

Lake Union Herald

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

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Lake Union Conference Directory

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OUT OF TOUCH

Only a smile; yes, only a smile
That a woman o'erburdened with grief
Expected from you. 'Twould have given her relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word; yes, only a word
That the Spirit's small voice whispered, "Speak;"
But the worker passed onward, unbled and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because when the message came to you
You were "out of touch" with your Lord.

Only a note; yes, only a note
To a friend in a distant land,
The Spirit said "Write;" but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Tould have saved a soul from sin and woe:
You were "out of touch" with your Lord.

Only a song; yes, only a song
That the Spirit said, "Sing to-night;
Thy voice is thy Master's by purchased right."
But you thought, "Mid this motley throng
I care not to sing of the city of gold;"
And the heart that you might have reached grew cold:
You were "out of touch" with your Lord.

Only a day; yes, only a day;
But, O! can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours you have frittered away?
The Master's command is, "Abide in Me;"
And fruitless and vain will your service be
If "out of touch" with your Lord. —*Rays of Light.*

THE AIM OF OUR SCHOOL WORK

MRS. E. G. WHITE

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered

by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practice of true humility. In speech, in dressing, in diet, and in the influence exerted, is to be the simplicity of true godliness.

Our teachers need to understand the work that is to be done in these last days. The education given in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practice that is opposed to the teachings of the Word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world.

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education at all? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God.

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of Him. Teachers should be employed who will give a heavenly mould to the characters of the youth. Under the influence of such teachers, foolish and unessential practices will be exchanged for habits and practices befitting the sons and daughters of God.

As wickedness in the world becomes more

pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to co-operate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values.

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels through human agencies are to supervise the work, and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given.

All our health institutions, all our publishing houses, and all our institutions of learning are to be conducted more and more like the divine model that has been given. When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practice. The show and the pretense, and many of the exhibitions that in the past have had a place in our schools will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven. Christ, as the chief working agency, will mould and fashion characters after the divine order; and teachers and students, realizing that they are preparing for the higher school in the courts of God, will put away many things that are now thought to be necessary, and will magnify and follow the methods of Christ.

Into all to which the Christian sets his hand should be woven the thought of the life eternal. If the work performed is agricultural or mechanical in its nature, it may still be after the pattern of the heavenly. It is the privilege of the preceptors and teachers of our schools to reveal in all their works the leading of the Spirit of God. Through the grace of Christ every provision has been made for the perfecting of Christlike characters, and God is honored when His people in all their social and business dealings reveal the principles of heaven.

The Lord gave an important lesson to His people in all ages when to Moses on the Mount He gave instruction regarding the building of the tabernacle. In that work He required perfection in every detail. Moses was proficient in all the learning of the Egyptians; he had a knowledge of God, and God's purposes had been revealed to him in visions; but he did not know how to engrave and embroider.

Israel had been held all their days in the bondage of Egypt, and although there were ingenious men among them, they had not been instructed in the curious arts which were called for in the building of the tabernacle. They knew how to make bricks, but they did not understand how to work in gold and silver. How was the work to be done? Who was sufficient for these things? These were questions that troubled the mind of Moses.

Then God Himself explained how the work was to be accomplished. He signified by name the persons He desired to do a certain work. Bezaleel was to be the architect. This man belonged to the tribe of Judah,—a tribe that God delighted to honor.

"And the Lord spake unto Moses saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

"And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do."

The Lord demands uprightness in the smallest as well as the largest matters. Those who are accepted at last as members of the heavenly courts, will be men and women who here on earth have sought to carry out the Lord's will in every particular, who have sought to put the impress of heaven upon their earthly labors. In order that the earthly tabernacle might represent the heavenly it must be perfect in all its parts, and it must be in the smallest detail like the pattern in the heavens. So it is with the characters of those who are finally accepted in the sight of heaven.

The Son of God came down to earth that in Him men and women might have a representation of the perfect character which alone God

could accept. Through the grace of Christ every provision has been made for the salvation of the human family. It is possible for every transaction entered into by those who claim to be Christians to be as pure as were the deeds of Christ. And the soul who accepts the virtues of Christ's character and appropriates the merits of His life, is as precious in the sight of God as was his own beloved Son. Sincere and uncorrupted faith are to Him as gold and frankincense and myrrh, the gifts of the wise men to the Child of Bethlehem, and the evidence of their faith in Him as the promised Messiah.



FINANCING THE GOSPEL WORK

WM. COVERT.

(Concluded)

Where to Pay the Tithe

The tithe is to be brought into the Lord's storehouse, so that the proper disposition may be made of the funds. The Lord is concerned about where the tithes are paid. Some have concluded that they can put the Lord's money into such interests and such hands as they themselves may select, and so do not pay it into the regular treasury, where it belongs. This is a very irregular and improper way of doing business, for the Lord has an organized work, and a business management connected with it, which is appointed to receive and disburse His funds. It is therefore proper that the whole tithe and the specific offerings be paid into the regular treasury. When this is done, it can be handled according to the gospel plan of co-operation. The instruction given in Mal. 3:7-10 not only requires all the tithes to be paid, but they are to be brought "into the storehouse," the place appointed for the reception of these funds. Obedience to this injunction will prevent confusion, and will place the funds in the hands of the organized conference, which is endeavoring to unify the work and distribute the labor in harmony with the world wide gospel commission.

When to Pay It

There are business principles associated with the work of a Christian conference which must be recognized by all who are entrusted with its interests. Because the workers in the various departments of the conference receive their financial support from the treasury department, there is need of promptness and regularity on the part of all who pay tithes. The plan is to settle with the workers at the close of each month. For this reason the tithes and other money designed for this purpose should be received in good time, so that the treasury will not be embarrassed for funds. Members should

hand these funds to the church treasurer, that this officer may forward the same to the conference treasurer, thus preventing delay in the settlement.

The tithes and offerings from farm and garden products should not be held for long periods. Neither should wage earners or persons engaged in business, delay the passing of the Lord's share to the place where it belongs; for the various workers who receive support from these funds are not situated so that they can wait a long while for their stated allowance. Cheerfulness, promptness, and a hearty liberality should be encouraged by all.

The Adversary Instructs His Forces

Satan, in his extreme opposition to the Lord, His cause and people, gives the following advice to the powers of darkness: "Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. . . Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."—"Early Writings," page 266, new edition.

The Lord Admonishes His People

In view of the worldly and financial snares which Satan has set, the Lord says to His people: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all that dwell on the face of the whole earth. Watch ye therefore, and pray that ye may be accounted worthy to escape all these

things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

And the advice to us is: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.



THE HOLY SPIRIT

A. G. DANIELLS

Our Need

1. As the Father sent Christ into the world so Christ sends us into the world. John 20:21, 22.
2. Never man spake like Christ. John 7:46.
3. The people wondered at His gracious words. Luke 4:22.
4. Multitudes astonished at His doctrine or teaching. Matt. 7:28, 29.
5. Glorified God because of power given to men. Matt. 9:8.
6. Whence hath this man this wisdom and these mighty works. Matt. 13:54, 55.
7. I can, of myself, do nothing. John 5:30.
8. I do nothing of myself. John 8:28.
9. The words I speak unto you, I speak not of myself. John 14:10.
10. He whom God hath sent speaks God's words. John 3:34; 17:7, 8.
11. I do the works given me by my Father. John 5:36; 9:4; 14:10.
12. The Spirit of the Lord is upon me because He hath sent me to preach the gospel. Luke 4:18.
13. God anointed Jesus with the Holy Ghost and with power. Acts 10:38.
14. Holy Spirit is the Spirit of wisdom and power. Isa. 11:1-3; Acts 1:8.
15. *Receive ye the Holy Ghost.* John 20:21, 22; Eph. 5:18.
16. The promise and fulfillment not appreciated and realized as they should be. "Christ's Object Lessons," p. 328.
17. This is what is needed now. "Testimonies," Vol. 8, p. 168; Vol. 6, p. 266.
18. This is our strength. "Testimonies," Vol. 7, p. 213.



CHILD-WIVES AND WIDOWS IN INDIA.

India has been called a nation of children. Motherhood at the age of ten or twelve is not infrequent. How the thought strikes terror to the mothers in the home land, and their whole soul rebels, and they say, Has not the Indian mother any love for her child to give her in

marriage so young? The Indian women have hearts just as loving and just as tender and fond as any mother, yet they are taught this as their religion, and if their daughters are not married at an early age, they will suffer "great pains" in the future state.

So the wee little brides are often sent away from their father's house when they are only ten or twelve. Often they have never seen their husband's face until their wedding-day, when their loving home is exchanged for one of tyranny, ruled by an over-bearing mother-in-law. In some cases the new home becomes nothing more than a prison-house, and the little bride leaves it not until the day of her death. The condition of keeping the women shut in brings about a sad condition for the bright, active little child-brides.

When the Mohammedans went to India, they carried the custom of keeping their women in seclusion, and often they compelled a beautiful Hindu woman to leave her household and join theirs. This greatly enraged the Hindu people, and for protection they adopted the same custom of keeping their women shut in, and it soon became a disgrace to be seen by any man excepting those of their own household. It is estimated that fully one-third of the women of India live this shut-in life.

When we see the misery and suffering that these customs bring, we get a little glimpse of the awfulness of these heathenish practices. No matter how ill a Hindu or Mohammedan woman may be, their husbands would be everlastingly disgraced if their wives were seen by a gentleman physician. In extreme cases, they may take their pulse if the patient is kept screened behind a curtain, but this is the limit of the examination. There is a saying that a Mohammedan man will blush ten times before he allows his wife to put her tongue through a slit in the curtain to show the physician just how ill she is.

These things seem ridiculous, and yet they are facts that bring misery and suffering to these shut-in women, and all over India one is constantly confronted with heart-rending examples of utter neglect in times of illness when the tenderest care and attention are required, and one of the saddest things is that these poor people follow these customs from a religious sense of duty. The Indian people are a religious people; they are said to "eat religiously and sleep religiously." So they follow these customs carefully, and yet their hearts rebel at some of these things, and when approached about them, they will say, "How can we help it? This is our fate. It was written in our foreheads. Our fathers did thus, and what was good for our fathers is good for us."

We have seen very touching scenes in the parting of parents with their children, and the bitterness of the little bride in being snatched from the loving care of her mother. One dear old man in parting with his daughter was very much overcome, and when we offered sympathy and encouragement, he said, "How can I help but grieve? She is the child of my youth." He asked us to pray to our God to protect and guard his child.

So anxious are the Indian fathers and mothers to marry their children that they will give a little child of ten to an old man of sixty. So the little wee bride is often a widow at ten or twelve. Fourteen thousand children are found to be baby widows under four years of age, and sixty thousand are widows between five and nine years of age, and widowhood in India is so different from widowhood in our enlightened land. To a widow in America, our heart goes out in love and tender sympathy for her bereavement, but not so in India. When a wife is left a widow there it is supposed that she is the cause of her husband's death, and that for some sin of hers, he has been taken away. From the day of his death, the wife, no matter how young, is considered an outcast, and her very presence an omen of future ill.

We once visited a little Indian queen who was much better favored than the ordinary widow, as her husband's station in life left her a beautiful home, to which she brought her own father and mother. When we visited her one day we remarked on her blessings and how much more favored she was than her Indian sisters in general. Her beautiful countenance saddened, and she replied, "Ah, *mem-sahib*, the joyful things are all removed from my life." And so it was, though her husband's home was beautiful, yet she could not get out and enjoy the outside world and its freedom. There was always hung over her the stigma of being a widow and the direct cause of her husband's death.

These conditions in India have come as the result of heathenism. The beautiful home-life we find in our own land has simply come as the result of following God's word. Our fathers and mothers have been surrounded by Christian influences and the freedom that comes from obedience to God's word. India's hope for its 150,000,000 women comes in accepting the Gospel call. There are many who have found the Saviour, and to such homes there have come a new life and a bettering of conditions. There are today in India loyal women who have forsaken their idols of wood and stone and in return have given their lives to the bettering of their Indian sisters. The Gospel, like the little grain of mustard seed, has commenced to unfold in the

lives of these dear women, and as the result some homes in India are beginning to see the blessedness of the Christ-life and are faithful unto death. One poor woman who had learned to love Jesus died with a Bible under her head. Her priest came and sought to minister heathen services and wished her to take dying powders. These she refused in spite of angry look and word, but till death she was faithful, and to many of these women shut in from the outside world will come the words, "Well done, thou good and faithful servant."—*Selected.*



THE ANXIETY DEPARTMENT

"I do not need to do any worrying in this life," said one friend, good-naturedly, to another; "my wife attends to the anxiety department in our household." We are quite sure that this particular friend does not suffer, but we have an impression that in many households this "anxiety department" is overfilled. Worrying, if indulged, gets to be a passion; and just as some persons with unconscious irony say they "enjoy poor health," so there are others who are never quite happy unless they are miserable over some real or imaginary trouble.

If they made only themselves miserable it would not be of so much consequence; but the fact is, they frequently succeed in annoying and exasperating other people who do not enjoy being miserable. There is no pleasure in worrying all by one's self. Somebody else must be dragged into the anxious circle to make the enjoyment complete. Another unfortunate thing about this anxiety department—it is constantly enlarging.

It begins, perhaps, with the baby's croup, but it extends its domain until it takes in all the children and the husband and servants and the whole neighborhood; so that neighbor Jones cannot hang out her clothes on Tuesday, instead of Monday, and neighbor Brown cannot go out to the barn ten minutes later in the morning than is his wont, without giving occasion for anxiety and remark.

We acknowledge that undue anxiety is often but an excrescence on other most admirable qualities,—care and thoughtfulness, and loving self-sacrifice,—but on that account it is even the more to be avoided; a flaw in an otherwise perfect gem is the more noticeable. Let all curtail the anxiety department.—*Selected.*



HOMES are like harps, of which one is finely carved and bright with gilding, but ill-tuned and jarring the air with its discords; while another is old and plain and worn, but from its cords float strains that are a feast of music.



Educational

THE FOUNTAIN HEAD INDUSTRIAL SCHOOL FOUNTAIN HEAD, TENNESSEE

Knowing that many of our people are becoming interested in the Southern field, and especially in the work that is being done by the self-supporting schools, I have thought that a letter to a few of my friends, telling them something of what we have done at Fountain Head, might open the way for some to go "a warfare at his own charges" in this needy field. All that I shall say is with the hope that by presenting some of the conditions to be met in starting a farm school, and by telling how we have, in part at least, met and mastered these problems, others will be helped to engage in the same line of work.

I shall not take space to quote testimonies that have been written in behalf of this work, for I feel that all have read enough to be convinced that the time has come for many who are now doing practically no missionary work to enter the harvest field without a salary. I shall say, however, that at a convention of self-supporting workers held at Madison, Tenn., April 23 and 24, Sister White spoke very highly of the progress of that school and of the establishing of the smaller schools. It has been only about eighteen months since we bought our place at Fountain Head. At that time the farm was in a very bad condition. Sassafras, which is a pest in the South, reigned as king in most of the fields. The fences, which were of rails, were so badly worn with age that the stock could easily range from one field to another. The house, an old structure of the Southern type, was built by a man who did not consider the cost before beginning. It was finished neither within nor without. The farm had long since been known as a worn-out-place, and many told us that we were foolish for buying it. It was said that two families had already starved out on the place and that "you alls" will soon have a like experience. We purchased the place, not because we liked it, but because we recognized the condition of the people in the locality and believed it would be possible to do something for them.

The Lord has blessed in our work. The fields, which were considered almost useless, have been turned into fruitful gardens. The fences have been replaced by better ones, and the house has gradually undergone a change until it is quite comfortable.

We had been on the place only a short time when we were asked to have school for some of

our neighbors' children. We started some night classes which were regularly attended. This developed into a day school which was conducted in the old house for two months, with an average attendance of twenty-two. We soon erected a school building and continued our work until spring. The parents were delighted with the progress of their children and are anxiously awaiting our opening this fall.

The pupils were taught not only the common branches, but were given instruction in industries, such as fruit-growing and carpentry with the boys, and sewing and dressmaking with the girls. Beside this, good work was done in the study of the Bible. Some children who had never read a line in the Bible became quite familiar with whole books of the sacred Word and carried the truth home to the parents.

Our school is growing daily in the estimation of the people, and within many hearts are being implanted seeds of truth. We feel that the Lord is directing our work and that He will give us many souls for our hire.

Elder W. C. White visited us a few weeks ago and expressed his appreciation of what is being done. He stated that the work of the small farm schools is that which his mother has been looking forward to for years.

I have spoken only of our work at this place. There are a number of schools which have been started within the past two years that are having equally as good an experience. What has been done in these places will be duplicated in hundreds of localities throughout the South until this field is thoroughly worked. The movement is started and it cannot be stopped because it is of God.

Do you not want to have a part in this? There are many farms that can be purchased at a low price in localities where those of limited education can do effective missionary work. The field is ripe and must be harvested. It is possible for hundreds of Seventh-day Adventist laymembers to enter this field and be efficient workers in gathering souls for the Lord. These poor souls are starving for a knowledge of God."

Praying that the Lord may lay upon many the burden of this work, I am

Yours for truth,
B. N. MULFORD.

o o o

SHOW me a father who fences his home around with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous evening resorts.

o o o

A GREAT deal is learned by being too busy to hear busybodies.

SPECIAL TOPICS DISCUSSED BY THE RELIGIOUS LIBERTY DEPARTMENT AT THE GENERAL CONFERENCE

The subject, "The Fundamental Principles of Religious Liberty," was enthusiastically discussed by many leading men. "Sunday Legislation and the Laboring Man" was another topic receiving attention at one meeting of this department. The prevailing sentiment was that Sunday legislation is unnecessary to secure adequate rest for the laboring man. "The Importance of the Public Press in Teaching the Principles of Liberty" received its share of attention and interest, one hour being devoted to its consideration. The leading speaker in favor of the use of the public press was J. S. Wightman. "Religious Liberty Campaigns, and How to Conduct Them" was presented by K. C. Russell and J. O. Corliss. The discussion was very animated. "How to Work with the State Legislature" came in for a measure of the time of the department, J. G. Lamson taking the leading part, followed by C. H. Edwards and S. B. Horton. "When Arrested for Sunday Labor, How Shall We Plead, Guilty, or Not Guilty?" provoked earnest and lengthy discussion, led by Wm. Healey, Judge Holbrook, and others. The sentiment on this subject was somewhat divided, and in the end left the individual free to follow the leading of the Spirit. "The Value of Exemption Clauses in Sunday Laws, and Attitude toward Them." was another topic of interest, but one on which there was not entire agreement of sentiment. All agreed, however, that it is not the part of wisdom to oppose legislatures in enacting these exemptions, but in no case should we labor to secure their enactment. It was further agreed that we should seek the repeal of existing laws by all legitimate means. J. O. Corliss and E. T. Russell were the leading advocates. The topic, "What Should Be Our Attitude toward the Laws for the Closing of the Saloon on Sunday," was presented by C. P. Bollman, who is a strong advocate of the theory that half a loaf is better than none. Many held that laws and ordinances for closing the saloon on Sunday are a compromise with crime; that it is equivalent to saying to the saloon-keeper, You may pursue your work of making criminals six days in the week, if you will only respect the Sunday institution; and that, in fact, the closing of the saloons on Sunday is not in the interest of the temperance cause, and therefore does not enlist our interest in its behalf.

A. M.



HE is happiest who renders those of his own household happy.

A SOUTHERNER ON NEGRO FARM LABOR

The following encouraging and significant words are quoted from an address by Judge E. H. Calloway, of Augusta, Ga. They doubtless correctly represent the views of the majority of the better class of Southern white men:—

"If the present system of landlord and tenant continues, the negroes must be taught and instructed how to farm intelligently, or they must be displaced by white tenants supplied by immigration. Speaking for myself, with the present lights before me, and from the experience of other sections of our country, I prefer first to experiment with an effort to improve the negro as a farm laborer, cropper, and tenant, rather than experiment with that class of foreign labor which comes from the poorer and lower classes of European monarchies, where centuries of tyranny and oppression have thoroughly imbued them with a hatred of all forms of government, and where anarchy and nihilism form a part of their religion. This government of the people, by the people, and sometimes, unfortunately, by the mob, may prove rather a dangerous soil in which to plant the unknown vagaries and fanaticisms of the laboring classes from the old world.

"I believe that our present labor can be greatly improved. At least it is well worth our while to make a tremendous effort in that direction. If the negro is not a successful farmer, it is not altogether his fault. He has been working our mules and ploughing our lands and hoeing our cotton all of his life, and we owe it to him, as well as to our own interests, to teach him the best methods of farming.

"It is by no means true that all the negroes are failures as farmers. Many of them have their own farms and stock, make good crops, improve their places, display great thrift and industry, pay their debts promptly, and make good citizens. Many of them make good tenants—the best we can get. There are many good negro farm hands working the farm, lands all over the South who are industrious, faithful, and easy to control.

"We are apt to allow our impatience with one trifling negro to cause us to make condemnatory speeches and remarks of the whole race, when, deep down in our Southern hearts, we feel no such animosity. But it requires no courage to to abuse the negro, and we often do ourselves a great injustice by remaining silent and failing to challenge the flip-pant and wholesale abuse and denunciation which we sometimes hear from the lips of demagogues, hurled at the whole negro race. It is not because we endorse the unworthy sentiments, nor for lack of courage that we Southern people hold our tongues at such times, but rather because we rely upon the conservatism of our people not to be influenced by such people.

"I sometimes wonder what the better element of the negroes must think of us and of our sense of justice and right when we allow these speeches to go unchallenged. But with rare and only individual exceptions the occurrences provoke no visible resentment and our relations remain as before. I suppose they understand us, just as we understand them, for deep down in our hearts there is a kindly feeling between the Southern white and the Southern negro."—
The Southern Workman.



LESSER things will drop out, as the hand closes upon the larger duty or the greater blessing. Just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.



A SUNNY temper gilds the blackest cloud.

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NOTICE

All manuscript intended for publication in the Herald, should be addressed to the Lake Union Herald, 215 Dean Building, South Bend, Indiana, instead of to an individual. Edited matter may be sent direct to Berrien Springs; all matter not edited or typewritten should be sent to the office at South Bend.

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Are You Coming to Summer School?

If so, then be sure to write, stating what subjects you are planning to study. We need to know how many we must provide for and what classes will need to be organized. Prospects are good for a large, strong school. Address all correspondence to

O. J. GRAF,
Berrien Springs, Mich.

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ITEMS OF INTEREST

Emmanuel Missionary College

Mr. Fred Green, lately from Cedar Lake, made a brief call last week. He and Mrs. Green are now located at Otsego.

We trust our readers are giving the careful attention to the studies on "The Holy Spirit" that their importance demands.

The carpentry work on the new steam laundry is almost finished, and the equipment will probably be installed in the near future.

After spending two weeks at her home in Mendon, Michigan, Mrs. E. D. Nyman has returned to the College to resume her duties as matron.

Miss Etta J. Emery, who has been cook at the College the past year, is spending the two weeks before the opening of Summer School at her home near West Olive, Michigan.

Brother Roscoe Garret, who has had charge of the intermediate school at Otsego the past year, has lately moved his family here. He occupied part of the time at our last Young People's meeting.

Three of the large brick chimneys in the Ladies' Dormitory have been torn down, and much of the work on the basement which is to contain the new

dining-room, kitchen and serving rooms, has already been completed.

Mr. Kenneth Wood and Mr. Victor Bjork, two of the recent graduates from Cedar Lake, are now at the College. Mr. Bjork will work here during the summer, and Mr. Wood will be connected with the new treatment rooms at Benton Harbor, which will open about the first of June.

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General Conference Notes

Wednesday, May 19.—The bugle call for rising at the Adventist camp and conference sounded at five o'clock, and at six o'clock the usual devotional service was held in the large pavilion. It was led by M. C. Wilcox, the editor of the *Signs of the Times*, published at Mountain View, California.

The wonderful experience of a real change in a man's life, and the guidance of the Holy Spirit, was especially emphasized by the leader of the meeting. The testimony from ministers and leading workers in all parts of the world followed. Forty-two testimonies were given in thirty minutes.

At 7:15 o'clock breakfast was served for foreign delegates in the Seminary dining hall, and for all others in the pavilion. At eight o'clock departmental meetings were held in different parts of the camp, and were largely attended.

At 9:15 o'clock Mrs. E. G. White, of California, who is a worker and writer of long and extensive experience among the Adventists, gave a discourse on the necessity of every one being guided by the Spirit of the Lord, and not being dependent upon man's authority and dictation.

SUMMARY OF THE REPORTS

A summary of the reports follows:—
Date of origin.—18'5.

Doctrine.—The near approach of the second advent of Christ, and the observance of the seventh day as the Sabbath.

Temperance.—No tobacco or intoxicating drinks used by any member.

Organization.—Local churches head up in a state or provincial conference, with president, officers, and committee in charge.

Officers.—A president of the General Conference, a vice president for the United States, a vice president for Europe, and a committee of thirty-eight members.

Medical.—The medical department stands for the promotion of temperance and healthful living, as well as medical missionary work. Forty sanitariums under full denominational supervision are operated in North America, Europe, Africa, Asia, and South America.

Publishing.—Twenty-three publishing houses are operated in all lands, issuing denominational literature in fifty-four languages.

Educational.—Sixty-seven colleges, academies, and intermediate schools are conducted.

Evangelistic activity.—Counting evangelistic workers, teachers, and mem-

bers engaged in denominational institutions, the total of workers giving their time directly to the activities of the denomination stands as one member engaged in the work to every fourteen believers.

World's General Conference.—The quadrennial General Conference, opening May 14, has an attendance of about five hundred, including fifty from Europe, representing practically every country and the Asiatic provinces of Russia; India and Burma, nine; Africa, seven; South America, nine; Mexico, Central America, and the West Indies, twenty; China, six; Japan, four.

The China representatives include J. N. Anderson, of Canton, superintendent of the field; Miss Ida Thompson, of Canton, engaged in educational work; and Dr. A. C. Selmon and Mrs. Selmon, physicians, of Honan.—*Washington Herald*.

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The camp at the General Conference still grows. In addition to the buildings in which five hundred people are housed, more than three hundred tents are now in use, and all are full. Every day brings more people to attend the Conference. Many of these had failed to notify the committee of their coming, and consequently found no accommodations awaiting them, and had it not been for the favorable weather, many would have been compelled to go to hotels in the city, or return home. Many of those encamped on the ground are boarding themselves at their tents, but in spite of this, the cafe feeds more than eight hundred at each meal, requiring the stock of an ordinary grocery for a day's provision. A. M.

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The Missionary Volunteer Department meetings have been especially interesting and instructive. Some of the special subjects discussed have been "How to Meet the Spiritual Needs of Our Young People," "Importance of the Educational Features of the Missionary Movement Work," "Leadership," and "Organization." Elder F. M. Wilcox presented the last mentioned subject, laying down some general principles applicable in every field. Our organization should be natural, simple, practical, elastic, and harmonious, having for its purpose the conservation of the truth and the advancement of the message. Organization makes it possible for us to unite our efforts in one object, producing greater volume and giving increased resistance.

MRS. O. J. GRAF.

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Using nature's remedies for curing curable diseases. VIOLET RAY Lamps up to 6,000 c. p., Electric Baths, Mechanical Swedish, Vibra and Hand Massage. X-Ray, Static, Faradic and Galvanic Electricity. 16 years experience. If you are in need of any of these treatments it will pay you to investigate. The prices are right. Prof. T. H. Midgley, care of The Michigan Sanitarium, 125-129 E. South St., I. O. O. F. Building, Kalamazoo, Mich.