

# Lake Union Herald

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

Review & Herald

VOL. I

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## Lake Union Conference Directory

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### "HE CARETH"

What can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
About His throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss unruffled by any strife—  
How can He care for my little life?

And yet I want Him to care for me  
While I live in this world where sorrows be!  
When the lights die down from the path I take;  
When strength is feeble, and friends forsake;  
When love and music that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing prayers,  
Then my heart cries out for a God who cares.

Oh! wonderful story of deathless love!  
Each child is dear to that Heart above.  
He fights for me when I cannot fight;  
He comforts me in the gloom of night;  
He lifts the burden, for He is strong;  
He stills the sigh, and awakens the song;  
The sorrow that bowed me down He bears,  
And loves and pardons because He cares!

Let all who are sad take heart again,  
We are not alone in our hours of pain;  
Our Father stoops from His throne above  
To soothe and quiet us with His love;  
He leaves us not when the storm is high,  
And we have safety, for He is nigh.  
Can it be trouble which He doth share?  
Oh, rest in peace, for the Lord will care!

—Selected.



### WHAT SHALL WE ANSWER?

Jesus warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, what shall I do, because I have no room

where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is is more than meat, and the body is more than raiment."

These warnings are given for the benefit of all. Will they be benefited? Will they improve the warnings given? Will they regard these striking illustrations of our Saviour, and shun the example of the foolish rich young man? He had abundance; so have many who profess to believe the truth, and they are acting again the case of the poor foolish rich man. Oh that they would be wise, and feel the obligations resting upon them to use the blessings God has given them in blessing others, instead of turning these blessings into a curse! God will say to all such, as to the foolish rich man, "Thou fool."

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve Him. Work, work, work, is the order of the day. All about them are required to go upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have room wherein to bestow their goods. Yet these very men who are weighed down with their riches, pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand; yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or those who serve them, this privilege. Yet these men profess to believe that this world is not their home—that they are merely pilgrims and strangers upon the earth, preparing to move

to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian life. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their heart and interests are here.

Men of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but not being heartily, earnestly, and thoroughly in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them.

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. They, like the unfaithful steward, hide the one talent in the earth. They are afraid to render to God that which He has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect those who have large talents, to bear the burden of the work, while they feel that they are not responsible for its success and advancement.

Many who have but little of this world, are represented by the man with one talent. They are afraid to trust God. They are afraid that God will require something they claim to be their own. They hide their talent in the earth, fearing to invest it anywhere, lest they be called to give back the improvements to God. Instead of putting out the talent to the exchangers as God required, they bury it, or hide it, where neither God nor man can be benefited with it. Many who are professing to love the truth, are doing this very work. They are deceiving their own souls; for Satan has blinded their eyes. In robbing God, they have robbed themselves more. They have deprived themselves of the heavenly treasure through their covetousness, and because of their evil heart of unbelief. Because they have but one talent, they are afraid to trust it with God, and they hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think they are called upon to practise self-denial, and aid in the work through

their own individual effort and with their means, although they have not a large amount.

God gives to every man his work, and he expects corresponding returns, according to their various trusts. He does not require the increase from ten talents of the man to whom he has given only one talent. He does not expect the man of poverty to give alms as the man who has riches. He does not expect of the feeble and suffering, the activity and strength which the healthy man has. The one talent, used to the best account, God will accept "according to that a man hath, and not according to that he hath not."

God calls us servants, which implies that we are employed by Him to do a certain work, and to bear responsibilities. He has lent us capital for investment. It is not our property; and we displease God if we hoard up, or spend as we choose, our Lord's goods. We are responsible for the use or abuse of that which God has thus lent us. If this capital which the Lord has placed in our hands lies dormant, or we bury it in the earth, be it only one talent, we shall be called to an account by the Master. He requires, not ours, but His own with usury.

Every talent which returns to the Master, will be scrutinized. The doings and trusts of God's servants will not be considered an unimportant matter. Every individual will be dealt with personally, and will be required to give an account of the talents intrusted to him, whether he has improved or abused them. The reward bestowed will be proportionate to the talents improved. The punishment awarded will be according as the talents have been abused.

The inquiry of each one should be, What have I of my Lord's? and how shall I use it to His glory? "Occupy," says Christ, "Till I come." The heavenly Master is on His journey. Our gracious opportunity is now. The talents are in our hands. Shall we use them to God's glory? or shall we abuse them? We trade with them to-day; but to-morrow our probation may end, and our account be forever fixed.

If our talents are invested for the salvation of our fellow-men, God will be glorified. Pride and position are made apologies for extravagance, vain show, ambition, and profligate selfishness. The Lord's talents, lent to a man as a precious blessing, will, if abused, reflect back upon him a terrible curse. Riches may be used by us to advance the cause of God, and to relieve the wants of the widow and the fatherless. In thus doing, we gather to ourselves rich blessings; not only in expressions of gratitude from the recipients of our bounties, but the Lord Himself, who has placed the means in our hands for

this very purpose, will make our souls like a watered garden, whose waters fail not. When the reaping time shall come, who of us will have the inexpressible joy of seeing the sheaves we have gathered, as a recompense of our fidelity and our unselfish use of the talents the Lord has placed in our hands to use for His glory?—*Mrs. E. G. White*



### BLUE LAWS

ALLEN MOON.

It is truly remarkable to note the activity of the church in these days in demanding Sunday laws. Can it be an evidence of advancement in spirituality? Or does it indicate a declension of the manifestation of divine power in the church, and an effort to supply the loss by laying hold of the only support remaining — that of human power? The church, when connected with divine power, is "she that looketh forth as the morning, fair as the morn, clear as the sun, and terrible as an army with banners," and will live and triumph when the nations have gone to oblivion.

The Head of the church said, "All power is given unto Me in heaven and in earth." What more can the church need? The Lord is greater than all. To turn from Him is to turn from the greater to the lesser. To trust in another than Jehoyah is to commit spiritual adultery. If Sunday were made the Sabbath, it would be putting man in the place of God to substitute man's law for God's law. This did the Jews, and they were condemned by the Saviour. They had put their traditions before the people in the place of the plain word of God. Their tradition condemned the Son of God, but He rebuked them when He said, "The Son of man is Lord also of the Sabbath." Men who love God and His service do not seek to put themselves in the place of God as law givers, but are content to have the divine Father rule His children in His own way. Men who demand of the state the enactmet of Sabbath laws are actuated by motives other than love to God and man.

The church has never sought the power of the state for the furtherance of the gospel, but for earthly glory and self aggrandizement. When the church has gained control of the civil arm, it has used it to crush all who dared to oppose its unholy ambition. Even when the church's demands for Sunday laws have been granted by civil power, she has invariably revealed her true character by using the power gained to crush the people of God. Abel worshipped God according to knowledge of divine revelation; Cain worshipped according to his selfish conception, and in his selfish wrath he slew the true worshipper.

Many worshipers (not of God) are actuated by the same spirit, we fear. God is love, and His true children love both God and man.



### LAY MEMBERS TO GO FORTH

C. J. TOLF.

"There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. The time has come when every means should be devised that can aid in preparing a people to stand in the day of God. We must be wide-awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can to win souls to love God and keep His commandments. Jesus requires this of those who know the truth. Is His demand unreasonable? Have we not the life of Christ as our example? Do we not owe the Saviour a debt of love, of earnest, unselfish labor for the salvation of those for whom He gave His life?" "Testimonies for the Church," Vol. 8, page 244.

"The laymembers of our churches can accomplish a work which, as yet, they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can distribute our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings. Thus they can let their light shine in good works." "Testimonies for the Church," Vol. 8, page 245.

"A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God. While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field." "Testimonies for the Chnrch," Vol. 8, pages 245-246.

Let all who believe the truth begin to work. Do the work that lies nearest you; do anything however humble rather than be like men of Meroz, do-nothings.

Is it not strange that we do not do more, and are not willing to make a greater sacrifice for the One who gave His very life for us? What does

He think of our profession? Can He believe we love Him more than all else?

We are afraid to begin service for Him, but He too feared the conflict. He knows how to sympathize with us in all things. We may be afraid we shall suffer if we launch out into this work; not so, for our Leader says, "We shall not be stinted for means if we will only go forward, trusting in God." Vol. 8, page 246.

O that we might believe these words and do as Abraham did,—step out in faith, and do the work we have neglected so long!



### INFECTION BY THE TYPHOID BACILLUS

ROXETTE RUNCK, M. D.

The old adage, "An ounce of prevention is worth a pound of cure" seems timely with the above subject. There would be fewer attacks of typhoid fever if the ounce of prevention were always used.

This disease is caused by the typhoid bacillus, which was discovered by Eberth in 1880. It was found in the mesenteric glands and the spleen of persons dying from typhoid fever. It is a rod shaped, microscopic organism. We might call it a parasite; for it cannot be found outside the human body except as it has been traced to an origin in the discharges of a typhoid patient or a convalescent.

Laboratory experiments have found that this bacillus could live over three months in sterile water, and for two or three weeks in unsterilized surface water. Water may continue to be a source of infection for a much longer time. Under ordinary conditions, it cannot be proved that the typhoid bacillus multiplies in water, on the contrary there is a gradual decrease of their numbers, most marked in flowing water. In soil and fecal matter of privy vaults, the life of this bacillus is much longer than in water. The practice of using human excrement for manuring vegetable gardens is a source of infection.

In about twenty-five per cent of typhoid cases the bacillus is found in the urine. The urine and feces of a typhoid patient should not only be disinfected while in bed but for some weeks after they are around. The bacillus has been found occasionally in the sputum. The rash that appears on the abdomen of about 80 per cent of typhoid cases contains the bacillus. The rash is not confined to the abdomen, but may appear on other portions of the body. The nurse should be careful to disinfect her hands whenever she handles a typhoid case. The bedding, dishes, and everything that comes in contact with a typhoid case should be disinfected.

The largest outbreaks of typhoid fever in the United States have been due to water.

Milk may be a source of infection. The bacillus gains access to the milk either by the water used to wash the milk vessels or the person handling the milk may convey it. Nurses who care for a typhoid case should not handle the milk. If it is a necessity that they should, they ought to change their clothing and disinfect their hands before coming in contact with the milk. Often persons handling milk are suffering from a mild attack of typhoid and the milk is infected this way. The typhoid bacillus multiplies in milk. Since the establishment of creameries, the mixing of milk has increased the danger of infection, for one single can may infect all the others. The eating of oysters and shellfish has been the cause of several epidemics of typhoid in the United States and Great Britain. Vegetables washed with infected water may convey the disease. The house-fly carries this bacillus on its feet and wings and if allowed in the house is a source of danger. Cockroaches infect food, the same as flies. Infection through inhaling dust is rare.

If these sources of infection were avoided there would be fewer attacks of typhoid fever. If we stop to count the number of our workers carried away by this disease annually, we shall be surprised. Some able workers are lost to the cause. And others who recover are often crippled in health for a time or for life. Then think of the expense of caring for a typhoid patient. Recent statistics show that typhoid fever costs the United States each year ninety million dollars.

Some attacks of typhoid fever seem unavoidable. We cannot trace their origin. Here and there will spring up a case with no known source.

Since this is a question of expense and loss of workers to the cause, let us use the ounce of prevention and save this time, money, and life, for the work.



### JOHN WESLEY'S REPLY

A lady once asked Mr. Wesley, "Supposing you knew that you were to die at two o'clock to-morrow night, how would you spend the intervening time?"

"How? madam," he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five o'clock to-morrow morning; after that I would ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, and lie down to rest."—*Selected.*



## Educational

### WEST MICHIGAN CHILDREN, NOTICE

You are no doubt waiting for this announcement telling you where your missionary dollar is to go this year. You will be pleased to know that it is going to Java, a large island between China and Australia: You had better find it on the map so you'll know just where it is. We are especially interested in Java because Elder Hofstra and family went from our conference to that needy field this year. If Elder Hofstra and his family have gone down to spend their whole lives for the people of Java, surely we can spend time enough to earn one dollar for these poor people. Last year you remember we gave the dollar to Africa. It was earned by gardening, helping mamma, running errands, and many other ways. Now this year we can no doubt keep the work right up and soon you'll have 100 pennies saved for this good work. If you are going to give a dollar, please hand in your name to your Sabbath-school superintendent or send it to me so I can put your names in my Java Book. Ask your father and mother if you may join our Java Band.

C. A. HANSEN, *Supt.*



## Field Reports

### EAST MICHIGAN CAMP-MEETING

This meeting was held in the city of Jackson, in a very pleasant park well within the city, making it a very desirable place for a camp-meeting. It was sixty years ago July 27, that Elder Joseph Bates entered the city of Jackson and presented the Sabbath message to the few believers in this message who resided there at that time. This fact made Jackson rather an interesting point for the holding of our camp-meeting.

Although held quite well south in the conference, and some distance from the bulk of our churches, this camp meeting was the largest one that we have yet held. Every phase of the work was given some consideration, and the spiritual interests were especially good. We believe that our people were all greatly encouraged and that their interest in the general work was strengthened.

A considerable sum of money was raised for the colored work of the South, the educational work in our own conference, and the foreign missionary work. About two thousand dollars was raised in cash and pledges for these various lines of work.

Those who were with us from outside the conference were Elders Daniells, Thompson, Moon, W. B. White, D. E. Wellman, S. A. Wellman, A. J. Haysmer, J. B. Blosser, and Professors O. J. Graf, and W. E. Straw. The labors of these brethren were very much appreciated. This was the first camp-meeting that Elder Daniells has been permitted to attend in East Michigan.

Throughout the meeting a splendid spirit prevailed and a good work seemed to be in progress. All of our conference laborers worked faithfully to make the meeting a success. Twenty-six were baptized and several others presented themselves for baptism to take place at their home churches.

E. K. SLADE.



### NORTH MICHIGAN

The camp-meeting just closed was a spiritual uplift to all who attended. Plans were laid for the advancement of the work that will result in bringing the knowledge of the message to many parts of the conference the coming year. It was arranged to place our workers in different cities of the conference so that they can work around these central points. The distribution of laborers was as follows: M. C. Guild, Traverse City; R. J. Bellows, Riverside; E. A. Bristol, Petoskey; E. F. Peterson, Houghton; F. E. Fenner, McMillan; M. B. Butterfield, Alpena; N. H. Pool, Mt. Pleasant, L. G. Nyman, Marion; Karl Stenberg, Ishpeming; Mrs. M. M. Faulkner, Alpena; Miss Inez Lay, Menominee.

Quite a number accepted their Saviour at this meeting, and about thirty were baptized. Many of these were young people. Some are planning to enter the school at Cedar Lake to fit themselves for usefulness in the Lord's work.

An offering was taken for the work in its different phases, and although our people have not had good crops for the last two years, they gave eight hundred dollars.

The school work came in for discussion, and one day was given to that topic. Professor Avery of Cedar Lake outlined the work of the academy, and secured several of the young people as students. The academy is doing good work and our people will make no mistake in sending their young people to Cedar Lake.

The workers are all of good courage, and take up the work for next year with a determination to make it a success.

J. J. IRWIN.



ISHPEMING,— Wednesday evening, July 7, we began a series of meetings at Ishpeming, which continued until August 15. Services were conducted in separate tents in the English and Swedish languages, brother Karl Stenberg having charge of the Swedish services, and Elder

R. J. Bellows, assisted by Brother F. E. Fenner and the writer, conducted the services for the English speaking people. A good interest was manifested by the people from the city all during the series, the attendance being as high as seven hundred; and rain or shine, we were favored with large, attentive audiences. The enemy was there, of course, with his opposition, but as far as we could ascertain, it only tended to create a determination in the minds of the people to investigate matters more thoroughly. The Catholic priest delegated some of his parishioners to visit the meetings and report to him the things taught there. The Swedish Baptists also had a special man sent there to expose us and to counteract the influence of the meetings upon their congregation. The last named made an endeavor to hold some special meetings, but after a few nights gave it up as they could not get an audience. The people preferred to come to our tents.

August 16 we took the English tent down, not because of lack of interest, however, the Swedish tent remaining to continue the services for some time. At this time nine had taken their stand to obey the commandments. Brother Stenberg still reports a good interest among his people, and the English work is to be followed up by Elder R. J. Bellows. We hope to see many more take their stand in the near future, and a good strong company raised up to hold up the banner of truth in this city of fifteen thousand people.

E. F. PETERSON.

TRAVERSE CITY,— We have only words of good cheer to report. I rejoice in the privilege of having a humble part in the closing work of God in the earth. During the past year we have had the privilege of seeing precious souls step out in obedience to the truth, and a good number have been buried with Christ in baptism. Fire and drought have injured North Michigan, yet the past year has been one of the most prosperous for the third angel's message, that our conference and workers have ever enjoyed. We are of good courage to go forward in the Master's service for the year to come, and until the work is finished. We often think of our brethren and sisters with whom we have associated in the past, many of them now scattered in different parts of the earth. We long for the glad day when we shall all meet in the grand reunion above.

M. C. GUILD.

Sept 13, 1909.

### SOUTHERN ILLINOIS

FLORA,— At the close of camp-meeting, we returned to this place for another series of meetings. We secured an excellent location in the residence portion of the city, and began meet-

ings August 31. The attendance was quite good the first night, and has increased each night since. Our congregation is not transient, for those who came the first night still come, and bring others with them, and we are greatly encouraged by the promising outlook.

Several are deeply interested in the great truths of the Bible, and we are praying the Lord of the harvest to give us some precious sheaves in this place.

We have had the pleasure, since returning, of studying the truth with the Presbyterian minister whom we quoted in our last report. We quote him again, "Since you people were here, and gave us those studies on the Bible, I have thought a great deal on the Sabbath question, and I have just about made up my mind that the reason why we cannot get the people to observe our Sabbath is because we have no Sabbath for them to observe."

Praise God for such a confession, and it seems to come from an honest heart. We most earnestly implore the prayers of our people, that the great truths of the third angel's message may do a powerful work in this place. The harvest is great, but the laborers are few in Southern Illinois.

Yours in the blessed hope of a soon coming Saviour.

{ E. F. FERRIS.  
{ J. L. SHULER.

## Book Work

### CANVASSERS' REPORT FOR WEEK ENDING

SEPTEMBER 10, 1909

#### East Michigan

Canvasser	Book	Hrs	Ords	Value	Helps	Total
Effie Park	C. K.	21	18	19 50	3 90	23 40
Harry Park	C. K.	21	9	9 50	3 05	12 55
Dora Snyder	C. K.	8	2	2 50	70	3 20
		50	29	31 50	7 65	39 15

#### Southern Illinois

W. H. Teasdale	G. C.	6	3	11 25		11 25
E. Jackson	B. R.	11	5	15 75	85	16 60
W. Wohlers (delivering)		27				
T. B. House (delivering)		20				
Lillian Hewlett			15	20 00		20 00
		64	23	47 00	85	47 85

#### †Northern Illinois

*C. R. Puels	D. R.	43	8	22 00	3 00	25 00
H. C. Lausten	H. M.	75	15	30 00	13 70	43 70
J. R. Robson	G. C.	90½	12	33 00	16 20	49 20
J. H. Hicks	G. C.	66½	15	45 00	20 25	65 25
J. S. Johnson	G. C.	52½	21	61 80	2 40	64 20
D. R. Devereaux	P. G., G. C.	44	34	95 00	11 85	106 85
		371½	105	286 80	67 40	354 20

#### North Michigan

R. Immonen (delivering)						
Grace Crouch						
R. W. Coon						
Irene Dingman						
Clara Stephens						
K. V. Bjork	D. R.	39	8	20 00	4 50	24 50
		39	8	20 00	4 50	24 50

#### Wisconsin

N. O. Kittleson	G. C.	37	21	61 75		61 75
†Lizzie Keat	C. K.	15	1	1 00	4 05	5 05
		52	22	62 75	4 05	66 80

No. of agents, 22.

†Two weeks.

\$76½ 187 \$448 05 \$ 84 45 \$532 50  
\*One week. †Week ending, Sept. 3.

### The Offering For The Colored People October 2

Sabbath, October 2, is the day set apart by the General Conference for our churches to make an offering for the carrying on of the work of the third angel's message among the colored people in the United States. It is hoped that our people in this Union will respond liberally to this call. The work is soon to close in this great "neglected field."

✧ ✧

The October number of the *Signs of the Times Monthly Magazine* will deal with the perplexing problem, "Capital and Labor." Articles have been secured from prominent writers, representing the different sides of this controversy, thus making it an interesting and popular number, and one that will appeal to all classes.

✧ ✧

### A Swedish Temperance Number

We are preparing a temperance number of our Swedish paper *Sions Vaktare* to present the true principles on this important theme. Among other good features will be a translation of the touching temperance story "The Name," also a good temperance song with music, and articles presenting the terrible prevalence and effects of intemperance not only in regard to strong drinks, but in diet and other habits of life, also articles on the commendable efforts and movements now made for temperance reform. It will be well illustrated and contain diagrams and maps which strikingly present various phases of this subject. The cover will have a beautifully designed front printed in colors. In short, we aim to make it a splendid number well adapted to its purpose.

Brethren and sisters, we appeal to you to lend us a helping hand at this time. We shall greatly appreciate anything you can do to give this number a wide circulation. But we ask you to decide quickly how many copies you want and let us know either directly or through the usual channels before the end of this month, so we may know how large an edition to print.

The terms are: single copy 10 cts., 5 copies 5 cts. each; 25 copies 4 cts.; 100 copies 3 $\frac{3}{4}$  cts.; 500 copies 3 $\frac{1}{2}$  cts.; 1000 copies 3 cts.

The International Publ. Ass'n,  
College View, Nebr.

✧ ✧

### Important Announcement

By a recent action of the Southern Publishing Association board after due and careful consideration of the subject it was decided to raise the price of the *Watchman* to \$1 a year in the United States and Canada, and \$1.25 a year to foreign post-offices, after January 1, 1910.

This action becomes necessary because of the loss attending the publishing of this first class magazine. It has also been decided to give the friends of the *Watchman* an opportunity to secure renewals for one or more years between this and the first of January at the present subscription rate, namely, 75 cents a year. The purpose of the publishers is to make the *Watchman* improve with each issue, and we believe that our friends will see the righteousness and wisdom of this action. Send in your orders for renewals for one or more years at once.

Agents for the sale of the *Watchman* are wanted in every city, town, and county, in the United States and elsewhere.

Write us for *Watchman* outfit.  
SOUTHERN PUBLISHING ASSOCIATION  
Nashville, Tenn.

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### Home Bible Studies

Beginning October 6, and continuing six months, a series of 25 special numbers of the *Signs of the Times* weekly is to be published, in which the truth will be taken up in the same general way as is followed by our ministers in a series of tent-meetings. The subjects will be illustrated, and supplemented by Bible-readings. The series will be called "Home Bible Studies" and our people everywhere are being asked to subscribe for 2, 3, 10, 25, 50 or 100 copies of this series; and in a systematic way sell, give away, mail or loan these papers to their friends and neighbors. Thus it is hoped to place the truth from week to week in at least fifty thousand homes.

#### SUBSCRIPTION PRICE

The series of 25 numbers to one name and address	\$ .75
5 or more copies of this series of 25 numbers, mailed direct from the office of publication to names and addresses furnished, each	\$ .60
5 or more copies of this series of 25 numbers to one name and address, each	\$ .50
Yearly subscription	\$1.50

Address your tract society, or *Signs of the Times*, Mountain View, California.

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### How to Order the Missionary Number of the Review

To expedite matters kindly bear in mind these four suggestions when placing your order:

1. All orders for this special "Missions" number of the *Review*, and for circulars, canvasses and other campaign supplies, should be sent to the secretary of your conference tract society.

2. Where there is no conference tract society, or in case the tract society address is unknown, order direct from A. J. S. Bourdeau, Takoma Park, Washington, D. C.

3. To avoid confusion please do not order the "Missions" *Review*, nor any campaign supplies from the Review and Herald Publishing Association.

4. Give us as much time as possible to fill your orders. Tardiness in ordering last year caused disappointment to hundreds of faithful workers.

A. J. S. BOURDEAU,  
Missionary Secretary  
General Conference Publishing Department.

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### Testimonies For The Church No. 9

We call the attention of our readers to the new volume of the "Testimonies for the Church" No. 9, just published, and now ready to mail.

Five years have passed since the church has had delivered to it, a bound volume of the message so essential to its prosperity. During this time, important messages of encouragement, reproof and counsel have been given and are now printed under eight general sections as follow:

For the Coming of the King,  
Literature in Service,  
The Work in the Cities,  
The Health Work,  
The Spirit of Unity,  
Among the Colored People,  
The Religious Liberty Work,  
Timely Counsels.

It is bound in the usual cloth and flexible leather, 75 cts. and \$1.25, also a special thin edition, flexible leather on bible paper, round corners, \$1.25. Order through the state tract society.

**LAKE UNION HERALD**

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

PRICE, FIFTY CENTS A YEAR.

PRINTED BY EMMANUEL MISSIONARY COLLEGE  
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HERALD, care College, Berrien Springs, Mich.  
All matter intended for publication should be sent  
to the Editor, LAKE UNION HERALD, Berrien  
Springs, Mich.

**Lake Union Conference Camp-meetings**

Wisconsin, Milwaukee, Sept 23-Oct. 4.



Every day's mail now is bringing a bundle of replies to our recent circular. Many thank us for reminding them of the expired subscription and we are receiving stamps and money orders by the handful. Many words of appreciation for the HERALD are expressed and it all goes to encourage us onward. Once in a while there is a growl and a request to stop the paper, but we are pleased to say these are indeed few. On the whole we feel that we are getting into closer touch with the subscribers, and would be glad to get reports from the smaller churches as well as the workers out in the field.

**North Michigan**

Prayer bands started at camp-meeting will be continued in the following churches: Onaway, Frankfort, Riverside, Leetsville, Edmore, Cedar Lake, and Cedar Run.

Our church schools and teachers will be located as follows: Janie Sweet, Traverse City; Armilda Bogar, Petoskey; Della Starkey, Wilson; Ella Rasmussen, Omer; Florence Crouch, Mesick; Inis Morey, Onaway; Ruby Hastings, Riverside; Elmer Ross, Wildwood; Genie Symonds, Grant; Sadie Hogan, East Jordan; Hollis Nelson, Ludington.

We are glad to note the interesting report given by Sister Altman of the work at Selma, Mich. About ten years ago there was a series of meetings held in that vicinity and several accepted the third angel's message. They have been faithful ever since, keeping up the Sabbath-school and other services. Although many have moved away, yet the germ of truth is working in the hearts of others in that place. At present there are several who are interested and have begun attending the Sabbath-school. Without doubt if there could be a little work done they would take their stand for the truth.

There have been two tent companies located at Ishpeming the past summer, one in Swedish and the other in English. Brother Karl Stenberg conducted the meetings in Swedish, Elder Bellows, Brethren Peterson, and Fenner, the English. There was a marked interest all summer, from two to five hundred attending the meetings each evening. The greater part of the people were Swedish, and the interest was so great that Brother Stenberg did not consider it advisable to close the meetings and go to camp-meeting, so continued his work. Since camp-meeting we have received word that there is still a good interest, with prospects of several more taking their stand for the truth.

**Southern Illinois****Tithe Report for August**

Lovington .....	\$ 9.75
West Salem .....	3.00
Martinsville .....	8.70
Noble .....	25.82
Twin City .....	17.13
Cottage Home .....	.50
Charleston .....	6.97
Pana .....	63.00
Woodburn .....	7.00
Stewardson .....	100.00
First Springfield .....	21.59
Decatur .....	82.51
Dallas City .....	10.00
Du Quoin .....	74.66
Peoria .....	127.72

Individual .....	23.33
Farmington .....	29.58
Kingman .....	2.00
Conference Church .....	93.45
Brownstown .....	15.00
Total .....	\$721.71

**Tithe Report of West Michigan Conference for August 1909**

Allegan .....	\$ 26 06	Grand Ledge .....	\$ 12 74
Allendale .....	5 00	Grand Rapids .....	181 62
Battle Creek .....	1629 67	Grandville .....	77 37
Bedford .....	168 30	Hastings .....	48 34
Benton Harb'r .....	15 00	Kent City .....	5 60
Berrien Sprg's .....	6 20	Lakeview .....	1 50
Brookfield .....	10 07	Lowell .....	16 35
Buchanan .....	63 23	Mt. Pleasant .....	11 45
Byron Center .....	5 56	Otsego .....	168 32
Carlton Center .....	36 00	Portland .....	01
Carson City .....	26 41	Rothbury .....	23 90
Charlotte .....	70 66	Sand Lake .....	1 08
Coldwater .....	5 31	Shelby .....	56 39
Covert .....	23 23	Sturgis .....	11 64
Cedar Springs .....	14 87	Trufant .....	4 53
Decatur .....	7 00	Urbandale .....	100 00
Denver .....	7 90	Union City .....	12 57
Fremont .....	3 10	Wright .....	44 21
Prost .....	22 40	Individuals .....	100 00
Glenwood .....	16 95	Iowa Con. ....	52 85
Gowen .....	1 43	Total .....	\$3004 82

**Financial Statement**

Of the West Michigan Conference for Aug. 1909  
RECEIPTS

Annual Offering .....	\$ 4 60
African Mission .....	30 92
Expense .....	14 07
Chinese Mission .....	2 95
E. M. College Fund .....	45
General Fund .....	19 41
Hillcrest School .....	89
Java Fund .....	4 00
Mission Board Offerings .....	325 71
Mid-summer Offering .....	268 89
Malamulo Mission .....	4 50
Orphans and Aged .....	6 33
One per cent Fund .....	21 42
On Account .....	119 92
Religious Liberty Fund .....	1 00
Sabbath-school Offerings .....	85 14
Southern Field .....	10 83
Self-denial Fund .....	1 75
Tithe .....	3004 82
Tent & Camp-meeting Fund .....	327 91
Teachers expense at Summer School .....	2 38
Thanksgiving Ingathering .....	50
Turkey Mission .....	2 00
Weekly Offerings .....	90 90
Salary .....	2 24
Total .....	\$ 4353 53

**TRACT SOCIETY**

On Account .....	\$ 342 34
Merchandise .....	187 21
Total .....	\$ 529 55

**Of Interest to Teachers**

The following recently came to me from Prof. Frederick Griggs: "Our new school register is just coming off the press. We will have to charge fifteen cents per copy to cover expenses. I am sure that you will find it of much help."

W. E. STRAW.