

Lake Union Herald

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

VOL. I

BERRIEN SPRINGS, MICH., WEDNESDAY, OCTOBER 13, 1904. Review & Herald 50

Lake Union Conference Directory

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BEGINNING AGAIN

When sometimes, our feet grow weary,
On the rugged hills of life—
The path stretched long and dreary
With trial and labor rife—
We pause on the toilsome journey,
Glancing backward in valley and glen,
And sigh with infinite longing
To return and begin again.

For behind is the dew of the morning,
In all its freshness and light,
And before are doubts and shadows,
And the chill and gloom of the night,
We remember the sunny places
We passed so carelessly then,
And ask, with a passionate longing,
To return and begin again.

Ah, vain, indeed, is the asking!
Life's duties press all of us on,
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And, it may be, not far before us
Wait fairer places than then;
Life's paths may yet lead by still waters,
Though we may not begin again.

Forevermore upward and onward
Be our paths on the hills of life,
And soon with a radiant dawning
Transfigure the toil and the strife;
And our Father's hand will lead us
Tenderly upward then;
In the joy and peace of a fairer world
He'll let us begin again.

Selected.

CHRIST MAN'S EXAMPLE

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and

unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,—not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead His followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of use, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in His service to His glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of His glory, and the express image of His person."

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, He humbled Himself, and became obedient unto death." He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity,

He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family He was mortal, but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But he humbled Himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented

to be made flesh! God became man! It was a wonderful humility.

But He stepped still lower; the Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die,—but what a death! It was the most shameful, the most cruel,—the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, He expired amid derision, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there was no lower depths that He could reach in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like? All contentions, all envy, is grievous to Jesus Christ.—*Mrs. E. G. White.*

HARVEST INGATHERING

Let us not forget to make arrangements to have other work out of the way so that we may devote the first week of November to the work of gathering means for the support of missions. There are three objects to be attained by this movement. One is to place it within the reach of every one to gain a personal experience in meeting the people of the country. Another is the benefit that our friends and neighbors may gain from reading the special *Review* which has been prepared with much painstaking and study. An effort has been made to say just the right things at the right time. And, finally, it is to be expected that the Lord will open the hearts of men, and there will be an ingathering of funds for the mission field. If we freely do our part, the Lord will do the rest. He is more interested in the salvation of the heathen than we can be.

ALLEN MOON.



HEALTH

ROXETTE RUNCK, M. D.

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

Health is a perfect circulation of the blood through a sound body. The blood is the life. "I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood." The blood carries the nourishment to every little cell of the body. If it contains poisonous material, this is carried to the cell too, and instead of nourishing and building it up, the vitality is lowered: since the body is made up of cells, the vitality of the entire system is lowered when we feed the cells on impure blood. "The health should be guarded as the character."

The Psalmist says God "is the health of my countenance." God in the soul brings peace to the countenance, "for He is our peace." Any one who has a troubled mind cannot have perfect health. He does not have peace. It is our privilege to have peace. "Mercy unto you, and peace, and love, be multiplied."

The state of our mind affects our countenance. "A merry heart maketh a cheerful countenance." Worry and trouble produce poisons in the system, the appetite is lost, and the blood becomes impoverished,—the individual suffers from insomnia, nervousness and other diseases. "By sorrow of the heart the spirit is broken: but he that is of a merry heart hath a continual feast."

This feast of health and peace is ours under certain conditions. "When we do all we can on our part to have health, then we may expect that

the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of our health. He will then answer our prayer, if His name can be glorified thereby; but let all understand they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick."

The Psalmist says that God's way is the saving health among all nations. To have perfect health we must know His way and conform to it. His way is a way of pleasantness and *all* His paths are paths of peace. Health enables us to do better work. If we desire good health we must be obedient to the laws of our being. The way of the transgressor is not the path that leads to health and happiness. "The importance of the health of the body is to be taught as a Bible requirement."

Since the great tempter assailed the mother of our race in the garden of Eden, sickness, sin, and death have been the result. Satan leads man to transgress the laws of health so that he will have a clouded intellect, an unsound body, unfitted to do perfect work for Christ.

"The lack of stability in regard to the principles of health reform is a true index of their character and spiritual strength. One reason we do not enjoy more of the blessing of the Lord is, we do not heed the light which He has been pleased to give us in regard to the laws of life and health. God has pledged Himself to keep this living machinery* in healthful action if the human agent will obey His laws and co-operate with God."



THE 144,000

For some time there has been more or less agitation among our people over the question as to just who will compose the personnel of the 144,000. It has been claimed by some that those who have died in the faith of the message will compose a part of this favored company, and by others that only those who live through to the end and do not go into the grave are to make up the number. The writer was listening to Elder Irwin a short time ago while he was speaking in Tacoma at the camp-meeting, and heard him read a statement that Sister White made to him, that ought to forever settle the question in the minds of those who have confidence in the inspiration of the Spirit of Prophecy. Elder Irwin asked her the question direct if those who had died in the message would be among the 144,000. Her answer as written down in shorthand at the time was, "O, yes, those who have died in the faith will be among the 144,000. I am clear on this." It is to be hoped this plain statement may settle any doubt that

may have arisen in the minds of any, and may encourage our aged brethren and sisters who find themselves near the end of their course. We should ever praise the Lord for the plain statements given to us by the Spirit of Prophecy. —*W. F. Martin, in North Pacific Union Gleaner.*



DON'T HEAR EVERYTHING

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt the simplicity and modesty, detract from contentment and happiness, that every one should be educated to take in or shut out sounds according to his pleasure.

If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. If we would be happy, when among good men we should open our ears, when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, or dress, or our affairs.

The art of not hearing, though untaught in our schools, is by no means unpracticed in society.

We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, and from not a little conivance in dishonorable conversation. —*Selected.*



THE PRAYER OF INDOLENCE

A teacher was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of truth to the souls of his scholars. The prayer in itself was one to which every teacher could say Amen. And yet in the case of him who offered it, it was felt by

some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fail of preparation for their class work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was a prayer of indolence, not of living, acting faith. Prayer is absolutely essential to a teacher's preparation; but hard work and faithful study are an essential evidence of that faith which makes prayer effectual. While it is true that however thoroughly the superintendent or teacher has otherwise prepared himself, if he has neglected prayer in his preparation, he will be still unfitted for his duties; it is also true that, no matter how much and how fervently he prays, if he does no more than this, his preparation will still be imperfect and incomplete; for God does not put a lesson already studied into our minds while we are asleep, nor use us merely as mechanical mouth-pieces through which to apply it to the hearts of the scholars. But He gives us the means, the gifts and opportunities for ascertaining, understanding, imparting, illustrating, and applying His truth. We are to diligently and prayerfully use these means. If we refuse to do this, the failure and sin are ours; and no amount of word-prayers will ever atone for our failure just here. —*Exchange.*



SCOLDING IS NEVER IN ORDER

Many a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to-day as it was when spoken by John Skelton, four centuries ago, that—

"A sclauderous tunge, a tunge of a skolde,
Worketh more mischiefe that can be tolde."

Scolding is always an expression of a bad spirit and a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings willfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of

another apple-woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words, in expression of strong feelings that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is, for the time being, an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on "Dog-Training" says on this very point to the dog-trainer: "You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience; for if you cannot control your temper, you are not the one to train a dog." "Do not allow yourself," says this instructor "under any circumstances, to speak to your pupil in anything but your ordinary tone of voice." And, recognizing the difficulties of the case, he adds: "Exercise an unwearied patience; and if at any time you find the strain upon your nerves growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson." That is good counsel for him who would train a dog—or a child; for in either dog-training or child-training, scolding—loud and excited talking—is never in order.

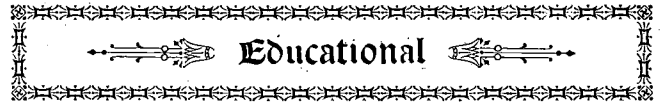
In giving commands, or in giving censure to a child, the fewer and the more calmly spoken words the better. A child soon learns that scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way. There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offense, and the reasons why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness. Scolding, rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

If, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut

himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child-training, scolding is never, never, in order.—*S. S. Times.*



"He is the strongest who can withstand temptation; and he is the wisest who can adjust himself to circumstances without a jar, a sigh, or a sad face."



CLEAR WATER INDUSTRIAL SCHOOL

This promising school is located in the northeastern part of the state of Wisconsin, in Oneida County.

Studies in the first ten grades are offered. During the spring and summer months, agriculture, both theoretical and practical, will be made a special feature.

Beginning next spring, opportunity will be given to several young men to work for a part, or all their school expenses.

All who desire further information should write to S. C. Hannon, Principal, Clear Water Lake, Wisconsin.



THE INDIANA CONFERENCE

During the past summer, tent meetings have been held in the following places: Indianapolis, South Bend, Bluffton, Dillsboro, Orland, Marengo, Milltown, Linton, Kendallville, and near Wolcottville. In addition to this, we have had laborers in most of the large cities of the State. Success has attended the efforts of our workers, and all report additions to the truth.

Two camp-meetings have been held in the conference this season: one at Bluffton, which was attended by about 600 of our people, and the other at Linton, in the southern part of the State, where about 250 of our people were present. The definite message for this time was presented during the evening services at both camp-meetings, and at both places some began the observance of all the commandments of God. Especially was this true at Linton. After a number of discourses on the Sabbath question, the change of the Sabbath was presented, after which an appeal was made to the people, and

fully twenty strangers arose. Of this number, we know of several who began at that time to keep the fourth commandment.

The Wabash Valley Sanitarium, located in our conference, has enjoyed the most prosperous season of its existence. Not only has the institution been full to overflowing all summer, but we have had a class of patients who were a help to the institution financially, so that, in addition to meeting the running expenses, about \$2,000 of its indebtedness has been paid off.

Our conference school, Beechwood Academy, opened Wednesday, September 22, with a larger number of students in attendance than any previous year. Seventeen church-schools have also been opened in the conference this year.

Members of the Indiana Conference sold more than 35,000 of our ten-cent magazines during the summer. Those who canvassed for our books also met with success.

We are now concentrating our efforts on the Missions number of the *Review* and the brethren and sisters of Indiana are responding nobly.

MORRIS LUKENS.

SOUTHERN ILLINOIS

HAMILTON.—By previous appointment, Sabbath, Oct. 2, I attended baptismal service at Hamilton.

There, under the shade of a tree, on the bank of the Mississippi River, people from the four conferences of Missouri, Iowa, Northern Illinois, and Southern Illinois, had assembled. The day was beautiful, and all nature seemed to unite with us in offering praise and thanksgiving. After a short service in this quiet and picturesque place, I had the privilege of baptizing six; one to unite with a church in Texas, one in Iowa, and four in Southern Illinois.

With the possible exception of one, these all accepted the truth without the aid of a minister or Bible worker. If it could be said of all this people, "every one is a worker," what would be the results? This report is an example.

S. E. WIGHT.

Book Work

CANVASSING WORK IN SOUTHERN ILLINOIS

Not very much has been done in the canvassing field during the past two months, for a number of reasons, but the prospects look bright for the future.

Sickness has invaded our ranks, disabling for a time, five of our good workers. Brethern

Jackson, Bailey, McConnell, Galbraith, and Sister Dent have been ill. Brother Galbraith is still very low.

Many of our workers have also been moving, chiefly on account of getting their children in our church-schools. Brethern W. E. Bailey and J. E. Dent have moved to Springfield, Brother H. B. McConnell to the school at DuQuoin. Brother Leroy Knott has moved to Paris, and has commenced his work there with bright hopes for the future. Brother T. B. House has moved to St. James.

Now that these brethren are settled, we shall look for some good reports in the future.

The best part of the year lies just before us, for which we are glad. Money will soon come in from crops. The work on the farm will be largely done, and there will be time for study and reading. Some will doubtless think of the unpleasant weather; the rain, mud, snow, and cold, but God's work can never stop for such things. Do you think so? All that is necessary is to provide one's self with a pair of rubbers, an overcoat, cap, mittens and a large umbrella; this is not more than we would do in worldly business.

Are there not more of our brethren who can leave their farms or shops during the winter and get a taste of the joy there is in service for our blessed Redeemer? Some have already promised to do this, but there are many others. O that we would be aroused by the pitiful, mute appeal of the people who are perishing in ignorance of the only soul saving gospel! May God stir us up to work for Him!

C. J. TOLF.

CANVASSERS' REPORT FOR WEEK ENDING

OCTOBER 1, 1909

North Michigan

Canvasser	Book	Hrs	Ords	Value	Helps	Total
K. V. Bjork.....	D. R.	46	7	\$16 00	\$25 73	\$41 73
Mrs. L. A. Newell.....		7	14	5 25	85	6 10
C. E. Sutton.....	B. F. L.	8	9	13 75	.....	13 75
		61	30	35 00	26 58	61 58

Northern Illinois

C. R. Puels.....	D. R.	43	4	12 00	4 20	16 20
J. R. Robson.....	G. C.	29	11	13 75	4 15	17 90
J. S. Johnson.....	G. C.	44	9	26 75	7 20	33 95
J. H. Hicks.....	G. C.	38	19	56 25	2 50	58 75
H. C. Lausten.....	H. M.	30	4	8 00	6 00	14 00
H. A. Tucker.....	H. M.	29	4	8 00	7 20	15 20
Lorenzo Clark.....	B. R.	40	13	35 75	.....	35 75
D. R. Devereaux.....	P. G.	30	8	29 00	2 40	31 40
L. E. Foygnet.....	S. P.	13	38	42 00	.....	42 00
Betty Foygnet.....	S. P.	12	22	22 00	.....	22 00
		308	132	253 50	33 65	287 15

Southern Illinois

LeRoy Knott.....	D. A.	36	8	24 00	.....	24 00
J. E. Dent.....	D. R., B. R.	35	10	23 00	3 00	26 00
*E. Jackson.....	B. R.	44	14	43 75	1 00	44 75
W. E. Bailey.....	B. R.	30	10	28 50	1 50	30 00
		145	42	119 25	5 50	124 75

No. of agents, 17.

*Two weeks.

514 204 \$407 75 \$ 65 73 \$473 48

ITEMS OF INTEREST

Emmanuel Missionary College

Will Curtis has gone to Chicago to engage in office work.

The faculty gave a formal reception in the College chapel evening after Sabbath.

We are glad to see Misses Anna Garton and Irene Campbell among our recent arrivals.

Mrs. Vetter of the Benton Harbor Treatment Rooms spent Sabbath at the College with Miss Rena Klooster.

Mrs. Worster of North Liberty, Indiana, has been visiting her daughter, Miss Worster, who is attending the College.

After appropriate remarks by Professor Videto last Sabbath, Dr. Runck was ordained to the office of elder in the Berrien Springs church.

The printing department is very busily engaged this week in printing a large edition of Professor Gerritsen's Exercise Book. This new edition is for students' use and takes the place of the exercise tablets Nos. 1 and 2, and all orders hereafter will be filled from the new edition.

**Indiana**

Mrs. R. W. McMahan spent last week at the Petersburg and Terre Haute church-schools.

Orders for the Missions Number of the *Review* are coming into our office quite rapidly these days.

Elder O. S. Hadley returned to Indianapolis on the first of October, having taken down the tent in which he and Elder Thompson held meetings at Dillsboro. Elder Thompson remained to follow up the interest.

The little church at South Bend has ordered five hundred copies of the special *Review* to be used in connection with the Harvest Ingathering in November, and we shall expect some substantial results from the effort of this company.

Brother Robert W. Leach returned to his field of labor in Terre Haute last week after having spent several weeks at the Wabash Valley Sanitarium, where he went during the Linton camp-meeting for the improvement of his health.

**North Michigan**

Brother C. E. Sutton is again sending in reports of canvassing work.

Church-schools have been opened at Wildwood and Grant since our last report.

M. B. Butterfield and family are now at Alpena, where they will remain for the winter.

E. A. Bristol will visit the Wilson church over Sabbath, and from there go to Iron River.

L. G. Nyman is located at Marion, where he will remain for a time looking after the work in that part of the field.

N. H. Pool is located at Mount Pleasant and reports encouraging prospects. They are renting a church in town. Two are awaiting baptism.

Elder Guild is in Petoskey this morning en route to visit the churches in the eastern part of the conference. He will be joined by Brother Butterfield at Alpena.

Previous to Oct. 7, we had received at this office orders for 2076 copies of the *Missions Review*. Our people are taking hold of this work in a commendable manner.

Brother H. W. Johnson is in the Upper Peninsula in the interest of the canvassing work, and will visit Wilson, Iron River, L'Anse, Marquette, and other places.

Elder J. J. Irwin since the camp-meeting, has been afflicted with appendicitis. It became necessary for him to submit to an operation, which occurred Sept. 24. He is making rapid recovery, and will soon be able to continue his work.

Miss Della Starkey, who is teaching at Harris, writes:—"School opened today with an attendance of twelve pupils. A number of the older students are kept from school to care for the farm products. The school room is bright and clean. A set of maps and a globe have been added to the school's equipment, also new blackboards have taken the place of the old ones. It is encouraging to see bright young faces enter the school room, so energetic and innocent."

**West Michigan**

Elder John W. Covert is making plans to locate in Allegan.

Elder A. G. Haughey is in attendance at the council at College View, Nebraska.

Elder W. R. Matthews has removed to Grand Rapids, and his address is 22 Cass Avenue.

A Sabbath-school of twelve members has been organized at Whitehall, with O. L. Denslow as superintendent.

R. U. Garrett stopped over in Otsego one day on his way from Byron Center, where he has been working, to his home in Berrien Center.

Elder S. D. Hartwell is now located at 335 John Street, Charlotte. He is at present spending a few days in Otsego assisting in special work.

Edna Walker and Cassie Wilson, who are doing Bible work in New Orleans,

Louisiana, each report several new Sabbath keepers as the result of their efforts.

Elder W. G. Kneeland and Brother O. S. Thompson have gone to Coldwater to render such assistance as they can give in erecting a new church building at that place.

The Otsego Academy has started out with a larger attendance than was expected. There is a total enrollment of forty-eight, and additional students are arriving nearly every day.

Elder A. Smith has moved from Grandville and is now located at 112 Washington Street, Benton Harbor. The church at that place very much appreciate the help he is able to give them.

John E. Hansen, who is located at Bernice, Louisiana, writes that a terrific storm struck their tent, pulling up some of the large stakes and making it necessary to let the tent down for repairs. This work took two days.

The office of the West Michigan Conference is now supplied with a Citizen's Telephone, and persons calling over that line, should have no difficulty in getting prompt response. This will save many long trips by our workers down to the local exchange.

**Northern Illinois**

The tithe received at this office for quarter ending Sept. 30, amounted to \$9286.59.

Elder C. Meleen returned to Chicago last week after having spent a week at Jamestown, N. Y.

Four adults, members of the Life Boat Rescue Home of Hinsdale, were baptized recently at the South Side church.

Sister Gertrude Merriner, our Bible worker at Elgin, reports that one lady is keeping the Sabbath as a result of her personal work.

Mrs. Hugo Danke has joined our Chicago company of *Signs* workers. She is working for a scholarship in the Correspondence School.

Misses Frances Detamore and Golden Covert of the Tri-City Sanitarium sent us orders recently for several hundred copies of *Life and Health*.

Brother John Hicks was absent from his field for a few days attending the funeral of his father. He has our deepest sympathy in this great loss.

Elder L. D. Santee spent a recent Sabbath at Galesburg, and while there he baptized a promising young man who has united with the church.

Brother Howard Banty is just now recovering from an attack of typhoid fever. He is planning to enter the can-

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vassing work as soon as his strength will permit.

Some substantial improvements are being made at the Fox River Academy, that will add greatly to the convenience and comfort of the patrons of the institution.

Elder Covert spent several days at the General Conference Council held at College View, Neb., returning in time to be present at the general meeting at Aledo, which began Oct. 10.

We have a good supply of Italian and Bohemian tracts for the use of our workers in these languages. Perhaps your neighbor may be either an Italian or a Bohemian. Give him a tract.

Elder Chas. T. Everson is now conducting three public meetings each week in the Italian language at the Erie Street church. The meetings are held on Sunday, Tuesday, and Thursday evenings, and there is a good attendance.

Our Bohemian workers, Brother R.W. Schimek and wife, have fitted up one of their rooms in their flat at 2639 S. 42nd Avenue for the purpose of conducting public services for the Bohemians. We wish them the Lord's blessing in their work.

The Sanitarium at Moline is filled with patients, and all connected with that institution have their hands and hearts full, caring for the afflicted and ministering to their physical ailments, and at the same time revealing the source of divine healing.

We are beginning to receive some good orders from the churches for the Missions Number of the *Review*. Every church that has not yet done so, should make a canvass of its members and send in their order for the *Review* as soon as possible. If we take hold of this work energetically, asking the Lord to give us wisdom to conduct it aright, we ought to exceed our record of one year ago. What was that record? Here it is: 13,346 papers distributed, \$1250.12 received, \$981.20 was netted for foreign missions after deducting cost of papers.

The fall council of the General Conference Committee is now in session at College View, Nebraska, and will continue until Oct 15. Elder Moon and the presidents of the local conferences in the Lake Union are attending this meeting. In all probability this is a very important occasion, at which plans will be laid for carrying out the recommendations of the General Conference with respect to the extension of the work in regions beyond. Other important business will also occupy the time of the Committee at this meeting.



The Great Campaign For Missions Harvest Ingathering

To assist you, dear brother, dear sister, in planning for the part that *you* will act in the forthcoming campaign in behalf of our foreign missions and missionaries, we present the following information:

1. The beautiful Missions Number of the *Review* to be given away during the Harvest Ingathering campaign for missions, will be ready for delivery by October 1, 1909.

2. All orders for the special *Review* should be in by October 1, 1909, so as to insure delivery in ample time for use during the first week of the campaign, -November 1 to 6, 1909.

3. The General Conference Committee recommend that our churches everywhere give special consideration to the Harvest Ingathering campaign during October and November, as follows:

SABBATH, OCTOBER 9

Present to the people the needs of the mission fields, following the program outlined in the Second Sabbath Reading, which will be mailed to all the churches.

SUNDAY, OCTOBER 31

All supplies of the special *Review*, printed canvasses, circulars, etc., having been received, let the church officers call the members together for a drill on the canvass, assignment of territory to each member, and other necessary instruction.

MONDAY, NOVEMBER 1

Let every Seventh-day Adventist take a good-sized bundle of the special *Review* and start out, bright and early, to visit the neighbors, friends, and townspeople in his territory, leaving a copy of the paper with each family, and soliciting liberal donations for our missions.

TUESDAY, NOVEMBER 2 TO FRIDAY, NOVEMBER 5

Put in another full day's work for foreign missions. Finish working territory untouched Monday. Help to finish up the territory of the weak or faint-hearted members.

SABBATH, NOVEMBER 6

Hold a missionary rally, giving opportunity to the workers to relate their interesting experiences gained during the week's campaign. This should prove to be the best Sabbath meeting of the entire year. Let the missionary secretary (librarian) of the church keep a record of the number of *Reviews* distributed, number of workers, average hours worked, and total amount of donations received for missions. Then forward these valuable statistics to the conference tract society office. At the close of the meeting make a call for those who would esteem it a privilege to engage in the campaign the following week. If a sufficient number volunteer for service, repeat the program of the previous week.

4. If, for any reason, the *Reviews* and other missionary supplies do not arrive in time, appoint November 7 to 13 as your first campaign week, and proceed as previously outlined.

5. The special *Reviews* will be sent free to all who will use them in soliciting funds for foreign missions.

6. Order papers, circulars, and solicitor's cards from your conference tract society office. If the address, of the tract society is not known, or in case there is no tract society in the conference, order supplies direct from A. J. S. Bourdeau, Takoma Park, Washington, D. C.

7. The campaign last year was a great success. Nearly 700,000 copies of the Missions Number of the *Review* were distributed. The needs of our foreign missions were presented to many thousands of people. From this viewpoint alone the campaign was a decided success.

8. In addition to the moral and educational value of last year's campaign, enough funds were collected from non-believers to pay for all of the special *Reviews*, for the actual expense of the campaign, and enough more to make up \$30,000 extra for the support of our missionaries.

9. The \$30,000 collected during last year's campaign enabled the Mission Board to send twenty-five missionaries to needy fields and support them for one year.

10. To support the workers sent out last year, and to answer the many new calls for laborers, makes the burden of the Mission Board still heavier than before. These twenty-five additional workers sent out last year must be supported, and at least an equal number of new workers should be speeding to the needy fields this year. Shall we not, therefore, distribute twice the number of *Reviews*, and collect double the amount for Foreign Missions, that we did last year? Why not ask your church missionary secretary (librarian) to order your supplies to-day?