

Lake Union Herald ^{Mission Board}

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

VOL. I

BERRIEN SPRINGS, MICH., WEDNESDAY, SEPTEMBER 1, 1909

No. 44

Lake Union Conference Directory

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"FOR MY SAKE"

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love these syllables unfold!

"For My sake" cheer the suffering, help the needy.
On earth this was My work, I give it thee;
If thou would'st follow in thy Master's footsteps,
Take up My cross, and come and learn of Me.

"For My sake" let the harsh word die unuttered,
That trembles on the swift, impetuous tongue;
"For My sake" check the quick, rebellious feeling
That rises when thy brother does thee wrong.

"For My sake" press with steadfast patience onward,
Although the race be hard, the battle long;
Within My Father's house are many mansions;
There thou shalt rest and join the victor's song,

And, if in coming days the world revile thee.
If "for My sake" thou suffer pain and loss,
Bear on, faint heart; thy Master went before thee;
They only wear His crown who share His cross!

—Selected.

LOVE FOR THE ERRING

Christ came to bring salvation within the reach of all. Upon the cross of Calvary He paid the infinite redemption-price for a world lost. His self-denial and self-sacrifice, His unselfish labor, His humiliation, and, above all, the offering up of His life, testify of the depth of His love for fallen man. It was to seek and to save that which was lost that He came to earth. His mission was to sinners — sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with Himself. The most erring, the most sinful, were not passed by; His labors were especially for those who most needed the salvation He came to bring. The greater their need of reform, the deeper was His interest; the

greater His sympathy, and the more earnest His labors. His great heart of love was stirred to its depths for the ones who were the most hopeless, and who most needed His transforming grace.

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept His salvation, bestowing all His efforts upon them, and receiving their gratitude and love. The true Shepherd leaves the flock that love Him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow Him. He does not drive it back, but, oh wondrous love! He tenderly gathers it in His arms, and placing it upon His shoulder bears it to the fold. Then He calls upon His neighbors to rejoice with Him over the lost that is found.

The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. Every soul that is especially imperiled by falling into temptation causes pain to the heart of Christ, and calls forth His tenderest sympathy and most earnest labor. Over one sinner that repenteth, His joy is greater than over the ninety and nine who need no repentance.

These lessons are for our benefit. Christ has enjoined upon His disciples that they co-operate with Him in His work; that they love one another as He has loved them. The agony which He endured upon the cross testifies of the estimate He places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with Him. None are to consider themselves special favorites of heaven, and center their interest and attention upon self. All who have enlisted in the service of Christ are to work as He worked, and to love as He loved even those who are in ignorance and sin.

But there has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. Many have manifested great coldness and sinful neglect, represented by Christ as passing by on the other side — keeping as far as possible from the

very ones who most need help. The newly converted soul often has fierce conflicts with established habits, or with some special form of temptation, and he may be overtaken in a fault. Overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren that he may be restored to spiritual health. In such cases the instructions of God's word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by His professed followers! When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are guilty of fully as great sins in some other direction, will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into willful, premeditated sin. As they see souls going astray, some fold their hands, and say, "I told you so. I knew there was no dependence to be placed upon them." Thus they place themselves in the attitude of Satan, exulting in Spirit that their evil surmisings have proved to be correct.

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and He holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless they daily cultivate the precious plant of love, many who believe the solemn truths for this time are in danger of becoming narrow, unsympathizing, bigoted, and critical of others, esteeming themselves as righteous when they are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burrs; they prick whenever touched. These do not rightly represent Christ, and they do incalculable harm by misrepresenting our loving Saviour.

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ labored to save the erring. These are as dear to Him as we are. They are equally capable of being trophies of His grace, and heirs of his kingdom. But they are exposed to the snares of a wily foe, exposed to danger and defilement, and, without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied to come close to

those who need our help, our prayers, our sympathy and love.

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to labor to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. Have we knowledge, we should instruct the ignorant. Has God blessed us with this world's goods, it is our duty to succor the poor. We must work for others' good. Let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those around them.

But how this work has been neglected! If the thoughts and affections were wholly given to God, think you that souls in error, under the temptations of Satan, would be dropped as carelessly and unfeelingly as they have been? Would not greater efforts be put forth, in the love and simplicity of Christ, to save these wandering ones? All who are truly consecrated to God will engage with the greatest zeal in the work for which He has done the most, for which He has made an infinite sacrifice. This is the special work to be cherished and sustained, and never allowed to flag.

God calls upon His people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven.—*Mrs. E. G. White.*



HYGIENE

ROXETTE RUNCK, M. D.

"Fearfully and wonderfully has the Creator wrought in the human frame and He bids us make it our study, understand its needs, and act our part in preserving it from harm and defilement."

Christ gave the children of Israel strict laws on hygiene. He gave them instruction on bathing, washing their clothes, cleansing houses when infected with contagious or infectious diseases.

The Lord wants His children to take the lead in cleanliness. "The necessity of personal cleanliness was taught in the most impressive manner. Before gathering at Mount Sinai to listen to the proclamation of the law by the

voice of God, the people were required to wash both their persons and their clothing. This direction was enforced on pain of death. No impurity was to be tolerated in the presence of God. During the sojourn in the wilderness, the Israelites were almost continually in the open air, where impurities would have a less harmful effect than upon the dwellers in close houses. But the strictest regard to cleanliness was required both within and without their tents. No refuse was allowed to remain within or about the encampment. The Lord said: 'The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy.'

Christ wants to walk in our midst to-day to deliver us from sin and disease. And if we desire His presence let us keep our premises clean. Keep the flies out. The fly carries the typhoid germ, the bacillus of tuberculosis and many other bacteria on his feet. If he is allowed in your kitchen or dining room he peddles these agents of disease to *you*. If you allow your garbage to stand around your kitchen door open day after day you are breeding these disease pests. Garbage should be disposed of every day and the vessel which receives it should be washed with hot soap suds and put in the sun. The sun is a powerful germ destroyer. Dish cloths should be washed and boiled daily. Often when left unclean they sour, germs grow on them and then they are used to dry the dishes; probably some members of the family contracts a deadly disease from this carelessness, and a useful life is lost to the world.

Christ is getting ready a company for translation. It will be necessary for this company to have strong constitutions to withstand the plagues of the last days. Do you want to be one of the company? Then let us begin to build for health right *now*. Live out doors as much as possible. If your occupation is indoors, make a practice of taking at least one hour's walk in the open air each day. Have your bedrooms well ventilated. Keep your windows open. Night air is not different from day air. And if it were, this is the only air you have to breathe at night; so do not be afraid of it. It will not hurt you. Have as much sunshine in your rooms as possible. Do not shut it out by shades and heavy curtains. True, they are pretty, but rosy cheeks, bright eyes, and good health are much to be preferred. Beds should not be made as soon as you rise. Turn the covers back and let them air at least two hours; better half the day if convenient.

Bed linen should be changed at least once a week. There are impurities being thrown off constantly from the body and these collect in

the meshes of the linen. Clothing worn during the day should be removed at night when we retire and spread out to air. If possible it is better not to have it in our sleeping room. Our night clothing should be aired also. "In the promised land, the discipline begun in the wilderness was continued under circumstances favorable to the formation of right habits. The people were not crowded together in cities, but each family had its own landed possession insuring to all the health-giving blessings of a natural unperverted life."

Let us begin *now* to form hygienic habits. "Christ will not tolerate impurity in His presence." We want Him in our midst. Let us keep our premises, our minds and hearts clean, so that He can dwell with us.



"WE SHALL SEE HIM AS HE IS"

"We shall see Him as He is." Glorious anticipation! how it should strengthen our hands while fighting "the good fight of faith," and comfort our souls when wounded in the conflict. Here the clouds sometimes hide the face of our Redeemer, and we remember then that *once* the Father's face was hidden from Him. Sometimes shadows and mists, growing out of weakness of faith and the infirmities and imperfections of our natures, in a degree separate from "the joy of the Lord," which is our "strength." We do not always dwell in the unclouded brightness of the Sun of Righteousness. There are times, even, when the "Father's House" seems far away; and as our thoughts stretch on to the years which lie between us and our eternal home, we grow faint in spirit at the prospect of continuous trial and temptation; we are ready to say with David, "Oh, that I had wings like a dove! for then would I fly away, and be at rest."

What, then, shall cheer us in moments of despondency? The remembrance that at the end of the journey, the goal of the race, we shall see Jesus; "we shall see Him as He is" — as He is to us, a compassionate, loving Redeemer; the Pardoner of our sins, the Sanctifier of our nature, the faithful, tender Shepherd of the sheep, the Guide of our pilgrimage, and our Welcomer at the gate of the city of God.

"We shall see Him as He is" to the angels — a glorious King, the Lamb upon Mount Zion, the receiver of praise from every tribe and tongue. No thorns on the majestic brow, nor wounds in the hands, no more of grief and humiliation; but as the crowned monarch of rejoicing thousands, who ascribe praise unto Him who has loved them, and washed them from their sins in His own blood.

And more — oh, soul-sustaining thought! “we shall be like Him.” These poor, earth-weary natures, worn with conflict, and bearing the marks of “many a storm, of many a fray,” shall be transformed, by His own will and power, until they reflect His image and likeness. Serene and effulgent with His divine calm, there will be no traces left upon the brows of the saved of the storms through which they have passed, the memory of which shall only form the theme of more rapturous praises. Strong with a strength to be nevermore shaken, because nevermore tried, what fields of unattained glory lie before them! Pure as the light of that pure heaven shall be every heart, and there will be heights of knowledge to scale, and depths of love to sound, through the grand, eternal ages. While, then, “we look not at the things which are temporal,” let us ever bear up our spirits with this reflection, “we shall be like Him.” So, Moses-like, may we endure, as seeing Him who is invisible.— *Selected.*



“A PLEASANT GIRL”

A traveler in Norway last summer came to a village early one morning, and was struck by the air of gloom which pervaded the streets. Unable to speak a word of the language, he could not ask the cause of this, and concluded that some sickness or financial trouble had fallen upon the community.

As the day wore on toward noon, however, the houses were closed, shop windows were covered, all trade and business ceased. It was death, then.

Presently he saw the people gathering for the funeral. There were the village official, the nobleman from the neighboring *chateau*, and apparently every man, woman, and child in the village. It must be some dignitary of the church who is dead, or some other country official.

As he stood watching the crowds passing down the little, rocky street, he caught sight of the face of a German known to him. He beckoned to him.

“The town has lost some great man, apparently.”

“Ah, no. It is only a young maiden who is dead. No. She was not beautiful nor rich. But oh, such a pleasant girl, *monsieur*. All the world seems darker now that she is dead.”

It is a singular fact that when we reach middle life and look back, it is not the beautiful, nor the brilliant, nor the famous people whom we have known, that we remember with the keenest regret, but some simple, sincere, “pleasant” soul, whom we treated as an every-day matter while she was with us.

Go into a family or social circle, or even into a ball-room, and the woman who has the most friends there, as a rule, is not the belle, nor the wit, nor the heiress, nor the beauty, but some homely, charming little body, whose fine tact and warm heart never allow her to say the wrong word in the wrong place.

The “pleasant women” are the attraction that everywhere holds society and homes together. Any woman, however poor and ugly, may be one of them; but she must first be candid, honorable, unselfish, and loving. If she is this, the world will be happier and better for every day of her life, and as in the case of this poor Norwegian, it will seem darker when she is dead.—*Selected.*



DU QUOIN INTERMEDIATE SCHOOL

The Du Quoin, Illinois, Intermediate School will open Sept. 13, 1909.

Good teachers have been secured, and the prospects are encouraging.

Mr. and Mrs. W. W. Brashaw have charge of the Boys' Home, while the girls will find good homes with private families.

Tuition—\$2.50 per month. Board—\$2 to \$2.50 per week.

Any further information can be received by addressing Mr. W. W. Brashaw, Du Quoin, Ill., or Edith Shepard, 300 West Allen St., Springfield, Ill.



ANOTHER OPPORTUNITY FOR YOUNG PEOPLE AND PARENTS

There are opportunities that come but once in a lifetime. The Reading Course comes every year. Yet what many young people lost by not taking the course last year will probably never be regained. The mill neves grinds with the water that is past. The only atonement for the past is the improvement of the present.

So great has been the interest in the Missionary Volunteer Reading Course, and so persistent the demand for something for the children, that this year two courses are offered, the regular Missionary Volunteer Reading Course and a Junior Reading Course. Missionary Volunteer leaflet number twenty-four will tell you all about it, if you will permit. Your Missionary Volunteer secretary will send you one for the asking.

Let parents realize that there is something vastly more important than making a living for their children, and that is to train them into a life worth living, by the home influences thrown

about them—the intellectual and spiritual atmosphere that goes with good books, elevated conversation, and devotion in the home.

M. E. KERN.



EDUCATION DAY IN BATTLE CREEK

Sabbath, August 21, was an important day for the church in Battle Creek. Although quite a number attended the East Michigan camp-meeting at Jackson, the Tabernacle seemed as full as usual. We were favored with the presence of three laborers from other parts of the field. These were Elder Hanson and Professor Russell from Otsego, and Elder W. B. White, president of the Atlantic Union Conference.

In the forenoon Professor Russell spoke about forty minutes on education from the Bible standpoint, taking as a basis for his discourse Deut. 6:4-9. It was a vigorous and earnest talk, and the congregation felt its impress. This was followed by a ten minute sermonette by Elder White on the same subject, in which was mentioned many points of interest in the speaker's school-days. The service then concluded with a pointed and personal appeal from Elder Hanson to the audience to stand by the principles of Christian education in a practical way.

At three in the afternoon Elder White spoke on the importance of home missionary work by the church, and all present felt the quickening of the Holy Spirit, as God's servant spoke with power on this important subject. The discourse was followed by a short social meeting. In the evening Elder White took the train for the Vermont camp-meeting. Brother Wilbur, who is now in Battle Creek permanently, assisted in the services of the day. G. W. AMADON.



EVIDENCES OF EDUCATION

Education is a life long process. It is not something that can be measured by years in a college course. The work in school is merely a preparation for further growth. Let us note a few of the evidences of education.

Of more importance than many estimate are correctness and precision in the use of the mother tongue. English is undoubtedly coming to be the universal language. Englishmen and Americans have carried it around the globe. It is the hardest language to master and has finer shades of meaning than any other language. It is most difficult to always make a good choice of words. Association with persons of refinement and culture is one of the means of acquiring this most difficult art. Clearness of expression should be cultivated, and there is no place where one can derive more benefit than in the class room and in

the criticisms which come from college associations. One who has mastered the mother tongue has one of the best evidences of an education.

Another evidence of an education is the refinement and gentle manners which are the expression of fixed habits and actions. The outward expression will reach the inward consciousness, and even the little expression of common politeness will become habits which are more than mere expressions. All true courtesy includes unselfishness. There is no better place than in a school filled with Christian young people in which to acquire habits of refinement, although there is no place in which it is more easy to fall into careless habits of speech and action.

The power and habit of reflection is another evidence of an education. The English and Germans accuse us of being in such a hurry that we never stop to think. But whether this is true or not, it certainly is a fact the greatest weakness of the ordinary student is slavery to the text-book. No doubt this is caused by the heavy work which is being carried, in the endeavor to finish the prescribed course of study as quickly as possible, but it certainly is a lamentable fact that a student will take so many studies that he hasn't time to assimilate what he studies. Wise is the student who allows nothing to take the place of a "silent hour" each day.

Another evidence which naturally should be included with the last is the power of purposeful and consecutive thinking. This power gives the ability to overcome difficulties and leads to growth. One will say this power may be acquired out of school. True, many do accomplish much, but it takes a much longer time to secure the same training, and through the foresight of experienced teachers the growth and trend are in the right direction. Natural tendencies may with this assistance be guided.

Other evidences may be mentioned; for instance, the memory is enriched, the judgment more firmly established, the habit of painstaking emphasized, the senses trained to respond more accurately and quickly, the preceptive faculties made more keen, and the ability attained to use the powers and experiences which one has on new problems.

The student habit is a most important evidence. This means power of growth. Good character is not the being good alone, but the "growth in goodness which constitutes" the education; not honesty alone, but the "continued growth in grace and good will and serious purpose," the clean intention and unselfish interests. Nowhere along the upward road of learning may one be said "to have attained that 'good character' which is supposed to be the end of education," and which excuses no one from the duty of reach-

yet higher altitudes. In the mental as well as the moral life, any stage or degree of attainment is only one of the series of upward steps. Any of these stages are equally honorable, provided one be facing up and moving onward. But no matter how lofty the height which merely holds its own or retrogrades, the only really important fact is growth.

The blacksmith who each day makes the very best shoe that he knows how is on the way to better ones in the future.

An important factor in college life which is an aid to growth is the opportunity of helping others. One has said that we are not to wait until we are out of school to get into the work, but that we are in the work in school, if we will but do it. And viewing the matter from a purely personal side, I was going to say the selfish side, —though we cannot conceive of such a thing as a selfish side when helping another,—the more one strives to aid others, the greater progress will he make. The association with others constitutes one of the greatest advantages of college life.—*Myrta M. Kellogg, in the Columbian.*



THE MISSIONARY SABBATH-SCHOOL.

We have heard that the last educational convention was called a missionary convention, and the last General Conference was called a missionary conference, because so much was said and done for and about missions. In that special sense the Sabbath-school of to-day should be a missionary Sabbath-school. The work of foreign missions is the work of the hour and the Sabbath-school has a part in it.

Much enthusiasm has been aroused of late in regard to giving all the Sabbath-school donations to missions. The problem of securing supplies without having recourse to the contribution envelopes has been solved, and gradually but surely the schools are deciding to fall into line. A glorious work is being done for missions by this means, but the work of the Sabbath-school for missions should not stop with this decision. If the donations are not larger than they used to be and steadily increasing, the work is only begun.

There is an interest in missions, of course; how then can it be made to grow and become more thrifty? The answer is, feed it. Just as a plant needs food, this interest needs nourishing.

In several schools that came under the writer's observation, the donations were doubled in

one quarter by the use of the missionary thermometer suggested in the *Sabbath-school Worker*, and by frequent reference to the subject. When the thermometer became "an old story," one school had a missionary ship and still further increased the interest and collections. This ship was to carry missionaries to Spain, and a specially prepared map, showing North America and Western Europe, was put up each week and across it the ship advanced with a speed to correspond with the donations given. Wireless telegrams from the school to the ship explaining the variations in the amounts given, and cablegrams from Spain expressing appreciation of the approaching help, or some item in regard to their need, helped to make the subject fresh each week. This illustrates the statement in "Testimonies on Sabbath-school Work," p. 9: "There should be thoughtful, prayerful study how to work to the best advantage. Careful plans should be matured. There are minds among us that can invent and carry out, if they are only put to use. Great results would follow well-directed and intelligent efforts."

About once a month the usual review may profitably be shortened or left with the teachers, and five or ten minutes used in a missionary exercise. Incidentally this will vary the program and prevent the school work from becoming mechanical. This is an important result as the Spirit of Prophecy has frequently warned us "against letting the Sabbath-school degenerate into a mere mechanical routine."

Furthermore we can give the children a part and thus carry out the instruction: "Some efforts have been made to interest children in the cause, but not enough. Our Sabbath-schools should be made more interesting." It will take some time and thought and effort, but someone's salvation may depend upon it.

A day now and then for missionary current events has been found to be helpful. Let it be announced that on the following Sabbath each member will be invited to give an item about foreign missions that he has learned within the week or month. In small schools the main facts may be jotted down on the blackboard for questions or comments, to fix the reports more firmly in the mind.

Letters from missionaries who have left the home conference will be an inspiration to all, also, to give of their nickles and dimes and prepare themselves for service. The day of the "penny box," or a "penny for the collection" is past.

The missionary garden under the direction of the Sabbath-school teacher is an additional means in some places of nourishing the enthusiasm for foreign missions. Even if the work is

not organized, it is an excellent plan for parents to provide ways for the children to earn money for donations. It means much more to them than when coins are handed over at class time and the children have no responsibility in the matter.

Then there is the harvest ingathering service, held so successfully in many places. It has not outworn its usefulness. And many other ideas will come to mind if the attention is given to the subject.

Some schools have done much, others a little, and some have done nothing. Remember the parable of the talents; and keep working.

Laura Foster-Rathbun.



Camp-meetings

FROM THE FIELD.

A very interesting feature of the East Michigan camp-meeting recently held, was the report of the book work. Hours were devoted to the report of the work done, and the consideration of methods for making it more effectual in the future. An effort was made to secure many more of the young people to enter this important line of missionary work. The experiences related by the young people present were a real inspiration, and revealed the fact that consecration on the part of the laborer as a salesman, is the secret of success, and not a knowledge of the methods of the world. It was interesting to note that the portion of the field that has known the Adventist people longest was that where the greatest success was attained. If one can accept the reports of the young people laboring in East Michigan as a guide, he must conclude that fields do not become sterile by being frequently worked, unless the people who have gone over them have lacked the sweet spirit of the true missionary. Many may be like the ruler who went to commune with the Saviour by night, but they are longing to know for themselves what is in the movement that has encircled the world in so short a space of time. They will embrace the opportunity to buy books which they can read at the fireside when they would not seek the knowledge in a more public way.

Years ago many books were sold throughout the country, but the methods perhaps were not the very best, and the motive to engage in the work for profit, in some cases, was an unworthy one, and there came a decline in this line of missionary work. It is noticeable that very few now engage in selling our literature, save those who appreciate the value of the work from a

missionary standpoint; and with that class no field is too hard, not even that in the immediate vicinity of our churches and institutions, where the truth is supposed to have been preached years ago. Our books are to be brought to the homes of all the people of this land. It must be that a great company will yet be obedient to the faith in this fair land, but many will be reached by the silent messengers for which they have been waiting.

The East Michigan meeting was practical in more ways than one. Elder A. J. Haysmer, of Alabama, came from the Southland to interest our people in the work for the black man, and to ask for some assistance in maintaining laborers and schools among the African race in the South. He spoke at some length on one occasion, outlining the conditions in the South, and presenting evidences that appear to indicate that the time for labor for the colored race will be short, and the necessity for haste in opening up the work in all the South. He gave an interesting account of the success that has attended the work up to the present time. At the close of the service a liberal contribution was made by the congregation, toward the work in the Southern Union Conference, which will be appreciated by those in charge.

The East Michigan camp-meeting was still in progress when I left Jackson. Many practical questions were yet to be considered, such as the educational, the Sabbath-school, and other missionary lines, which call for personal effort. It is coming to be appreciated that personal missionary effort is essential to the life of a Christian, and provision must be made for the more effectual organization of churches for the employment of every soul in the cause of the Master.

ALLEN MOON.



Book Work

**CANVASSERS' REPORT FOR WEEK ENDING
AUGUST 20, 1909**

Northern Illinois

Canvasser	Book	Hrs	Ords	Value	Helps	Total
*J. S. Johnson.....G. C.	64	13	39	75	9 00	48 75
*D. R. Devereaux.....P. G.	61	17	59	75	1 20	60 95
*C. R. Puels.....D. R.	17	2	8	25	2 90	11 15
*J. R. Robson.....G. C.	118	22	66	50	24 60	91 10
H. A. Tucker.....H. M.	18	6	12	00	3 00	15 00
H. S. Lausten.....H. M.	21	3	6	00	6 00	12 00
	299	63	192	25	46 70	238 95

†Wisconsin

Anna E. Sorensen.....D. R.	18	4	13	00	.....	15 00
F. E. Middlestead.....B. R.	12	4	11	00	1 00	12 00
Ingeborg Nelson.....B. R.	22½	2	5	50	6 50	12 00
Lizzie Keat.....C. K.	4½	.....	.....	.....	95	95
Lizzie Keat (Del.)	.....	.....	.....	.....	.....	.....
	57	10	29	50	8 45	37 95

West Michigan

Roger Paul.....C. K.	61	16	21	80	.....	21 80
No. of agents, 11.	417	89	\$243	55	\$ 55 15	\$298 70
†Week ending Aug. 13						*Two weeks

LAKE UNION HERALD

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Lake Union Conference Camp-meetings

N. Michigan, Petoskey, Aug. 26-Sept. 5.
N. Illinois, Watseka, Sept. 9-19.
Indiana, Linton, Sept. 9-19.
Wisconsin, Milwaukee, Sept. 23-Oct. 4.

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ITEMS OF INTEREST

Professor and Mrs. Rathbun have
been attending the East Michigan
camp-meeting.

Mr. B. G. Spencer of Battle Creek
spent last Sabbath with his family who
reside on the College farm.

Mr. William Finger and wife are
moving to Kalamazoo, Mich. Mr. Finger
has been an efficient helper here in
the printing office.

Mr. and Mrs. B. M. Butterfield re-
turned last week. Mr. Butterfield will
attend the College next year. Mrs.
Butterfield is to teach the church school.

Mr. Wm. Wohlers will soon complete
his second scholarship. His sister Miss
Rika Wohlers is canvassing for maga-
zines in company with Miss Minnie
Hooker. All are bound for E. M. C.

The special wire which is being run
from the power house to the College
has reached here and will soon be ready
to light our buildings. The wiring of
the Ladies' Dormitory will soon be com-
pleted.

Professor Graf spent several days at
the Southern Illinois camp-meeting.
He reports having met Mr. William
Wohlers, Conrad and Rent Bruner,
Howard Darrah, George Hawkins, and
Misses Wohlers, Hooker, Trueblood,
and Russell, most of whom are plan-
ning to return to school this fall; with
them will come quite a large delegation
of new students.

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Northern Illinois

Miss Ella Hancock has been spending
a few weeks in Missouri enjoying a well-
earned rest.

Brother J. H. Schmidt, our former
Chicago Danish worker, is now located
at Manitowoc, Wis.

A hearty invitation has been extended
to our Chicago brethren to spend
Sabbath, Aug. 28, at the School of
Health gathering at Hinsdale.

A joint meeting of the Conference
Committee and Academy Board was
held in Chicago last week. Some defi-
nite plans were laid for improving and
better equipping the school buildings.

Elder C. W. Weber and his corps of
workers have closed their series of tent
meetings at Melrose and Southport
Aves., and have sought a new location
at Fletcher and Lincoln Sts. The Lord
has been blessing their labors.

We hope there will be a good repre-
sentation of the churches in the south-
eastern part of the Conference at the
Watsseka camp-meeting, Sept. 9-19.
Also let others attend who were unable
to attend our good meeting at Elgin.

Brother Oliver Morris superintended
the erection of the tents for the school
of health camp-meeting now in prog-
ress at Hinsdale. The tents will be
shipped from this point to Watsseka in
time for the local camp-meeting to be
held at that place Sept. 9-19.

Watsseka, the location of our next
local camp-meeting, is situated about
seventy-five miles south of Chicago, on
the Chicago and Eastern Illinois Rail-
road. It is also reached by the Toledo,
Peoria and Western, a line running east
and west. Remember the date, Sept.
9-19.

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The September Watchman

The cover page of the September
Watchman shows a typical Southern
scene—a cotton field; located in Geor-
gia.

True Education by Mrs. E. G. White
is an excellent article. The author
treats the subject in her usual versatile
and practical way, and the production
is worth more than the price of the
magazine.

Another article on the Eastern Ques-
tion is furnished by Prof. P. T. Magan,
entitled, He Shall Come to His End
and None Shall Help Him. It is full
of history and political data, and is well
worth careful study. The settlement by
political Europe of the question as to
what to do with the Ottoman empire, is
closely connected with the world's
peace, and this should invoke the at-
tention of all readers.

In the formation of the American
government and subsequent history of

the country the Southland played a con-
spicuous part. This is the basis of an
interesting contribution to the depart-
ment of general articles.

Besides these articles there will be
comments on current events, editorial
paragraphs, and other important fea-
tures.

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ONLY

Only a word for the Master,
Lovingly, quietly said;
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep;
Only a look!
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught!"
(So the proud world thought)
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone
That would bring forth fruit for
heaven.

"Only!"—but Jesus is looking,
Constantly, tenderly, down
To earth, and sees
Those who strive to please;
And their love he loves to crown.
—Selected.

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Offerings

Would you avoid the many calls for
donations at our camp-meetings and
elsewhere for local work, that may not
be paid for from the tithes, and would
you have the burden of such work fall
equally upon all instead of a few?
Then work for, and practice, the one
per cent of income plan. That is all
our people are invited to pay into a
fund to take the place of collections for
local purposes—one per cent of their
income.

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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.