, and Miss Ida Thompson. Elder W. C. White and his mother, Mrs. E. G. White, were expected the last Sabbath and Sunday.

I was especially glad to see the good work that was being done for the young people under the direction of Miss Plugh. The youth present seemed to be earnest and conscientious, and their enthusiasm was demonstrated at one of the young people's meetings when one hundred shares were raised on the equipment fund. This completed the quota of Northern Illinois. This conference is the first one to sing the jubilee song. "What man has done man can do."

W. E. STRAW.



"The wisest habit is the habit of care in the formation of habits."



"Be ashamed of nothing but sin."



WITH THE NORTH MICHIGAN CANVASSERS

When we stop to think that the same One who told us to go and work in the vineyard has also promised to be with us and to send His angels before us to prepare the hearts of the people for the truth, we have reasons to rejoice. We can see how this is being fulfilled in the daily experiences of the canvassers.

One writes that he canvassed a German family but could not get an order, so he went to the next house. While waiting there the first family sent a little girl to tell him to bring them two books; one in German and one in English. What caused them to change their minds and order the books? I will leave the reader to answer.

Another tells of canvassing two ladies, but only one could see her way clear to take the book but the other went to a neighbor and told her about the book, so that when she was visited it did not take much of an effort to have her name also in the prospectus.

I had many interesting experiences while out with some of the workers, but space will not permit me to relate many of them. I find that the prejudiced people are the ones who have not read any of our books.

We found one man back in the corn field. The canvasser had not gone far with his canvass before he was asked about the denomination which published the book, when he learned that it was the Seventh-day Adventists he told us that he had an "Object Lessons" and a "Daniel and Revelation" by that people, and it did not take long for him to decide to get a "Great Controversy" also.

Another man was working on top of a house, but as adaptability is one of the qualifications of a successful canvasser, we climbed the ladder and showed the book. We were glad to find the man much interested in the subjects presented, and soon had his order.

At noon we began to show a family the book, but were told it was no use to try until after dinner, so they put on some extra plates, and those who have canvassed will know that we needed no urging on such an occasion. After dinner they were ready to give us an order.

One night we traveled until after nine o'clock before getting a place to stay over night and then we had to get the people up to look at the book. It began to look like we would have to stay out all night, but the God who cares for the birds, also a has care for the canvasser so we had a fine place to stay.

Many of the workers will soon be in school and my prayer is that God will raise up others to take their places so that the work may continue to move forward until every soul has heard the message.

H. W. JOHNSON.

CANVASSERS' REPORT FOR WEEK ENDING
JULY 30, 1909

East Michigan

Canvasser	Book	Hrs	Ords	Value	Helps	Total
Dora Snyder	C. K.	14	3	4 00	2 15	6 15
Fred Williams	C. K.	28	12	14 00	3 45	17 45
Mabel Standish	C. K.	10	4	4 00		4 00
Agnes Everest	C. K.	13	6	6 00	6 45	12 45
E. M. Fishell	D. R.	51	16	46 00	3 95	49 95
O. D. Kittle	D. R.	10	6	16 50	18 60	35 10
		125	47	90 50	34 60	125 10

North Michigan

A. P. Friday	G. C.	43	7	18 75	4 00	22 75
L. A. Pettibone	G. C.	29	7	19 25	70	19 95
E. S. Williams	G. C.	31	1	2 75	5 35	8 10
F. M. Larsen	G. C.	53½	5	13 75		13 75
E. Iverson	G. C.	57½	4	11 25		11 25
K. V. Bjork	D. R.	77	3	6 75	21 65	28 40
R. Immonen	D. R.	54	14	30 00	5 60	35 60
E. C. Collard	B. F. L.	16	4	4 00	4 00	8 00
C. E. Matteson	C. O. L.	25				
Irene Dingman	H. H.	17½			1 00	1 00
Anna Stephens	H. H.	17½				
M. A. Bogar	H. H.	50½	5	16 00	50	16 50
Lila Prentice	H. H.	15	4	12 00	30	12 30
Grace Crouch	H. H.	27	1	3 00		3 00
Mayme Hogan	C. K.	14½	5	5 00		5 00
Loren Shepard	C. K.	38	14	14 50		14 50
Nina Wallace	C. K.	25½	7	7 00	2 80	9 80
Anna Bjork	C. K.	24½	15	16 00	80	16 80
		616	96	180 00	46 95	226 95

*West Michigan

W. H. Hunt	B. R.	30				
Chas. M. Sterling	C. K.	24½		15 00		15 00
Roger Paul	H. H.	27	5	15 00	6 35	21 35
		81½	5	30 00	6 35	36 35

Southern Illinois

W. Wohlers	G. C.	35	12	36 00	4 50	40 50
T. B. House	G. C.	26	11	36 25	13 25	49 50
Ora Randall	G. C.	38	10	29 50	11 50	41 00
J. E. Dent	B. R.	30	4	11 00	1 50	12 50
Mrs. J. E. Dent	D. R.	22	5	10 75	8 50	19 25
W. E. Bailey	B. R.	23				
LeRoy Knott	D. A.	44	13	38 75		38 75
		218	55	162 25	39 25	201 50

Northern Illinois

J. S. Johnson	G. C.	37½	3	8 25	4 20	12 45
C. R. Puels	D. R.	35	3	8 25	5 15	13 40
		72½	6	16 50	9 35	25 85

No. of agents.	36.	1114½	209	\$479 25	\$136 50	\$615 75
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*Week ending July 23.

The moon is a great giver, and she owes all her beauty to this habit of giving. Suppose the moon should swallow up, and keep to itself all the rays of light which the sun gives it, and should refuse to give them to us, what would the effect be? It would stop shining. And the moment it stopped shining it would lose all its beauty. All the beauty of the brilliancy of the diamond is owing to its reflecting, or giving away, the light which it receives from the sun. And this is the way with the moon. If it should stop shining, or giving away the light it gets from the sun, it would hang up in the sky a great black, ugly-looking ball. All its brightness and beauty would be gone.—*Dr. Newton*

LAKE UNION HERALD
ISSUED WEEKLY BY THE
LAKE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

PRICE, FIFTY CENTS A YEAR.

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Lake Union Conference Camp-meetings

Indiana	(Gen'l)	Aug. 5-15.
S. Illinois	"	Aug. 12-22.
E. Michigan	"	Aug. 19-29.
N. Michigan	"	Aug. 26-Sept. 5.
Wisconsin	"	Sept. 2-12.

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ITEMS OF INTEREST

Emmanuel Missionary College

The Summer School enrollment reached eighty-three.

The prospect for a large attendance the coming year is good.

The wiring of the buildings for electric lights will begin next week.

H. H. King and family of Willis, Mich., have been visiting at the home of his brother, R. B. King.

Prof. O. J. Graf is planning to visit all the camp-meetings of the Lake Union Conference this summer.

A new two-story cannery, thirty feet in length, is being added to the east end of the pumping station.

The new dining room and kitchen is a delight to all who see it. It is nearly completed and we plan to move next Sunday.

We are very grateful for the prospects of an immense crop of both grain and fruit. The vineyard was never more heavily loaded with grapes.

D. T. Olds, one of our former students, has returned and is assisting in the work on the buildings. He expects to attend the College next year.

Elder Chaney Wood of the Southern Illinois Conference has been secured to take the preceptorship the coming year and to act as assistant Bible teacher.

The new laundry machinery arrived last week. It consists of a fine, large steam washer and an extractor for the wringing of clothes. Electric flat irons will be installed soon.

The painting of the College Building is now completed. All agree that it

looks fine. The Printing Office has received the prime coat and the first coat on the Ladies' Dormitory is nearly completed.

The former library room at the east end of the College Building on the fourth floor is being divided into three rooms for the music department. Dr. Runck's science room is being divided. The north room will be fitted up for a chemical laboratory and the south room for a physical laboratory.

Miss Georgia Sanders, one of our last year's students, has been invited to connect with the work in Jamaica as a teacher. Miss Sanders is a trained nurse which will add greatly to her efficiency as a worker in that field. She is now visiting her brother at the La Fayette (Ind.) Sanitarium before taking up her work in Jamaica.

Some of the needs of the work in Jamaica were presented by Professor Videto Sabbath morning. He spoke especially of the children and young people who have separated themselves from their former friends and churches; of the great need of schools being provided for them where they can have a Christian training. Elder Wellman who is in charge of the work there has given himself and all that he has to that field. An invitation was given all who were present to assist the work in Jamaica. The collection amounted to nine dollars and fifty cents.

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West Michigan

Elder W. C. Hebner and Brother O. L. Denslow plan to hold meetings at Whitehall.

Write to Elder C. A. Hansen, Otsego, Mich., for a copy of the Otsego Academy Calendar.

The cafeteria plan of serving meals seemed to give good satisfaction at the camp-meeting.

Dr. H. G. Wiggins of Battle Creek has sold his dental practice and leaves soon for Denver, Colorado.

Elder S. G. Haughey and wife sailed for England August 4. Their help at the camp-meeting was much appreciated.

Elder W. G. Kneeland, assisted by E. A. Merriam and O. S. Thompson, will continue the work in Three Rivers.

Professor M. W. Newton and wife of Battle Creek have been engaged as teachers in the Western Normal Institute at Lodi, Cal.

Elder E. K. Slade, of East Michigan, and Elder C. McReynolds, of Wisconsin, each spent a few days at the camp-meeting at Three Rivers.

Elder John W. Covert and Professor R. U. Garrett have shipped their tent to Byron Center and will locate near that place for a series of meetings.

Miss Almeda Haughey is visiting relatives in Otsego. She will go to California in the near future to take up her work in the Western Normal Institute.

Miss Edith Shepard leaves this week to take up the work of Educational Secretary in Southern Illinois. She goes direct to the camp-meeting at Centralia.

Those who were disappointed in getting the post card views taken on the camp-meeting grounds at Three Rivers can get the cards by addressing the office at Otsego, sending stamps in payment; 5 cents each, single cards at 6 cents each.

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Important Notice!

Inasmuch as the HERALD should be off the press very early in the week before the date of the issue, everything for publication should reach the office at Berrien Springs not later than Thursday morning; otherwise it will have to wait over for the next issue.

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MALTED NUTS FREE

The Southern Union Conference is not operating their factory to make money—just simply to supply you with "Health Foods." To come out even on running expenses at low prices we must do a large business and we need your orders and your help. We are glad to report that the factory is running full time and we must keep it going that way.

After experimenting for some time, we have just succeeded in producing an excellent grade of Malted Nuts. As an inducement for you to send your order at once, we will put in a 2-lb. can free with your \$5 order, or 4 lbs. with your \$10 order, provided you send it before September 25, and mention the Malted Nuts.

We claim there are no better foods made in this country than this factory is turning out. Your request by postal will bring price list.

Nashville Sanitarium Food Factory, Nashville, Tenn.

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Clubbing Offer

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