

Lake Union Herald

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

A.G. Daniels

VOL. I

BERRIEN SPRINGS, MICH., WEDNESDAY, AUGUST 18, 1909

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Lake Union Conference Directory

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PERFORMED IN LOVE

Great deeds, like the lofty mountains,
Far their splendid shadows throw;
Little deeds, like sparkling fountains,
Joy diffuse wherever they flow.

Words of kindness and affection,
Words of love to music set,
Scatter good and leave reflection
Of the blessings they beget.

Smallest acts of sunny duty,
With free heart performed in love,
God will crown with life and beauty
Like the sunbeams from above.

With an open hand and bosom
Toil and pray and give thy mite;
Fruits around thy paths shall blossom,
And mature in peaceful light.
—Herald and Presbyterian.



WHOM WILL CHRIST WELCOME?

Christ says to His redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

To be a toiler through patient continuance in well-doing, which calls for self-denying labor is a glorious work, which Heaven smiles upon.

Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this; "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from His throne beholds and numbers them with His most precious treasures. "And they shall be Mine, saith the Lord of hosts, when I make up My jewels." Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus Himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?"

"Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Jesus here identifies Himself with His suffering people. It was *I* who was hungry and thirsty. It was *I* who was a stranger. It was *I* who was naked. It was *I* who was sick. It was *I* who was in prison. While you were enjoying your food from your bountifully spread tables, *I* was famishing of hunger in the hovel or street not far from you. When you closed your doors against Me, while your well-furnished rooms were unoccupied, *I* had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; *I* was destitute of comfortable apparel. When you were enjoying health, *I* was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between Himself and His suffering disciples. He makes their case His own. He identifies Himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person.

I know some who make a high profession, but whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. All their lives they have thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires it of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, in clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable to them. If they knew that all who shared their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something; perchance we may entertain angels.

There are orphans who can be cared for; but this some will not venture to undertake; for it brings them more work than they care to do, leaving them but little time for their own pleasure. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on His left hand, in this case is not because

of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not do those things Heaven assigned to you. You pleased yourself, and can take your portion with the self-pleasers.

To my sisters I would say, Be daughters of benevolence. The Son of man came to seek and to save that which is lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to have to instruct it, and to unteach it many things, and to teach it anew, to teach it self-control, is a work you refuse to undertake. To teach the ignorant, to pity those who have ever been learning evil, and to reform them, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise.

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to His own nation; but they would not accept Him. They treated His mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Should we not gladly do all we can to imitate the life of our divine Lord?—
Mrs. E. G. White.



OUR BODIES

ROXETTE RUNCK, M. D.

"I will praise Thee; for I am fearfully and wonderfully made." Ps. 139:14. Man is Christ's masterpiece of workmanship. He made him in His own image and pronounced the work of His hands very good.

The Lord gave us these bodies to care for, that He might dwell in them. Gradually Satan led man away from the natural way of eating, working, sleeping, and dressing, so that at the present time it is impossible to find a body not marred by sin. There is some mental or physical defect in every one.

"Lo, this only have I found that God made man upright; but they have sought out many inventions." Eccl. 7: 29.

But the Lord is calling us out of Egypt. He is inviting us to eat angel's food. Shall we still cry after the flesh pots of Egypt? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

Shall we do it? Glorify God in eating, drinking, working or whatever we do, do it to the honor and glory of the meek and lowly One who made Himself of no reputation that we might be called the sons of God?

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is." 1 Jno. 3: 2.

Since God has placed such a price upon our bodies, let us study how to care for them. He has given us through the Spirit of Prophecy instruction on eating, dressing, and working, so that we need not be ignorant. If we hunger and thirst after the right way we shall be guided therein.

"God is not honored when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food."

"Carefully consider your diet. Study from cause to effect. Cultivate self control. Keep appetite under the control of reason." Man's appetite is the point on which he first fell. When Christ was led into the wilderness here is where He first conquered. What we eat becomes a part of the body; in other words builds up the muscles, bones, nerves, and blood. And if we desire strong healthful bodies we must put the right kind of food into them. If the brain is the avenue to the soul do not benumb it with over-eating and unhygienic food.

"In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of like character, irritate and make the blood feverish and impure."

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 Jno. 1: 2.

The Lord wants us to grow up in Him physically, mentally, and spiritually. He desires us to have strong bodies to offer for His service in this great closing work.

"There is a work to be done, and none can properly represent that work unless they humble their hearts before God day by day, and walk in all the light He sends."



GRACE IN LITTLE THINGS

There is an old story of a certain minister, who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon Brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young Brother Hall, wasting away with consumption; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the views of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, and his good wife near him busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said,—

"Yes, it is wonderful indeed; but there is one thing that the grace of God does not seem to have power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when his shirt button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember.

There is many a man who can stand up before a multitude and "confess Christ"; who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five-cent-piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Selected.*

PETER'S PRAYER

It was one of the shortest prayers recorded in the Bible—only three words, and yet it brought an *immediate* answer.

What was in those words, "Lord, save me," that secured such a prompt and effectual response?

It was a *humble* prayer. Peter knew that he was beginning to sink—that he was utterly helpless in the midst of angry waves which were ready to swallow him up, and he was willing to acknowledge his helplessness. In that sudden sharp cry for help he did acknowledge it.

It was a *sincere* prayer for just the thing that he wanted. Those three significant words went exactly to the point of his need. He wanted to be saved, and without any vain repetition of unmeaning words he cried, "Lord, save me!"

Had he had time enough, he might have said, "O, thou omnipotent Ruler of the universe, in thine infinite compassion condescend to stretch out thine almighty arm for the succor of one of thy feeble children." But such a prayer could not have received any better answer than the simple pointed one that he did utter.

May we not learn from this example to say just what we mean when we come before the Lord and to call upon Him in a few words when we have no time for more?

But while we rejoice in this privilege, let us guard ourselves against the mistake of supposing that a short prayer is necessarily better than a long one. Three words will not ordinarily be enough to cover all our needs.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray."
—*American Messenger*.



I have watched an insect making its way with some earnest purpose along the highway, so long that I have become much interested in the success of its errand. When a loaded cart was coming up, whose wheel would have crushed the creature in an instant, I have laid a twig across its path, and compelled it to turn aside. Oh how it stormed and fretted against my interference: if it could communicate with its kind, it would have a tale of hardship to recount that night, of some unknown and adverse power that stopped its progress and overturned its plans. Conceive, now, that intelligence should be communicated to that tiny being, and it should discover that another being, immeasurably raised above its comprehension, had in compassion saved it from death! Such will be the discoveries made in the light of heaven of the deliverances God wrought for His people.—*Arnot*



"Beautiful behavior is the finest of fine arts."

AIR AND SUNLIGHT

It is a great mistake to keep the sitting-room, or the parlor, or any other room in the house, darkened. Be careful that no article of furniture is put in a room that will not stand sunlight, for every room in a dwelling should have the windows so arranged that sometime during the day a flood of sunlight will force itself into the apartment. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as much dependent on pure sunlight as on pure air. Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes. And walks should be in bright sunlight, so that the eyes are protected by veil or parasol when inconveniently intense.

A sun bath is of more importance in preserving a healthful condition of the body than is generally understood. A sun bath costs nothing, and that is a misfortune, for people are deluded with the idea that those things only can be good or useful which cost money. But remember that pure water, fresh air, and sunlit homes kept free from dampness, will secure you from many heavy bills of the doctors, and give you health and vigor which no money can procure. It is a well-established fact that the people who live much in the sun are usually stronger and more healthy than those whose occupations deprive them of sunlight. And certainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate thing in nature. It is quite easy to arrange an isolated dwelling so that every room may be flooded with sunlight some time in the day, and it is possible that many town houses could be so built as to admit more light than they now receive; and as for country homes, where there is plenty of air and sunlight all around; there is no excuse for not enjoying it to the full. It is a sin not to do so.—*Christian at Work*.



Probably most of us know of cases where retired farmers are suffering from out-of-work-disease. For an active farmer that disease is a curse. We have just heard of a typical case. A farmer of fifty had made a modest fortune. It came from good crops and the wise sale of his land. This farmer had always worked hard and lived simply. His body had become hard and firm through labor and plain food. "Now," he said, "I will move to town, and rest. I have worked long enough." So he hired a house and "retired." Another old farmer who stayed on the farm met his friend on the street and one day made this

prophecy: "Henry, you are growing soft and bloated. Within a year you will be on crutches." It was even so. Within a year our retired farmer was hobbling with a cane, and suffering from gout. He had continued to eat as much as ever, but had stopped exercising. His mind, no longer on his work, had nothing to dwell upon except his aches and pains. His old friend told him frankly: "Your disease is laziness, and lack of a job." This farmer's wife was better off than he was, because when she came to town she continued to do her own work. There is no greater mistake than any man of middle years can make than to stop working after spending all of his life at labor. If he did but know it, no greater curse could be put upon him than to be compelled to pass his days in idleness.—*Rural New-Yorker.*



Educational

THE NEW MAGAZINE

We wish to call the attention of our people generally to the new undertaking of the Department of Education in the establishment and conducting of a magazine devoted exclusively to the interests of our educational work.

It is designed that this new magazine, to be entitled *Christian Education*, shall be very practical in its teaching. We purpose setting forth an application of principles which will enable those who teach to accomplish their work not only more easily but more thoroughly. Not only do we intend to make it practical but we also hope to present such a clear exposition of the principles underlying our educational system as to make it desirable and attractive to those not of our faith.

We also intend to make this magazine of special value to the home life and it should be in the home of every Seventh-day Adventist. From these homes it should go into all other homes where the parents are interested in the education of their children and in their general welfare.

This magazine should be to the educational work what *Life and Health* is to the health work. The Spirit of Prophecy has said that the work that lies nearest the church members is to become interested in the children and youth. Because this is true, our people should be thoroughly informed regarding these educational principles and their practical application.

Wherever there is a church school in existence, or wherever there is to be one established,

the church should make an earnest effort to have this magazine thoroughly distributed among the people of the community that they may become well acquainted with our principles in education. The educational work is closely interwoven with that of the gospel, and because of this we will be enabled to bring the last gospel message to a saving knowledge of many through our educational work.

All subscriptions to *Christian Education* should be sent to the *Review and Herald*, or to the state tract society. The price is fifty cents a year; or in clubs of five, to separate addresses if desired, the price is, for the present, thirty-five cents. Subscribe now.

FREDERICK GRIGGS.



A LETTER

DEAR CHILDREN OF THE WEST MICHIGAN CONFERENCE:—

You who were not permitted to attend our last camp-meeting will be glad to know that we had excellent meetings. We feel sure that it was your desire to be present, if it had been possible. You were remembered by us in our prayers.

In the morning meetings several of the children gave short talks, or read papers on some Bible character. This added much to the interest of our meetings.

Thursday, July 29, was "African day." The kindergarten children joined us on this occasion.

PROGRAM

- Opening song, page 227 . . . "Wake the Song of Joy and Gladness."
- Prayer.
- Scriptures on "Giving to the Lord," by the children.
- Song, page 530. "Forward."
- Story of the "Widow's Mite." Florence Kneeland
- "African Girl." Eva Philo
- Song Doris and Tressie Davis
- "Story of a Gift." John Griffin
- Recitation Gertrude Fleming
- Song Grace, Esther, and Charlie Smith
- A Native Song Florence and George Kneeland
- Talk Brother Russell
- Talk Elder Hansen

The dollar children came forward and took the front seats; then each one told how his money was earned for Jesus.

The hat was passed to receive these African dollars. Some children who could not come had sent their money by others. This was very nice. A hand bag with over \$21 in it, was sent from the Grand Rapids Sabbath-school children. A collection for Africa, beside the general collection, has been taken each week in the children's divisions, since the last camp-meeting, and this was the result. We think the Grand Rapids children did well. It was decided that we send our dollars the coming year to Java, East

Indies, as Elder Hofstra's family are now on their way to that field, from this conference. Three of these children were with us last year in our meetings. We wish them much of God's blessing in their new home, and we trust they will be able to tell many of those dear children about Jesus.

"They Brought Their Gifts to Jesus" was the closing song.

Now, dear children, as the work advances in the earth, our donations will have to increase, so we are going to *try* to earn two dollars the coming year instead of one. It will not be hard for some of you I am sure; but it may be possible that *some* will not be able to earn two dollars. Let us each do our best, that is all the Lord requires.

We are going to see who will be the first twelve to send in their dollar to the West Michigan Conference. The second dollar you can bring to camp-meeting with you next year.

If there are any who have not sent in their African money please do so as soon as possible. The amount received up to date is \$112.50. We know the Lord is pleased with these offerings from the younger members of His family. We should ask the Lord day by day to take care of it, and cause it to bring souls into this blessed truth.

We were much pleased to find that nearly all the children remembered to pay tithe on the dollar.

Many of the children gave in their names, so we could write to them during the year. If there are others between the ages of eight and fifteen years, we would be pleased to receive their names.

May the dear Lord open up ways before you to earn your Java money, is my prayer.

Lovingly,

MRS. CLEORA GREEN.

136 Adams Street, Grand Rapids, Mich.



THE CAMP-MEETING AT ELGIN, ILLINOIS

The Northern Illinois camp-meeting was not a large one, only about forty family tents being occupied. The tents were nearly all new, and presented a very tidy as well as uniform appearance. All the meeting tents were likewise of new construction and material. The camp was pitched in a beautiful grove of oak and hickory trees affording splendid shade, which was very gratifying during the hot days.

The meeting did not differ materially from camp-meetings generally, as they are conducted

among us. One thing, however, is very noticeable in connection with all our camp-meetings in late years, and that is the absence of people not of our faith. For some reasons, our camp-meetings have almost ceased to be a means of advancing a knowledge of the truth. It may be well to look about for the cause. Is it because that we ourselves have lost interest, and have reached the conclusion that business interests, or some other considerations, are more important than spending a few days in seeking the Lord? Has the message for these days lost its power through the indifference of its advocates? Or are we making a mistake in the matter of locating our camp-meetings in convenient proximity to the public? Some now living, and not very aged, can recall the time when some of our camp-meetings drew large crowds of people, not only on Sunday, but every day of the week, and especially at the evening service.

Elders Daniells and Thompson were in attendance at Elgin, and Sister White was expected to be present to speak to the people on Sabbath and Sunday, the 7th and 8th. The brethren present during the first part of the meeting were expecting a much larger attendance during the last few days on account of the promised presence of Sister White. We are wont to forget sometimes that the Lord is greater than Sister White or any man. They are only His instruments to accomplish a work. We may appreciate the testimony and work of the servants of the Lord, but when His people are assembled together, He is always present. The desire, however, to see the aged servant and our sister, is not to be spoken against, for she may not be afforded physical strength to make many more journeys to the East. Her long life of usefulness in the Master's cause is drawing to a close, and if the Saviour should tarry a few year's more, we may expect that she at least will be incapacitated for extensive travel. The time for the Saviour's return is at hand.

ALLEN MOON.



ANOTHER CAMP-MEETING

This time it was held at Bluffton, Indiana. The attendance from northern Indiana was very good, notwithstanding the very dry weather and excessive heat. The outside attendance was small, due, no doubt, to the heat and dust which rendered it somewhat unpleasant for such as have not developed an interest in the study of the Word of God. It was very apparent that a power greater than self-interest ruled in the hearts of hundreds to lead them to the place of meeting, and remain for ten days.

The subjects of discourse by the several ministers were: "Practical Christianity," "The Fulfillment of Prophecy," "Christian Liberty," and "The Missionary Spirit." Sabbath, Aug. 7, was a good day. Elder Daniells occupied the desk at the morning service, taking for his subject, "The Infallibility of God's Eternal Purpose." His thought was that man was involved in the purpose of God, and he can only escape by personal resistance of the Holy Spirit. The cases of Moses, Joshua, David, and the prophets were reviewed, and a strong lesson drawn from them. The final lesson was that the last work on earth is being carried forward in harmony with the great Divine purpose, and is in all the history of the gospel work. God takes into account men of faith. As He called men by name in the past, he knows men by name, and enlists them in His great plans in the last days. And all who will place themselves in harmony with God's will, instead of following their own purposes, will have the evidence of God's direction with them.

A revival service followed, and quite a company of old and young were found seeking the Lord. The attendance increased daily from the beginning. Elders Daniells and Thompson were in attendance during the larger portion of the time of the meeting, and their stirring discourses were the means of creating an elevated conception of our relation to the work of God for the last generation.

The Sabbath-school was an especially interesting occasion, Sister L. Flora Plummer being present and taking a leading part in the exercises. Sister Plummer came from the home of her parents who reside in the State of Indiana. The Sabbath-school offering amounted to \$33.75 the first Sabbath of the meeting. It is expected that the offerings in Indiana for missions will be very liberal, as usual.

ALLEN MOON.

(Field Reports)

NORTH MICHIGAN

MT. PLEASANT.—On June 29, we pitched our tent in the south side of this place and commenced meetings. July 31, Elder Irwin was present with us, and we celebrated the ordinance of baptism in which thirteen took part. One was a rebaptism. Two more that wished to be baptized at the time could not be present on account of sickness and other reasons. Since then two more young ladies who were attending the normal school have taken their stand on the Lord's side, and both expressed a desire to fit themselves for the Lord's work and be found in His service.

Our attendance has not been large at any time, yet there was a good interest; and though the time has come that we must close the meetings, yet there are many that are interested, and we believe they will identify themselves with the people of God.

Sunday, Aug. 1, the church came together in a business meeting, and voted to buy a lot and and either build a new church or move the one in from the country.

While it has rejoiced our hearts to see the precious souls coming to the Lord, yet we believe that in the great day of reward Brethren Hebner and Russell and many of the members of the church here will be rewarded for the faithful work they have done.

N. H. POOL,
M. B. BUTTERFIELD.



Book Work

CANVASSERS' REPORT FOR WEEK ENDING

AUGUST 6, 1909

East Michigan

Canvasser	Book	Hrs	Ords	Value	Helps	Total
Harry Park	C. K.	44	24	\$27 00	\$ 5 65	\$32 65
Effie Park	C. K.	58	46	50 00	3 70	53 70
Mabel Standish	C. K.	25	9	10 50	6 05	16 55
Katie Nowlin	C. K.	38	18	22 00	4 70	26 70
Fred Williams	C. K.	29	21	24 50	2 50	27 00
A. E. Gurney	D. R.	12	4	11 00	50	11 50
F. J. Rowland	D. R.	31	7	19 25	10 10	29 35
E. M. Fishell	D. R.	36	6	16 50	2 50	19 00
		273	135	180 75	35 70	216 45

North Michigan

K. V. Bjork	D. R.	32	10	21 75	11 70	33 45
F. M. Larsen	G. C.	22	1	2 75		2 75
E. S. Williams	G. C.	17				
Moses Duca	G. C.	16	12	33 00		33 00
Grace Crouch	H. H.	16	1	3 00	20	3 20
Clara Stephens	H. H.	15	2	6 00	45	6 45
Irene Dingman	H. H.	15			50	50
Lila Prentice	{ H. H. C. K.	8	2 } 4 }	12 50		12 50
Armilda Bogar	C. K.	25	8	9 00		9 00
		166	40	88 00	12 85	100 85

†Wisconsin

Frank Halderson	B. R.	42	29	79 75	2 35	82 10
Anna E. Sorensen	D. R.	41½	20	61 00	5 00	66 00
Marie Laursen	B. R.	31	11	35 75	4 95	40 70
F. E. Middlestead	B. R.	28	11	34 25	1 25	35 50
*A. Carlson	G. C.	81	10	27 50	2 50	30 00
Ingeborg Nelson	B. R.	25	5	13 75	2 25	16 00
Royal O. Brown	G. C.	34	3	8 25	1 50	9 75
Lizzie Keat	C. K.	15½	3	3 00	4 20	7 20
		298	95	263 25	24 00	287 25

†Northern Illinois

J. H. Hicks	G. C.	40½	16	48 00	6 50	54 50
*C. R. Puelis	D. R.	95½	26	70 90	9 60	80 50
J. S. Johnson	G. C.	19	1	2 75	3 00	5 75
		155	43	121 65	19 10	140 75

Southern Illinois

J. E. Dent (Delivering)	B. R.	15				
J. L. Galbraith	B. R.	10	2	5 50	75	6 25
E. Jackson	B. R.	29	6	17 75	50	18 25
W. Wohlers (Delivering)	G. C.	23				
W. E. Bailey	B. R.	22	2	7 50		7 50
J. O. Ferris	D. R.	30				
H. B. McConnell (Del.)	D. R.	24				
		153	10	30 75	1 25	32 00

No. of agents, 35. 1045 323 \$684 40 \$ 92 90 \$777 30

*Two weeks.

†Week ending July 17.

‡Week ending July 30.

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

S. Illinois (Gen'l) Aug. 12-22.
 E. Michigan " Aug. 19-29.
 N. Michigan " Aug. 26-Sept. 5.
 Wisconsin " Sept. 20-30.



ITEMS OF INTEREST

Emmanuel Missionary College

President Butler of Mount Vernon (Ohio) College was a visitor last week.

Professor Graf reports a lively interest in Emmanuel Missionary College at the different camp-meetings.

Miss Mead and Miss Ingle, recently from South Africa, are here visiting Miss Mead's brother, W. S. Mead.

It was later ascertained that the collection for Jamaica amounted to \$28.87 instead of \$9.50 as reported last week.

W. D. Robinson and Miss Graham visited the College en route to Hinsdale where they were to join Sister White's party.

Mr. and Mrs. R. P. Strickler have been called to Boggstown, Indiana, by the sickness of their daughter, Georgia, who is there on a visit.

Prof. O. J. Graf on his return trip from the Northern Illinois Camp-meeting spent a few hours at Hinsdale where he reports having seen Messrs. Samuel Hannon, Louis Mueller, Karl Meves, Albert Egbert, John Waters, and Miss Kathryn Whaley. All are thinking of returning to school and will bring two other students with them.

A number of workers have been added to the farm and carpentry forces. Among these may be mentioned Mr. Harrigan, one of our former students, Mr. W. H. Taylor and brother and Mr. Colgrove of Sheridan, Ill., Mr. Simpson of Battle Creek who will move his family here soon. All these young men expect to attend the College next year.

Mr. and Mrs. N. L. Hill left Monday for a visit at Denver, Colorado, before taking up work with the Southern Publishing Association, Nashville, Tenn. Brother and Sister Hill have been con-

nected with the work here from its beginning, and have been faithful to duty, always ready to assist in every good work. They will be greatly missed by all.



Northern Illinois

Miss Luella Rasmussen, student of the Washington Seminary, is spending her vacation at her home in Chicago.

Miss Pearl Werrick of Chicago left early this week for Princeton, where she will canvass for "Coming King."

Brother Harry Lausten has been added to our force of canvassers. He will canvass Peoria County for "Great Controversy."

Elder Charles Everson, recently returned missionary from Rome, Italy, is laying some definite plans for work among the Italians of Chicago.

Miss Minnie Ringdahl, one of our Chicago *Life and Health* workers, is selling as high as 100 copies per day. She is working for a scholarship in Union College.

Already we have sent orders to the publishers for 7500 of our magazines, and the principal part of these have been sold. Does not this indicate that the Lord is blessing our periodical workers?

Much interest has been aroused by the series of tent meetings now being conducted at West Pullman by Elders Kirkendall and Collier. The tent is located at the corner of Princeton Ave. and 119th St.

Our Bible workers received on the sale of a quilt at the camp-meeting the sum of \$83.06, one-half of which was contributed to the Conference Relief Fund, \$28.53 to the Canton, China School Building Fund, and \$13 on the scholarship of a Chinese girl in this school.

On Wednesday of last week Sister White spoke to a large congregation of our Chicago people at the 46th Street Church. She based her remarks on the 58th chapter of Isaiah. At the close of the service an offering of \$43.85 was taken up for the benefit of our people at Portland, Me., who are erecting a church building.

The September number of the *Life Boat* will be a special rescue number. Stirring articles will appear by Dr. Lena K. Sadler, Dr. Mary Paulson, Lucy Page Gaston, and Judges Parkin and Carter. Also, there will be published in this number a report of the talk given by Mrs. E. G. White to the workers and inmates of the Rescue Home on the occasion of her recent visit to Hinsdale.

The Hinsdale Sanitarium family have recently taken up a daily study of the Testimonies, devoting to this the early

morning hour of 6 o'clock. For this purpose they ordered 138 copies, principally volumes 6, 7, and 8. Coincident with this they have had the pleasure of the presence of the author of these good books for about ten days. During this time Sister White spoke several times to the helpers and patients.



Tithe Report of West Michigan Conference for July, 1909

Agnew.....	\$ 8 00	Grand Rapids..	\$ 13 55
Albion.....	61 17	Grandville.....	49 47
Allegan.....	77 14	Greenville.....	56 85
Allendale.....	73 44	Hastings.....	34 56
Bangor.....	55 38	Holton.....	66 48
Battle Creek...	6 00	Homer.....	17 27
Bauer.....	39 18	Horr.....	11 80
Bedford.....	37 42	Kent City.....	2 26
Benton Harb'r...	5 00	Kinderhook.....	9 94
Berrien Sprg's...	268 17	Lowell.....	12 40
Bloomington...	44 33	Lyons.....	12 25
Buchanan.....	81 16	Maple Grove...	36 41
Burlington.....	9 86	Mecosta.....	16 00
Carlton Center...	74 41	Mendon.....	33 10
Cedar Lake.....	45 00	Mt. Pleasant...	129 13
Charlotte.....	77 65	Muskegon.....	22 61
Clifford Lake...	17 78	Otsego.....	82 30
Coldwater.....	19 75	Portland.....	47 82
Covert.....	22 27	Pottersville...	26 65
Cedar Springs...	82 30	Quincy.....	111 63
Decatur.....	20 13	Sand Lake.....	110 20
Denver.....	41 64	Shelby.....	38 91
Dimondale.....	82 91	Sturgis.....	12 52
Douglas.....	51 04	Trufant.....	11 00
Eaton Rapids...	3 81	Urbandale.....	46 00
Edmore.....	74 15	Union City.....	6 13
Fremont.....	323 00	West Leroy....	101 07
Frost.....	13 25	Wright.....	235 98
Glenwood.....	39 32	Individuals....	20 47
Gowen.....	2 40	Money Ret'd...	3 41
Grand Haven...	31 02		
Grand Ledge...	22 17	Total.....	\$3188 42



Financial Statement

Of the West Michigan Conference for July, 1909

RECEIPTS	
Annual Offering.....	\$ 37 04
African Mission.....	62 84
Accommodation Account.....	1 98
Chas. Alden's Work.....	10 00
Birthday Offerings.....	3 06
Expense.....	10
Chinese Missions.....	02
E. M. College Fund.....	2 26
General Fund.....	19 84
Clifford Howell's School.....	25 00
Jewish Work.....	2 64
L. L. & T. Fund.....	12 66
Mission Board.....	124 13
Mid-summer Offering.....	470 99
Miss. Vol. Educational Fund.....	38 43
Malamulo Mission.....	8 50
B. N. Mulford's Work.....	25 00
Orphans and Aged.....	7 45
Oakwood School and T. Miss. Soc.	6 00
O. H. F. T. D. Fund.....	3 00
One per cent Fund.....	17 21
Religious Liberty Fund.....	1 00
Sabbath-school Offerings.....	414 87
Southern Field.....	15 74
Self-denial Fund.....	1 73
Tithe.....	3188 42
Tent & Camp-meeting Fund.....	160 30
Thanksgiving Ingathering.....	4 60
Weekly Offerings.....	93 06
Total.....	\$ 4757 87
TRACT SOCIETY	
On Account.....	\$ 263 74
Merchandise.....	208 61
Total.....	\$ 472 35