

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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TRUST

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes,
And follow Him.
Through many a thorny path He leads
My tired feet;
Through many a path of tears I go;
But it is sweet
To know that He is close to me,
My God, my guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes He may reveal
No light at all;
But while I lean on His strong arm,
I cannot fall.

—Selected.

PERILS OF, AND PROVISIONS FOR, THE YOUTH

The solemn scenes of the judgment, which have passed before me in vision have made a deep impression upon my mind. How can I present these things before young and old in such a manner as to impress them? The dangers and perils of the present time have been presented before me. The youth of to-day have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drank at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement. The voice of Christ invites them to come to Him. He says, "If any man thirst, let him come unto

Me, and drink." But many of the youth refuse to go. They do not seek peace and contentment and happiness in Christ. Their life is destitute of real enjoyment. The help, the influence, and the talent of men who will have an elevating, expanding, refining influence on all who are connected with them, are needed in the work.

With humble views of self, the teacher of truth will not manifest arrogance, although he may have superior knowledge of the Scriptures and of science. Unless the intellect of man is connected with God, and sanctified by the grace of Christ, he will work but foolishness. The teacher should open the Bible to the students, and draw their attention to it, that they may search its pages for hidden treasure, and discover jewels of truth. If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed. In the themes of the Bible, a boundless field is open for the imagination.

God would have man enlarge his ability, and avail himself of every means of cultivating and strengthening his intellectual powers. Man was born for a higher, nobler life than the life which now is. This time is one of preparation for the future, immortal life. Where can be found grander themes for contemplation, a more fascinating subject for thought, than the sublime truths unfolded in the Bible? Can earthly science reveal anything equal in sublimity to the knowledge of God? The truths of the Bible will do a mighty work for man if he will but follow what they teach. But how little the Bible is studied! Every unimportant thing is dwelt upon in preference to its themes of thought. If the Bible were read more, if its truths were better understood, we would be a far more enlightened and intelligent people. The psalmist declares, "The entrance of Thy words giveth light; it giveth understanding unto the simple." Energy is imparted to the soul by searching the pages of the Bible. Angels from the world of light stand by the side of the earnest seeker for truth, to impress and illuminate his mind. He who is dark of understanding may find light through acquaintance with the Scriptures.

God designed that His people should be a separate people from the world. The line of demarkation should be made plain and distinct between His followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God unite with the Lord's enemy, and are not particular to choose for associates those who are friends of God, they are going over to the enemy.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's word, and obey His commandments, will be called old-fashioned and singular. But God designed that His people should be a peculiar people, zealous of good works. Christ gave Himself for us, that He might redeem us from all iniquity, purifying unto Himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as His. There are many pretenders to piety, but few really live for Christ, and let their light shine forth in good works to the world. Those who are content to have little knowledge of God here, who take no delight in communing with Him, will never see heaven, because they do not delight in heaven or heavenly things.

Those who love God will have an intelligent knowledge of Him. The image of God will shine forth from the faces of His servants, and they will be openly acknowledged as sons and daughters of God. When in the world they did not claim to be their own, and God set to His seal that they were His. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish.

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all earth will try every man's case.

You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before Him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men.—Mrs. E. G. White.



OBEYING LIGHT

ROXETTE RUNCK, M. D.

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigor of intellect. They would have been the mightiest nation on earth."

The same promises are held out to us to-day. Christ desires us to possess strength and vigor of intellect. Are we not His chosen people with a message for this generation? Then *we*, above all *other people*, need physical strength and vigor of intellect; we must obey the light we have on health principles. Not only *obey*, but *search* after it. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Let us study how to keep well, and how to get well if we are sick. "Sometimes some preventive measures would save us from contracting disease. If a member of the family is sick, put him in a room by himself. Keep his dishes and drinking cups separate, even if the acute illness proves only to be a mild attack of tonsilitis or a cold; for it is best to be on the safe side. Patients afflicted with tonsilitis have been known to convey diphtheria."

Cats and dogs carry diphtheria and other germs in their fur and are not the safest things for children to nurse and handle. If you have a poor cat with a cough, it may have tuberculosis. Get rid of it. The same rule applies to a cow.

At present, state laws are so strict on isolating and cleaning up after contagious and infectious diseases, such as diphtheria, measles, typhoid fever and scarlet fever, that we need not say more on this.

Another method of contracting disease is by using the public drinking cup. Perhaps the individual who just used it is in the last stage of consumption; he leaves millions of the germs of this dreaded disease on the cup, then you use it next and convey them to your own body and if your system is not strong enough to destroy them you fall a victim to the same disease.

If a member of your family has consumption, his dishes should be disinfected after using. A good method is to put them in a strong solution of brown soap suds and boil for twenty minutes. No one should think of sleeping with a tubercular patient. The tubercle bacillus has been found on the walls of rooms occupied by patients suffering from this disease.

By obedience to the laws of health there is a blessing for us. "Thou shalt be blessed above all people." "And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." "The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elisha, and many others, we have noble examples of the results of the true plan of living."

Shall we fulfill God's purpose and be noble examples of the true plan of living? This is a vital question. It means the eternal life which has been purchased by the blood of Christ for you and me.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."



SUNSHINE

Did you ever notice what a different aspect everything wears in the sunshine to what it does in the shadow? And did you ever think what an analogy there is between the sunshine of the cloudless skies and the sunshine that gleams into the darkened chambers of the human being? How bright and beautiful are the golden beams that break through the riven clouds to light up the world again after a succession of dark and stormy days! How peaceful and happy are the blessed words of hope and cheer that touch the heart and fill the spirits with emotions of peace and joy after a long period of sorrow! There are none living who do not, in a greater or less de-

gree, have an influence over the earthly happiness of others. The sense of contributing to the pleasure of others augments our own happiness. Unselfishness, Christian charity, and loving kindness are sunbeams of the soul.



HARMONY OF CHARACTER

Lord Byron's history furnishes a most painful example of the ruin resulting from the want of symmetry in character. To use the splendid diction of Macaulay, "He was born to what all men covet and admire. But in every one of those eminent advantages which he possessed over others there was mingled something of misery and debasement. He was sprung from a house, ancient indeed, and noble, but degraded and impoverished by a series of crimes and follies. The young peer had great intellectual powers; yet there was an unsound part in his mind. He had naturally a generous and tender heart; but his temper was wayward and irritable. He had a head which statuaries loved to copy, and a foot the deformity of which the beggars in the street mimicked. He was distinguished by the strength and by the weakness of his intellect; affectionate, yet perverse,—a poor lord, and a handsome cripple."

What was the result of these opposite combinations?—of this lack of moral symmetry? The first noticeable efforts of his muse, being directed by his perverse temper, brought him a harvest of contempt and hatred. Stung to the quick, he exerted his noble genius, and produced a composition which raised him to the pinnacle of fame; and "all this world, and all the glory of it, were at once offered to Him." Like a spoiled child, he now yielded to the violence of his passions, and the bitterness of his temper. For this, society cast him out of its pale. He fled to Italy; and there, by turns, cultivated his genius, and gratified his passions. He lost his health, his hair became gray, his food ceased to nourish him. The Grecian struggle for independence roused for a time his nobler sentiments. He dragged his diseased body to Missolonghi; and there, at the age of thirty-six, this "most celebrated Englishman of the nineteenth century closed his brilliant and miserable career."

Who will deny that Lord Byron's life was a splendid failure? Why was it so? Not far lack of high qualities of mind, but through excess of low and degraded passions. Had this unhappy man subdued his evil qualities, and sedulously cultivated what was high and noble in his nature, his name would have passed down to posterity as a model of all excellency and beauty. Neglecting this, he stands among the

images of the past like some grim ghost on the great highway of life, scaring the advancing traveler from the ways of self-neglect and self-indulgence.

To resist temptations, to be prepared for all emergencies, to rise to real eminence, to answer life's great end, you must avoid the example before you. You must cultivate all the conditions of success, and especially those in which you find yourself most deficient. See to it that there are neither excesses nor defects in your character, but a harmonious blending, a delightful symmetry, formed of fitting proportions of every high quality.— *Young Men's Counselor.*



POETRY OF WORDS

The language of Madagascar is fertile in poetical expressions. Many of its single words are freighted with poetry. One of the native names of the island is "the land in the midst of the moving water." The sun, which for one-half the year is a blaze of unclouded light, is called the "eye of day." A river is a "mother of waters," and the capital the "mother of towns."

Those who dwell on the wooded plains are "the people under the leaves." The word for glory and honor means "the flower of the grass." As the grasses are as beautiful as they are transitory, the word suggests both the beauty and the brevity of that which depends upon the caprice of a despot.

The long-horned cattle are the largest and most formidable animals on the island, therefore the army is known as "the horns of the kingdom." The symbol is used, as the Bible uses it, to denote strength, power, and confidence.

Our word *hypocrisy* means "under the mask," and refers to the mask worn by an actor in the Grecian theater. The Madagascar word for hypocrisy means "becoming good by spreading a mat."

The clay floor of the house is covered by a mat, which when dirty is not removed, but covered by a clean one. Often there is a layer of four or five rotten mats on the floor, each one dirtier than the one above it. When a stranger enters the house, a fresh mat is spread for him to sit down upon, and all looks nice and clean; but underneath is all sorts of filth. The house has become clean by "spreading a mat." The man who is all clean outside and all foul within is a hypocrite who has become good by spreading a mat.

Christianity is known as "the praying," an expression which recalls the sign that Saul had become a Christian, "Behold, he prayeth!"— *Selected.*

THE STORY OF LOT

If we let the Lord choose for us, He will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham if you had talked to him about going to Sodom, he would have said, Oh, no! Go into Sodom! Do you think I would take my wife into Sodom! Do you think I would take my children down into Sodom, into that great wicked city, with all its temptations? Not I. But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him in there. He went down there perhaps to sell his cattle, and found there was a good market. Some of the leading men wanted him to go there. He could make a great deal of money; he could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in, tent and all.

His business took him there. Business must be attended to, you know. But then it will ruin your family. Oh, well, I am going to get money, then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first. Many a man puts business before his family. Business must be attended to to get rich, let the consequences be what they will, let ruin come upon the family. One must accumulate wealth while he has the opportunity.

Undoubtedly Lot reasoned in this way as a great many do. Now he ought to have kept out of Sodom. He ought to have stayed on the plains, with the tent and the altar; because all the time he was in Sodom we never hear of his having an altar there, nor of his calling upon Abraham's God. He was there to make money, and not to worship.

In the sight of the world Lot was a successful business man. He held office. His sitting at the gate was a sign that he was an officer. The world honored him. He was a man of great influence. He was a man the world delighted to honor. But he was in Sodom twenty years and never had a convert. That is the man of influence.

How many souls are the worldly Christians winning to Christ? Are they the men that are building up Christ's kingdom? I tell you such men are doing more to tear down than any other class.

Lot was so much like the men of Sodom that when he came to testify for Abraham's God they would not hear him. Not a word.

Men tell us they want to get an influence over the world, and are going to influence it by being worldly-minded. Do worldly Christians reach the world? Do they reach it in that way? No,

the world reaches them, and pulls them down. They don't pull the world up. It is the separated man that is going to do Sodom good; not the men living like Sodom. Separation is what we want to-day. We want the people of God to come out from the world.

Think of it, two of Lot's daughters had been given to the Sodomites! He had got rich; but two of his daughters had to be given to those wicked men, men living in such awful sin and wickedness.

To-day we see fathers and mothers giving their daughters to ungodly men, but they have a little money, and hold a high position. Professed Christians! And that is not the worst of it. Lot professed to be a servant of the Most High God, and yet he lived in Sodom.—*D. L. Moody.*



A WORD TO YOUNG CHRISTIANS

1. Never neglect daily private prayer; and when you pray remember that God is present, and that He hears your prayer. Heb. 11:6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. John 5:39.

3. Never profess to ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you appear to be; and then ask Him, for Christ's sake, to forgive you what you are and to make you what you ought to be. John 4:24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" Matt. 5:13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3:17. If you can not do this, it is wrong. Rom. 14:23.

6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, How would Christ act in my place? and strive to follow Him. John 10:27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true?" and if both can not be true, believe God and make your own heart the liar. Rom. 3-4; 1 John 5:10, 11.—*Selected.*



A character formed according to the divine likeness is the only treasure we can take from this world to the next.—*Object Lessons.*

ANALOGY OF DISCIPLINE

When in the city of Amsterdam, in Holland, I was very much interested in a visit we made to a place there famous for polishing diamonds. We saw the men as they were engaged in this work. When a diamond is first found, it has a rough, dark outside, and looks just like a common pebble. The outside must be ground off and the diamond be polished before it is fit for use. It takes a long time to do this, and it is very hard work. The diamond has to be fixed very firmly in the end of a piece of hard wood or metal. Then it is held close to the surface of a large metal wheel which is kept going round. Fine diamond dust is put on this wheel, because nothing else is hard enough to polish the diamond. And this work is kept on for days, and weeks, and months, and sometimes for several years, before it is finished. And if a diamond is intended to be used in the crown of a king, then longer time and greater pains are spent upon it, so as to make it look as brilliant and beautiful as can be. Now, Jesus calls His people His jewels. He intends them to shine like jewels in the crown He will wear in heaven. To fit them for this they must be polished like the diamond. And God makes use of the troubles He sends on His people in this world to polish His jewels. And when we get to heaven and see how beautiful they look, we shall see that it was indeed good for them that they were troubled. It has fitted them for greater happiness there.—*Dr. R. Newton.*



THE POWER OF ENJOYMENT

Comparatively few persons possess uniformly cheerful dispositions. Most of us have our sad hours and moods. But whatever his disposition, a man is bound by the law of his own being, and by those of his social relations, to cultivate the virtue of cheerfulness assiduously and constantly. He has no more right to injure his neighbor's happiness than to interfere with his pecuniary prosperity, and he can not indulge in venting ill humor or spleen, with gloomy forebodings or complaints, or even carrying a sad, sour, frowning visage, without sensibly diminishing the enjoyment or comfort of others, and thus infringing on their rights. Any individual who has tried to do so, can win himself from despondency and surliness.

The power of enjoyment is in itself a faculty capable of improvement; and as practice always enhances power, it is a good thing to form the habit of enjoyment. It is not true that the sources of pleasure are few and rare, but it is sadly true that we pass them unnoticed. We crave the excitement of politics or fashionable

life, and forget the world of innocent enjoyment that we trample under foot. Nature and art offer their treasures in vain. The loveliness of childhood, the attractions of home, the real satisfaction of honest labor, the simple pleasure of little things,—all these plead for utterance, but we repulse them. How can we possess a cheerful spirit and glad heart, when we scornfully despise our simple pleasures? Every innocent means of happiness should be welcomed, and gloomy thoughts persistently banished.—*Baptist Weekly*.



"THE PASTIME SALOON"

"Whoever named it, named it well," for it is the brilliant lights, the attractive music, and jolly associates that lure the unsuspecting youth to spend a little "pastime" in the gilded palaces of sin. Someone has observed that most young men who fall are ruined after supper. How true! Something for a change after the day's work is done!

How important that our homes be attractive and provide as a pastime something that is pleasant and profitable. What is more enjoyable than reading a good book. While you have been rested and refreshed, you feel that you have gained something of value besides.

To travel with Henry Harper through the land of Palestine, to enjoy with Dr. Reed his bird neighbors, to study with Samuel Zwemer, on the ground, that wonderful phenomena of history, the rise of Mohammedanism, to review with Elder Loughborough the providences of God in connection with the advent message, and to listen to quiet talks by S. D. Gordon on the element of service in the Christian life, are among the pleasures in store for those who choose to spend their spare moments this year in profitable reading.

Have you received from your Missionary Volunteer secretary the Reading Course leaflet yet? The books to be read are as follows:—

Missionary Volunteer Reading Course No. 3

1. "Quiet Talks on Service," by S. D. Gordon. Cloth, seventy-five cents.

2. "The Moslem World," by Samuel Zwemer. Cloth, fifty cents; paper, thirty-five cents.

3. "The Great Second Advent Movement," by J. N. Loughborough. Cloth, \$1. 25; paper, fifty cents.

Junior Reading Course No. 2

1. "Letters From the Holy Land" by Henry Harper. Cloth, fifty cents; paper, twenty-five.

2. Three Historical Books of the Bible.
3. "My Garden Neighbors," by L. A. Reed. Cloth, \$1.

Numbers one and two in the Missionary Volunteer course will be ordered from the *Review and Herald*, Washington, D. C. Number one in the Junior course from the *Pacific Press*, Mountain View, Cal. The others through any of our tract societies or publishing houses.

M. E. KERN.



ORIGINALITY IN TEACHING

Printed questions, on a lesson paper or in a question book, have a proper place in helping a scholar or a teacher in his lesson study. They suggest to him what specific truth is stated in the text, or what teaching is to be derived from it. But these questions are not to be read off by the teacher in his teaching of the lesson. If a teacher cannot even ask a question about the lesson without having the question before him in writing or print to read out to the scholar, how can he expect the scholar to answer the question properly unless he has the answer in writing or in print before his eyes, to read off to the teacher? Unless, indeed, the teacher expects the scholar to be better prepared with the lesson than *he* is! But a teacher who would expect *that* wouldn't be much of a teacher—would he?—*S. S. Times*.



PETOSKEY CAMP-MEETING

The camp-meeting at Petoskey, in connection with the North Michigan Conference, was a success. The business of the conference went on in a very pleasant and satisfactory way. Business meetings were held only one hour a day, and did not interfere with the regular preaching services, which were held at 10:30 A. M., 3 P. M., and eight o'clock in the evening. A visitor would scarcely observe that business was being transacted.

The spiritual interest was very apparent from the beginning. The attendance was not large during the first days, but increased daily during the first week, until sixty-five family tents were demanded to accommodate the people. The attendance from the city and community was small. It is evident that the hundreds of people who resort to this part of the country are too busy in quest of health and pleasure to turn aside for a camp-meeting.

Our people manifested a considerable interest in all the proceedings, both of the spiritual and business meetings. A deep spirit of consecra-

tion, in fact, characterized all the devotional services. Faith in the work of God was displayed in various ways.

Elder J. J. Irwin was unanimously elected president of the conference, and E. A. Bristol was elected treasurer of the conference, and secretary and treasurer of the tract society department. Miss Edith McClellan was elected to the office of educational secretary. The conference, without a dissenting vote, ratified the act of the conference committee in taking over Cedar Lake Academy, with certain territory, when offered by the West Michigan Conference, and the delegates from the ceded counties were given seats in the conference.

North Michigan now stands among the strong self-supporting conferences of the Union. The book work under the care of Brother Johnson is prosperous. Here, again, is an example of what can be accomplished by devotion and energy, in overcoming difficulties. North Michigan is an old field, and our literature was sold years ago all over this sparsely settled country; but this does not stand in the way of the work now, for families having several of our books in their homes, are anxious to purchase more. And so the work goes on, and need not cease so long as there are souls to save.

One good church was admitted to the conference, consisting of more than twenty members, raised up since last camp-meeting, and another company of thirty members was reported, but not yet organized into a church, besides several smaller companies of believers and additions to churches.

The reports of the laborers were very encouraging indeed. I hope they may be given to the HERALD readers in detail. Consideration was given to the question of home missionary work, and the organization of the churches for more active work. As preliminary to this, a missionary secretary was elected to take charge of the work of organizing the people for active service.

ALLEN MOON.

SOUTHERN ILLINOIS

Elder Moon, in his report, has spoken of the first part of our camp-meeting, so I will report only the interesting features of the latter part. This meeting increased in interest each day, and, as we neared the close, the Lord came very near to His people. Many gave their hearts to the Lord for the first time, and others renewed their consecration. The results were seen on Sabbath afternoon in the closing hours of that sacred day, when, at the water's edge, a large share of the camp witnessed twenty-nine souls buried with their Lord in baptism.

After raising a sum of money nearly sufficient to pay for the tent and camp-meeting equipment purchased this year, the brethren and sisters donated very liberally to foreign missions, the collection amounting in cash and pledges to \$713.

We were blest with excellent weather all through the meeting. The atmosphere, during the latter part was much cooler and more pleasant. We had two light showers to lay the dust. Every one felt to thank the Lord for temporal and spiritual blessings received at this camp-meeting.

Many of the people left the camp with this testimony, "I am going home to work." I confidently expect to see a large amount of missionary work done this coming year, and great results for the kingdom of God.

Elder Thompson gave the closing address Sunday night, August 22, to a fair congregation, several of the brethren and sisters having already returned to their homes.

The attendance from the outside was not large, but there were a few people who became interested in the truth, and one lady from the city commenced to keep the Sabbath. Others expressed themselves as wishing to study further into the truth. I believe the results of this meeting were as marked in many respects as any I have ever attended.

The tents were nearly all down Monday, and the following Tuesday morning at nine o'clock, the laborers left for their respective fields, taking up the work of another year.

S. E. WIGHT

Book Work

CANVASSERS' REPORT FOR WEEK ENDING

AUGUST 27, 1909

North Michigan

Canvasser	Book	Hrs	Ords	Value	Helps	Total
R. Immonen.....	D. R.	64	20	\$44 00	\$6 00	\$50 00
K. V. Bjork.....	D. R.	42	7	16 75	6 40	23 15
Anna Bjork.....	C. K.	11	2	2 00	3 00	5 00
		117	29	62 75	15 40	78 15

Wisconsin

N. O. Kittleson.....	B. R.	44	19	54 25	1 50	55 75
Frank Halderson.....	B. R.	33	18	49 50	2 00	51 50
*Anna E. Sorensen.....	D. R.	72½	10	27 50	11 50	39 00
Ingeborg Nelson.....	B. R.	48½	3	8 25	9 70	17 95
*Lizzie Keat.....	C. K.	35½	4	4 25	7 10	11 35
†Marie Laursen.....	B. R.	12	3	8 25	3 50	11 75
†E. E. Trowbridge.....	B. R.	6½	2	5 50		5 50
F. E. Middiestead (Del.)	B. R.					
John Rasmussen (Del.)	G. C.					
		252	59	157 50	35 30	192 80

Southern Illinois

LeRoy Knott.....	D. A.	10	6	18 00		18 00
W. Wohlers.....	G. C.	31		18 50		18 50
E. Jackson.....	B. R.	10		5 75		5 75
		51	6	42 25		42 25

No. of agents. 15. 420 94 \$262 50 \$ 50 70 \$313 20
 *Two weeks †Week ending Aug. 20

LAKE UNION HERALD
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Lake Union Conference Camp-meetings

N. Illinois, Watseka, Sept. 9-19.

Indiana, Linton, Sept. 9-19.

Wisconsin, Milwaukee, Sept 23-Oct. 4.

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ITEMS OF INTEREST

Emmanuel Missionary College

Elder Chancy Wood is in Battle Creek looking for students.

The new cannery will be ready for use within a few days.

Miss Amy DuBois has returned to the College ready for another year's work.

Every mail brings applications from the members of the 1909-10 E. M. C. family.

The music rooms are nearly completed. The woodwork is now being varnished.

The electric wiring of both the Ladies' Dormitory and North Hall is nearly completed.

Allen Nyman is visiting his grandmother and other friends at Allegan and Monterey.

The three new pianos which were built by special order for our music department have arrived.

Emmanuel Missionary College will open September 15. You should be here the first day of school.

Professor Graf spoke to the Battle Creek church on the subject of Christian Education last Wednesday evening.

Miss Graf returned last Friday. She has been spending her summer's vacation at her home in New Mexico. We are glad to see her back.

Miss Edna Walker visited the College last week. She is still engaged in Bible work in New Orleans, and is deeply interested in her work.

Doctor Runk is working on the new laboratories. The chemical laboratory is

being so arranged that each student will have sink and water faucet near at hand.

Our grapes are now going on the market. Because of the dry rot which has injured most of the Michigan grapes, prices are good. The faithfulness with which ours were sprayed is saving them.

We are purchasing half a dozen electric flat-irons for our laundry, so hereafter we will iron our clothes by electricity. The motors for the laundry and pumping station have also been purchased.

Last week Professor Graf spent several days at the East Michigan camp-meeting. He found many young people interested in Emmanuel Missionary College. Among the old students whom he met were Mr. Harry Westcott, Mr. Gruesbeck and family, Mr. Evert Beuchel, Miss Leola DeCamp, Miss Maude Guilford, and Miss Icylene Lawrence. He also found quite a large number of new students who will be here this year.

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Southren Illinois

Miss Bulah Hough arrived in Springfield Friday, Sept. 3, to take charge of the church school.

Mr. Keith Eaton returned to Galesburg Wednesday, Sept. 1, after a visit at his home in DuQuoin.

Miss Edith Shepard visited the Decatur church, Sabbath and Sunday Aug. 28 and 29, and made arrangements for a church school. She will visit the Farmington church Wednesday, Sept. 8, in the interest of the school work.

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Distribution of Laborers in the Southern Illinois Conference

C. H. Bliss, Peoria.

Mary B. Craig, Jacksonville.

J. B. Locken, R. H. Bruns, Brownstown.

E. F. Ferris, J. L. Shuler, Flora.

S. S. Gray, W. E. Schwartz, Jacksonville.

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DuQuoin School

The DuQuoin (Ill.) Intermediate School will open Sept. 13. Competent teachers have been secured, and a prosperous year is expected. Full particulars may be obtained by addressing the principal, W. W. Brayshaw, DuQuoin, Ill., or Miss Edith Shepard, 300 West Allen St., Springfield, Ill.

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Emmanuel Missionary College Students

It has already been announced in the columns of this paper that Emmanuel

Missionary College will open September 15. Our matron, however, wishes to ask you to bring straw ticks with you and that you pack the tick in your suitcase so that a tardy trunk will not hinder your having a good night's rest after you arrive. Bring your calendars with you. We are running short.

For calendars or further information address O. J. Graf, Berrien Springs, Michigan.

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Obituary

SHEPARD.—Mrs. Frances Adelia Shepard died at her home in Otsego, Tuesday, August 24, 1909. She was born in Genesee Co., N. Y., May 8, 1845. The earlier years of her life were spent in teaching. In 1876 she was married to Charles Edwin Shepard. To this union was born one son Charles, who was spared to minister to his mother. During her long and painful illness, which resulted in entire helplessness five years ago, she has been most tenderly cared for by loving hands. Hers was the life of a Christian. Her sunny, cheerful disposition all through her long period of suffering became an inspiration to others. "Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors and their works do follow them." Words of comfort were spoken by the writer from Revelation 21:4. Elder M. S. Burnham assisted in the service.

CLIFFORD RUSSELL.

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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.



The series of 25 numbers to one person	\$0.75
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5 or more copies to one person, each	.50

Signs of the Times, Mountain View, California