

# Lake Union Herald

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

VOL. I.

BERRIEN SPRINGS, MICH., WEDNESDAY, APRIL 7, 1909

No. 23.

## Lake Union Conference Directory.

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## THE SUNSHINE OF LOVE.

BY BURTON CASTLE.

An ice-locked stream, on a sunny day  
Broke through its chilly wall;  
It started on its winding way,  
At gentle Spring-time's call.

With power, increasing power,  
And constant flow, it rolled,  
And stayed not, rested not, an hour,  
For 'twas beyond the cold.

Oh sinner, held by power chill,  
See sunlight through the clouds,  
Let now its blessed rays dispel,  
The darkness which your soul enshrouds.

Be constant in your onward walk,  
Though trials hedge the way,  
Of hope, and faith, and courage talk,  
And soon you'll reach the land of day.

'Tis not too late to turn aside  
To paths which lead to heaven;  
Come, in the Saviour's love abide,  
And grace to you'll be given.

*Beechwood Academy.*

## THE CONTRIBUTION OF APRIL 14.

This collection has already been referred to in the columns of the HERALD, and should be borne in mind as being for the benefit of Emmanuel Missionary College.

At present the College is full of students. It has taken years, however, to prepare a sufficient number of students in the Lake Union Conference to enter the training school and make the school a financial success. It was first planned to make Emmanuel Missionary College a general training school for the denomination, but when the headquarters of the General Conference were moved to Washington, it became necessary for the patronage of this College to be supplied from the Lake Union instead of from the whole United States. For several years the patronage was

small, but during this time it was necessary to complete and equip the institution at a considerable outlay of means. It has now been arranged so that all may have an opportunity to aid the College by contributions.

See next week's HERALD for further announcement.

ALLEN MOON.

## REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

BY MRS. E. G. WHITE.

It is a great work to educate, discipline, and train minds for the service of God here, and to dwell in the courts above forever. In the world to come your children will be just what you have made them in this world. "Remember" is placed at the very first of the fourth commandment. Parents, remember the Sabbath day yourselves to keep it holy; and if you do this, you are giving the proper instruction to your children. They will reverence God's holy day.

Let it be your study to select and make your homes as far from Sodom and Gomorrah as you can. Keep out of the large cities. If possible, make your home in the quiet retirement of the country, even if you never can become wealthy by doing so. Come where there is the best influence. Give your children employment. Let them learn some trade. Teach them to be useful on some piece of ground. If you do not keep them busy, the devil will. Children have active minds, and they need to be employed in lifting the burdens of practical life. They should never be left to pick up their employment. Parents should control this matter themselves.

Ministers' children are in many ways the most neglected children in the world, for the reason that their father can be with them but little, and they are left to choose their own amusement and employment. But the first work of the father should be to situate his children so that they will have work to do, and receive an education in physical work as well as in hard study of books. It may be a gratification to have your children with you; but if you are so situated that you cannot give them employment, place them where they can work and employ their God-given powers in useful labor. They will come to you in the end far stronger in moral powers and in a knowledge that will be of advantage to them and you.

Children are a heritage from the Lord, and the Lord requires of parents that they should give

special instruction to their children. Like Abraham, they are to command their children and their household after them. If they neglect this part of the work, they are disqualifying themselves to care for the flock of God.

Parents, do not select a business that will constantly stand in the way to obstruct the exercise of your Christian duties, and where you must imperil your Christian principles. Be firm, be faithful where you are. You are on the battle field. Bring moral courage and firm principle to your aid. Wherever Providence has placed you, take up your God-appointed work. Serve Him most faithfully, but enter into no business relations with men; do not become partners with those who do not revere the Sabbath, and who laugh at your attempt to keep it. They are constantly working out Satan's devices that you should bring worldly business into the Sabbath. They make it their boast that they are just as good as you are. Keep holy the Sabbath day at whatever sacrifice to yourself. Never allow the holy day of the Lord to be disregarded by yourself or by your children.

And wherever you make your home, there erect your altar. Seek the blessing of God upon your home and your children, morning and evening.

The Lord declares, "Them that honor Me I will honor." The reason that there are so many unhappy, self-willed, ungrateful children, is that they are not educated to revere God, to love Him, to pray to Him, to keep His commandments holy. With the one hand of persevering faith lay hold of your children; with the other hand lifted to heaven, grasp the merciful hand of Jesus Christ. Christian education is needed in your home. All through the week, keep the Lord's holy Sabbath in view; for that day is to be devoted to the service of God. It is the day when the hands are to rest from worldly employment, and when the soul needs to receive special attention.

From the very cradle the children are to be educated and right impressions to be given to the mind. They are to be instructed in regard to the knowledge of God and His holy commandments. Neither infants, nor children, nor youth, should hear an impatient word from father, mother, or any member of the household; for they receive impressions very early in life, and what parents make of them to-day they will be to-morrow, and the next day and the next. The first lessons impressed upon the child are never forgotten.

(To be continued.)



### THE GRUMBLING BUCKET.

Somewhere we have read the story of the well-bucket that grumbled because it was kept going up and down in the deep well without being able

to see that it accomplished any good. It did not empty the well, for there seemed to be as much water there as when it first went down. And when it came up, its contents were quickly removed, and the bucket knew not where they went; knew not the good they accomplished.

Some one has said: "A great deal of our work in this world seems discouraging as that of the bucket. We dip away at the sin and misery around us, and yet cannot see that it is materially diminished. We try to do good, but often we cannot trace the result of our efforts. Yet our grumbling is as foolish as that of the bucket. If it could have known how many thirsty ones the water carried from it refreshed, how many faces it cleansed, how many stains it washed away, it would have rejoiced."

The fruits of labors, however faithful, do not always appear at once to gladden the heart of the laborer. "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Our work is a work of faith. Without the help of God we can do nothing. The seeds of truth sown by the preacher and the faithful missionary worker, may be longer in springing forth than we could desire; but having earnestly and humbly sought and found our work, we should heed the exhortation of the apostle, "And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"The harvest brings us joy for pain,  
The rest repays the weary toil."



### OUR RELATION TO THE CAUSE OF LIBERTY.

BY E. K. SLADE.

We are not doing one-twentieth part as much as we should be doing in the interests of religious liberty. Honest men and women all about us are favoring the passage of laws that are subversive of true liberty, because they have been drawn in the wake of this movement without having given the question the study required. It is not enough for us to be wide-awake and active in our opposition to the formation of objectionable laws, but we should be doing more, much more than we are doing at the present time, to enlighten the people in reference to the principles we have cherished so dearly, and that were so fundamental in the foundation of our government in the early days.

In our work in this line there is need of extreme caution in speaking about the attitude of the government and the work of our legislators, and the various measures related to this question that will be under consideration. Our zeal for

the right, and our keen appreciation of the evil that is involved in certain measures is liable to lead some to make statements that may be misinterpreted, or may be of such a character as to place us in the wrong light before the public. Our opposition to efforts at religious legislation should be of such a character as to manifest our loyalty to the government and a proper regard for the law makers as well as our opponents. It is possible to maintain such an attitude while strongly standing for those principles of liberty that we have learned to love.

Unfortunately, unguarded words have been spoken and unwise statements have gone into print that will be misinterpreted and they may be applied greatly to our disadvantage. I wish to invite the attention of the reader to the following pertinent statements from "Testimonies for the Church," Vol. 6, pp. 394-5.

The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls."

"The less we make direct charges against authorities and powers the greater work we shall be able to accomplish, both in America and in foreign countries. Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world."

This whole chapter could be read with much profit. We feel that it is especially important that all public workers give most careful heed to such counsel as this. This particular phase of our religious liberty work should be carefully considered in all of our churches. There are those who are doing some work in this line, who will find their efforts defeated, and worst of all, their labors will be productive of evil rather than good, if extreme care is not exercised on this point. This, all will freely admit, is the great issue before us now, and while maintaining the activity called for in this line, let us also

practice that moderation and heavenly wisdom, that will appeal to all as coming from calm and careful judgment, and a sincere regard for all that is right and good.



#### NORTHERN ILLINOIS.

WATSEKA.— I began meetings at Watseka, Illinois, in the G. A. R. Hall, February 21, and continued five weeks with a good attendance and a good interest all the way through. Many prayers went up to the throne of God from our brethren and sisters in different parts of the conference, in behalf of the meetings, and the Lord truly came in and blessed. As the result nineteen were added to the church, March 27, four of whom were old Sabbath-keepers; seven were young people, children of Sabbath-keepers; and eight were converts from the outside. Still others are interested, whom we hope will soon obey.

*Sheridan, Illinois.*

J. C. HARRIS.



#### WEST MICHIGAN.

MONTEREY.—March 26-28, Elder C. A. Hansen, E. L. Richmond, and the writer met with the Monterey church in a Departmental Convention. All departments of the work were represented. The local church took an active part in the exercises, a number of interesting and instructive papers being read by different members. These all showed that an earnest effort had been put forth both in research, and arranging the facts gleaned. All were agreed that we must have a deeper consecration and a more systematic study of God's Word. Union and harmony prevails.

This is the place where that faithful pioneer, Elder Joseph Bates, lived for years. His old home stands in sight of the church, his grave being but little farther away in the opposite direction. The spot seemed almost hallowed to us who are young in the work.

One noticeable feature of the convention was the fact that all have a desire to be doing something to help in the message. The church officers, some of whom are in the sixties, are planning for a vigorous church campaign with our literature this season. Our hearts rejoiced at this. We hope many more of our churches will catch the inspiration. We believe they will. Then the loud cry will go forth and the work will soon close.

All seemed to think our stay entirely too short, and expressed the desire to have more meetings. May the Lord help us to do all we can, and soon the Savior will come, and then we shall all be

able to meet together from Sabbath to Sabbath and from new moon to new moon.

A. C. HAUGHEY.



#### MISSIONARY VOLUNTEER CONVENTION.

According to appointment many from the surrounding churches came to Jackson on Friday evening and Sabbath morning to attend the Young People's Missionary Volunteer Convention, held there, February 26-28.

The church was very prettily decorated with an arch over the rostrum and several banners, one of which was back of the rostrum, bearing this inscription—"The Gospel to All the World in This Generation." From first to last everything passed off in regular order, showing that plans had been carefully laid and executed. Every paper assigned was prepared except one, and the time of this was given to the discussion of the temperance question, by Bro. L. G. Wagner, whom we were fortunate enough to have with us for one day. At the conclusion of the discussion of this question, Brother Wagner offered this resolution, which was adopted:—

Whereas, the question of local option is now being agitated in many counties of our State and will be voted upon at the spring election, April 5, therefore,

Resolved, That a collection of our tracts bearing on the liquor traffic and local option be placed in the hands of every active temperance worker in said counties, and further,

Resolved, That we make free use of the temperance number of the *Youth's Instructor* and wherever possible, sell and lend it and follow this campaign with the temperance pledge.

Elder Slade was present and spoke Sabbath morning and Sunday evening. Prof. W. E. Straw was present until Sunday noon, and his talk to the parents the evening after the Sabbath was well received.

Every paper bore evidence of much thought and earnest effort, and the interest seemed to grow as paper after paper was presented and discussed; it was with considerable reluctance we left one paper to pass on to the next.

The Jackson church is blessed with considerable musical talent, and this was used in a very practical way in nearly every service.

All too soon we came to the final meeting, and all felt that we had spent a very profitable time, and hoped we might have another convention at some future date.

H. A. BOYLAN.



"If it was worth God's while to give us the Book, it is worth our while to toil and fathom its depths, to saturate our thinking and feeling with its truths."



#### WHAT CAN WE DO FOR OUR STUDENTS OUTSIDE OF THE SABBATH SCHOOL HOUR?\*

BY ALMA J. GRAF.

The masters of the various fine arts—Phidias, Michael-Angelo, Shakespeare, Milton, Mendels-shon, and others, did not reach the immortal heights of fame and glory by sudden flight, neither did they shrink from the strenuous life of daily toil, perseverance, or even disappointment, "but they, while their companions slept, were toiling upward in the night," prompted by love for their work and their selfish gratification of worldly honor.

Time, however, has known but one really great Artist. He spent days and nights, months, years, even centuries in His Father's studio, preparing for His unselfish vocation. He can transform the dissipated face of a sinner into the beaming countenance of a saint; the mischievous tongue, into a messenger of salvation; and He can change the careless teacher into a soul-winner. The most important qualification that a Sabbath-school teacher must have to fulfil this commission is consecration. This should be his daily prayer:

Father, my spirit search;  
Reveal my needs to me,  
As now, a teacher in Thy church,  
I give myself to Thee.

"Teach me to love Thy Word,  
Teach me to do Thy will;  
With earnest labor for my Lord  
Help me my life to fill.

"Thy lambs Thou bids't me feed,  
Feed me, O Shepherd mine,  
If led by Thee, then may I lead  
My flock in paths divine.

"I give my life to Thee;  
Forgive the guilty past,  
And dwell Thyself, O Christ, in me,  
And give me heaven at last."

If we thus truly consecrate soul, body, and spirit to God for service; we shall know on whom we have believed; we shall have a positive influence for right; our hearts will be full of divine love; our minds full of personal convictions. Such lives talk. Their silent language can be heard above the clank and clamor of argument and sin. Their unresisting power is felt outside the Sabbath-school hour, as well as during the recitation period. Such a teacher unconsciously wins the love and confidence of his students, and therefore his admonitions are effective.

\*Paper read at the Sabbath-school convention held at the College, March 27.

The opportunity of the Sabbath-school hour is simply the entering wedge to the hearts and lives of our pupils. Here we meet in a formal, religious manner, and while we may be able to teach many helpful lessons, still this one hour must not be the limit of our time to work. There are one hundred sixty-seven hours left in each week during which we can sow the seed in various ways.

Have a real interest in each member of your class. Should one be sick, visit him. Should another need spiritual aid, help him. Have a pleasant word for the one who passes you on the street. Still, these thoughtful attentions will not reveal to us their peculiar personal temptations and needs. Therefore, power to do personal work is another necessary qualification of the instructor. It has been said that, "Many a man who is eloquent before a large congregation is dumb before a single individual." Henry Ward Beecher once said, "The longer I live, the more confidence I have in those sermons preached where one man is the preacher and one man is the congregation."

Nothing but the personal interview prompted by mutual feeling of companionship can reveal to us the varied temptations and trials surroundings also the desires and hopes of the divers members of our class. The still, small voice will tell us when to speak and when to remain silent. Until we can put ourselves in the places of our different pupils we cannot be touched by the feeling of their infirmities, we cannot give the love, sympathy, and help which will anchor them to the rock, Christ Jesus. During the personal visit, we can find out their choice of reading, amusements, and associates. If opportunity permits, lend them a good book; warn them against harmful amusements and evil associates; exalt the home. Let us in every possible way seek to build up in the hearts of our pupils, love and respect for domestic duties. The parents, who should be godly epistles read by their children, can often be a source of real strength to the anxious teacher. Let us counsel with them: they are more concerned about the salvation of their children than we possibly could be.

We should pray with our students. "In no way can more Christianity be taught in less time, than by a good prayer." Personal visits are decisive; they are often turning points; they focus the scattered rays of light that have been gathered from many sermons and Sabbath-school recitations; they result in personal conviction. "Intense personal conviction, showing itself in intense personality, marks the difference between an ordinary leader, or counselor, and an exceptional one." How the work before us pleads for such men and women!

When we come before our heavenly Father at our appointed times of prayer,—morning, noon, and night,—let us remember our Sabbath-school class. Tell the Lord their personal needs; call them by name, mentioning their individual temptations. Such a definite prayer, prompted by sincere motives, childlike faith, and great expectation, will move the arm of Him who created the heavens and the earth, and will surely touch the hearts of our pupils.

The judgment day will find many conscientious teachers, mourning because they are empty-handed, while they might have been rejoicing over precious sheaves. Let us bear in mind that our students are redeemed by the blood of Christ, that their souls are as precious to the Redeemer as the lost in regions beyond, and that our faithfulness may be the means of restoring in them the image of God. Thus alone can we hear from the lips of our coming Saviour, "Well done, thou good and faithful servant."



#### THE IMPORTANCE OF SECURING ATTENTION, AND HOW TO DO IT.

(Concluded.)

4. Speak in a clear tone, and loud enough to be heard by every member of your class. And more, require the same of every pupil. If anything is worth saying, all should hear it. I have known teachers to talk in such a low, mumbling tone, and allow the pupils to do the same, that one could not hear half that was said. The most interested may strain themselves for a short time to hear, but sooner or later the interest will decrease, the attention will be directed to something else, and the exercise will prove a failure.

5. Direct each question to the very one you want to have answer it. The practice of questioning the class in general, and allowing any one to answer who can, is objectionable. It allows the more forward and ready to occupy all the time, while the more diffident ones take no part. Finally, they lose their interest, and the exercise becomes irksome. Give every one something to do. Idleness breeds inattention. By questioning each one, you will also learn which ones get the lesson and which do not.

6. Look each one in the face as you question him. If you would gain his attention, you must give him yours. The public speaker or teacher who is forever looking at the floor, the ceiling, and out of the window, will fail to gain the attention of those before him. By all means, give your class your eyes.

7. Do not allow the reading of books and papers during the recitation. I have seen teachers who allowed the class to read the answers from the book. This is entirely wrong. We

would reject a teacher in our day schools who would do this. While they are reading, they do not hear what you are saying. Often it obliges you to ask a question the second time. This wrong practice would overthrow every other effort you might make to gain attention; besides, every one should learn the lesson well enough to be able to answer the questions without looking at the answers. I understand that the object of the Sabbath-school is to stamp eternal truths indelibly upon the minds of all our people; but if they do not learn the lessons well enough to be able to give the answers without reading them, this object will not be gained. We might about as well banish Sabbath-schools, for all the good they will do when conducted on this plan.

8. Avoid long discussions in the class. These are detrimental to the interest of the entire school. I once watched a twenty minutes' discussion in the senior class, about the word "audience" in a certain verse. Some claimed that it referred to the twelve disciples; others argued that it referred to the multitude. They did not settle the question, and nothing would have been gained if they had. The result was, those in the class who took no part in the argument became very tired and lost the remainder of the lesson. The children, who finished their lesson twenty minutes before the debating class, grew weary, and became restless and noisy. The Sabbath-school is not intended for a debating society. If there are some who think they must argue, let them form a special discussion class for some other occasion; but don't turn the Sabbath-school into one.

9. Use illustrations. Good illustrations, both oral and on the blackboard, will aid very greatly in holding the attention. This fact has been recognized and observed by the most successful speakers and teachers in all ages. Our Saviour, who "spake as never man spake," packed his sermons full of pointed illustrations. Just how to do this with the best effect is a subject for a separate article. The children especially will be deeply interested in appropriate pictures drawn on the blackboard or slate.

10. Be careful to seek divine help. The Sabbath-school is a vine of God's own planting, and He will ever be ready to water it. He will help us to do every duty, and will give us success when we would otherwise fail. The Holy Spirit within us as we stand before the class, will aid us in presenting the right thoughts, and in a manner that will secure and hold the attention.

Other important points might be mentioned, but space forbids. I have called attention to the most common ones. Considered separately, they appear simple; but when combined and thoroughly practiced, they will enable us to make the Sabbath-school work far more effective.  
—A. G. Daniells.



## HEALTH TALKS.— No. 15.

### Modes of Exercise.

BY DR. O. R. COOPER.

"A change from physical labor that has taxed the strength severely may be necessary for a time, that they may again engage in labor, putting forth exertion with greater success. But entire rest may not be necessary, or even attended with the best results so far as their physical strength is concerned. They need not, even when weary with one kind of labor, trifle away their precious moments. They may then seek to do something not so exhausting." *Testimony No. 22.*

An exercise that varies from the usual trend of daily affairs is in demand by many. For such the best that can be recommended, is to engage in something having a worthy purpose behind it. Let the mind be deeply interested and the whole attention fastened on the instruction of Isa. 58: 5-8. Such exercise promises that "Thine health shall spring forth speedily."

God placed man in the garden of Eden "to dress it and to keep it." Although created in the "image of God," a perfect man in every detail, he was given an appointed work. The first exercise that was ever taken by man was that of useful labor. As it was necessary for Adam in the perfect state to labor, so it is now one of the necessary means of keeping the body and mind in perfect health. After sin entered, they were told that "in the sweat of thy face shalt thou eat bread." God's purpose in this was that the extra labor, "although widely different from the pleasant occupation in the garden, was a safeguard against temptation," and necessary to preserve his physical and mental powers.

Athletic sports and exercise have become synonymous terms with the majority of people. "Athletics are games or sports that depend wholly or partly on feats of physical strength: outdoor feats in which the maintenance of health is not the prime object." *Standard Dictionary.* The prime object of exercise is just the opposite. Sports and games develop a spirit of rivalry.

The danger of over-development lies back of the training necessary, to achieve the renown sought by the athlete. An excessive training or exercise will produce the same effects as lack of exercise, because the muscles are worn out faster than nature can restore them. The super-development of certain parts of the body is always at the expense of some vital organ. Usually the heart fails because of the excessive demand upon it. As a class, athletes are short-

lived. Many a person has done himself a permanent injury by engaging in contests of endurance.

Whenever there is competition or an attempt to show off superior ability in any exercise, the danger line is crossed.

Violent exercises, as football, boxing, basketball, racing, etc., are certainly improper exercises for Adventists. Muscular exercise is often just as great an evil as it is a good. "Temperate in all things" is the key to the right position. No exercise should be persisted in beyond the first symptoms of fatigue.

The best exercise is walking, not strolling, but a good swinging gate. Regular and systematic practice of this will do wonders for the health. At the same time remember that correct breathing is included.

Running, swimming, horseback riding, etc., are beneficial if taken with common sense and good judgment.



## Educational.

### MUSIC EDUCATION.

BY GERARD GERRITSEN.

In view of this deficiency in our music-education, we urge upon every student who has not been trained in sight-singing before, to take one of the classes in this branch in any of our schools. We urge the study upon our ministerial students, so that they may be able to handle the situation of leading the congregational singing if necessary. We urge it upon our normal teachers, so that they may teach it to the children in the church schools to which they are assigned. We urge the study upon our Bible workers, our canvassers, and upon all who are engaged in the Lord's vineyard, as a necessary supplement to their work. I often wonder at the hold a tactful Bible worker gets upon his interested listener, by impressing a great truth in a song. What a help it is to the missionary to heathen nations, if he can teach them to sing and join their voices in songs of praise in sweet melody and harmony, to the wonder and delight of their unconverted pagan friends and neighbours. We urge upon the parents of the dear youth that attend our schools, to encourage them in the study of singing, and in taking an active part in the congregational music.

The study of instruments should not be neglected of course. We find many plain statements in the Scriptures where instruments of music are called for in the worship and praise of Jehovah, not only to perform distinct instrumental music, but also to accompany the sacred choruses.

"Sing aloud unto God our strength;  
Make a joyful noise unto the God of Jacob.  
Take a psalm, and bring hither the timbrel,  
The pleasant harp with the psaltery.  
Blow up the trumpet" . . . Ps. 81:1-3.

"Rejoice in the Lord, O ye righteous;  
For praise is comely for the upright.  
Praise the Lord with harp:  
Sing unto Him with the psaltery  
And an instrument of ten strings." . . . Ps. 33:1,2

We delight to quote the one hundred fiftieth psalm entire.

"Praise ye the Lord.  
Praise Him in His sanctuary:  
Praise Him in the firmament of His power.  
Praise Him for His mighty acts:  
Praise Him according to His excellent greatness.  
Praise Him with the sound of the trumpet:  
Praise Him with the psaltery and harp.  
Praise Him with the timbrel and dance:  
Praise Him with stringed instruments and organs.  
Praise Him upon the loud cymbals:  
Praise Him upon the high sounding cymbals.  
Let everything that hath breath praise the Lord.  
Praise ye the Lord."

The foregoing psalm makes it very clear that the use of instruments is recommended in the service of God. He created every thing for His glory. All nature sings His praise. (Ps. 148.) Music as such is in the air, the atmosphere we breathe. Music is brought to us through the instruments, which have been constructed, by the God-given inventive genius of man, according to the physical laws of sound, and answer to the demand for every emotion in the heart of man.

Ancient Israel must have attained to a high state of musical excellence up to the time of their captivity, for we read in Psalms 137:3, "For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." The Jews must have had a reputation for superiority in the art and class of music which they rendered. There is nothing that will draw the attention of worldlings quicker than well rendered sacred vocal and instrumental music. There is a power that attends such music, which is not only gratifying to the ear, but is also uplifting to the soul.

(To be continued.)



"EVERY day is a fresh beginning,  
Listen, my soul to the glad refrain;  
And spite of old sorrows, and older sinning,  
And troubles forecasted, and possible pain,  
Take heart with the day, and begin again.



EACH is building his world from within: thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—*Trine.*

## LAKE UNION HERALD

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## NOTICE.

All manuscript intended for publication in the Herald, should be addressed to the Lake Union Herald, 215 Dean Building, South Bend, Indiana, instead of to an individual. Edited matter may be sent direct to Berrien Springs; all matter not edited or typewritten should be sent to the office at South Bend.

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## ITEMS OF INTEREST.

## Southern Illinois.

Elder C. H. Bliss spent Sabbath, March 27, with the company at Bloomington.

Brother E. F. Ferris, who has been holding meetings at Goreville for about three weeks, reports an excellent interest.

Brother Tolf went to Danville, March 29, to visit Brother Olds and wife, who are canvassing in that city.

Elder S. E. Wight spent Sabbath, March 27, with the Kingman church, and called on some of the Stewardson church members in the interests of the tent and campmeeting fund.

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## Emmanuel Missionary College.

Quite an interest is being taken in the temperance campaign by the students. A number have been out with papers and have had fair success.

The fifth number of the lecture course, a stereopticon lecture on Archaeology, by Elder Videto, was given last night. A report of the lecture will appear later in the HERALD.

An all-day prayer meeting was held in the Baptist church at Berrien Springs last Monday, election day. Our people were invited to meet with them in prayer that God would give victory to the temperance cause.

The quarterly meeting occasion at the College, Sabbath, was impressive. The choir very appropriately sang, "I will pass over thee, when I see the blood." The services were conducted by Elder Videto. All went away feeling that they had received a blessing.

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"ONLY as we help each other do we help ourselves and help the world."

## Think and Act.

The *Signs of the Times* (weekly) will publish among other good things, beginning with April 7, the following strong, clear, soul-stirring, up-to-date articles on the great message:—

10 articles on Modern Spiritualism, by Prof. G. W. Rine.

20 articles on Man's Sin and Saviour, by Elder E. J. Hibbard.

17 articles covering every phase of the Sabbath question, by Elder C. L. Taylor.

10 articles on the Holy Spirit and Spiritual Gifts, by Elder J. O. Corliss.

And this is not half of them: articles on Man's Nature and Destiny; on False Isms and God's Remedies; on Religious Liberty; on Daniel and the Revelation; Outlook of the World; Mission Fields; Questions Answered; and more, and more.

Dear Friends in the Message, you need to study these things; your friends and neighbors need them.

The weekly *Signs* is only \$1.50 a year; 6 months, 75 cts.

A club of 10 costs only 83½ cents a month; only \$2.50 for three months.

Address your Tract Society, or  
SIGNS OF THE TIMES,  
Mountain View, Cal.

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## Obituaries.

PARROTT.—Died in Battle Creek, Mich., March 5, 1909, Mrs. Harriett M. Parrott, aged 64 years, 1 month, and 4 days. For the past year Sister Parrott has been in poor health, but her decline has been more rapid since the death of her husband, which occurred Dec. 4, 1908. In 1870, under the labors of Elder I. D. VanHorn, in Ohio, Brother and Sister Parrott accepted the truths of the Third Angel's Message and were faithful members at the time of their death. Sister Parrott leaves three sons and two daughters, two brothers and one sister to mourn. Funeral services were held in the Tabernacle, by the writer, assisted by Elder Amadon.

S. D. HARTWELL.

ASHLEY.—Julia A. Ashley was born in the State of New York, August 27, 1827, and died at the home of her son, near Allegan, Mich., March 8, 1909. She came with her parents to Michigan in 1844. In 1849 she was married to John Cook. To them were born eight children. Two of these, with the father, have gone to rest. Sister Cook accepted the Sabbath and kindred truths some twelve years ago under the labors of Elder Ostrander. She remained faithful to the last. Remarks at the funeral were given by the writer, based on Ps. 17:15 and Rev. 14:13.

A. C. HAUGHEY.

SCHNELL.—Brother John C. Schnell was born in Germany, August 4, 1844.

When he was two years old, his parents moved to this country, and settled in the State of Ohio. When he grew to manhood, he moved to Noble, Illinois, where he reared a large family, and fifteen years ago accepted the views of the present truth. Surrounded by his family, he fell asleep Wednesday afternoon, March 24, being 64 years, 7 months, and 20 days old. The funeral was held in the Noble Seventh-day Adventist church. It was attended by a large circle of friends. Words of comfort were spoken by the writer.

S. E. WIGHT.

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BOLTON.—Laura M. Bolton was born in South Hadley Falls, Mass., August 21, 1852. At the age of sixteen she removed with the family to Denver, Mich. She was united in marriage December 25, 1870, to John C. Wells, who survives. Besides the husband, there remain two daughters, one son, two sisters, and one brother. For over twenty years she was a faithful member of the Denver, (Mich.) Seventh-day Adventist church. She fell asleep March 15, 1909, aged 56 years, 6 months, and 24 days. "I shall be satisfied when I awake in Thy likeness," was the text chosen by the family, who find comfort and hope in the precious promises of our God.

CLIFFORD RUSSELL.

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HOYT.—Robert Hoyt, only son of Brother and Sister Mark Hoyt, of Stanton, Mich., was born January 12, 1908, at Fenville, Mich., died March 21, 1909, at the home of his uncle, Frances Hockstra. The child was taken with broncho-pneumonia, following whooping cough, and was very sick for a month. The best attention that could be given, all that could be done, was done; but it was of no avail. His parents wait for the glad morning of the resurrection to clasp him in their arms once more. Elder A. C. Bourdeau held a short service at Battle Creek, March 22. His remains were taken to Gower, to the home of his grand parents, Brother and Sister Jorgenson. Words of comfort from Jer. 31:16, 17, were spoken by the writer.

J. M. WILBUR.

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## Notice.

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.

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"GRATITUDE is the fairest flower which springs from the soul, and the heart of man knoweth none more fragrant."