



VOL. IV.

OTSEGO, MICHIGAN, JUNE 20, 1906.

No. 24

The West Michigan Herald.

Issued every Wednesday by the West Michigan S. D. A. Conference, Otsego, Michigan.

Rate: 25 Cts. per year (50 numbers) in advance.

Entered Sept. 23, 1903, at Otsego, Mich., as second class matter, under Act of Congress of March 3, 1878.

Margaret Haughey, Editor.

The Midsummer Offering.

There is never any danger of our being too liberal in our contributions to the foreign work; for in every land where a beginning has been made, there are untold opportunities for enlarging the work. As for instance, in China we have half a dozen people in two or three stations in the midst of four hundred millions of people. The only cause for the want of people to warn this vast throng, is the lack of money to send them. The same is true of India, Africa and Japan.

I once read a legend that impressed me, as illustrative of the attitude of the church in general, and to some extent, of our own denomination toward the effort to save the heathen of the dark corners of the earth. It is as follows:

A large land owner who had many servants, took a journey into distant lands, and before taking his departure, he called his servants and gave them directions concerning the various seed to be sown, and fruit to be grown on the various fields. He gave specific directions that the farm should be tilled to its utmost extremity, even the stony and rough places in the extreme corners; but after his departure the servants conceived a plan that would be much easier, and as they thought, fulfil the command

of the householder. Near and around the farm mansion was a level plain with no stones or stumps or brush, or any other obstruction, and upon this beautiful plain one servant would plant corn, and before any fruit could appear, another servant would go over the same ground, sowing wheat, and another oats, etc. As a result, no fruit of any kind was produced, and the remainder of the land was left to grow up to weeds and briars. Had the commands of the master been heeded, fruit would have resulted in all parts of the field.

As a people we must heed the command of the Master to go into all the world, or we shall be found doing a fruitless work. Will we make some sacrifice to help on the work in other lands? June 30 is the time. Let us begin now to collect means for that occasion.

ALLEN MOON.

Hindu Worship.

Among the worst and darkest systems of iniquity in this present world comes the Hindu religion. Its numerous temples and priests line our streets here and are the headquarters for all kinds of sin and vice. If the reader will take the trouble to read Romans 1:18-28 he will get a correct description of it all in a nutshell. The "priests" do not marry, as in the Roman church, but are supposed to pray always and teach the people. Numerous women are dedicated to the temple and act an important part in entertaining the people during feast days with dancing, etc. The "holy ox" when dedicated by the priest, is allowed to walk up and down the street and eat of

anything he wants—rice or any grain is free to him—and in place of driving it away, the poor Hindu thinks it a sign of good luck if the ox only takes a liking to his grain bag. Needless to say this ox is always fat.

THEIR TEACHINGS.

They teach many inconsistencies, and any one line of teaching generally contradicts every other one they have. They believe in many gods, but Visna and Chrisna are the chief ones. They say it is not sin to steal if we don't do it to injure any one, and it is not sin to lie if we only have some good purpose in view; and so on with it all. Hence our servants steal and lie, and feel just as justified in doing it as we feel for not doing it.

The priests get very indignant when told they are sinners. They say they never sin. These people wear a mark in their forehead of paint or chalk which shows what cast they belong to and what god they worship, and which looks very conspicuous to the stranger.

THEIR HOLIDAYS.

This is the most annoying of it all to civilized people. As their teachings are of darkness, so their worship is also nearly always at night after white people have gone to bed. During these holidays numberless crowds throng the streets carrying sticks and knives and are often very dangerous. They paint themselves in the most horrid colors and make all the noise they can. After the marching is finished, they gather in a hall or alley and spend the night in singing (?) and dancing. You would not call it singing. Such a frightful racket as they do make! They

generally have three drums and one flute of some sort, and none of the instruments chord one with another. So it generally means that we must lie awake all night and be punished when they perform. Once in a while I can stop them and get a little rest, but usually they reply, "If we stop, our gods will be angry with us."

One very interesting spectacle to the stranger is the illuminations. On many of these festival nights they carry numerous torches made of dry burning wood and throw them every where. It would seem at times that the world was on fire. A priest follows with his paint pail, and every one who gives him money gets a mark in his forehead with the priest's thumb.

THE END OF IT ALL.

The saddest of all this is that the end of it all is a perpetual death, and unless we can, by God's help, show them the better way, they must all perish. It is sad to think that these people, though ignorant and poverty stricken, have generation after generation been led to worship the devil in place of the true God. There are honest hearts among all these, and next time we will tell something of what has been and is being done for them to lead them to Christ.

C. A. HANSEN.

The Douay Bible on the Word "Repent."

The Douay, or English Catholic Bible, translates the Hebrew word for "repent" quite differently from the authorized version. Here are the several instances:—

Gen. 32:12. "Turn from thy fierce wrath, and REPENT of this evil against thy people." The Douay Bible has it: "BE APPEASED for this evil," etc.

Verse 14. "And the Lord REPENTED of the evil which he thought to do unto his people." Douay: "And the Lord was APPEASED for the evil."

Deut. 32:36. "The Lord shall judge his people, and REPENT him-

self for his servants when he seeth that their power is gone." Douay: "Will have MERCY on his servant," etc.

Judges 2:18. "It REPENTED the Lord because of their groanings, by reason of them that oppressed them." Douay: "He was MOVED TO MERCY because of their groanings."

2 Sam. 24:16. "The Lord REPENTED him of the evil, and said to the angel that destroyed the people, It is enough." Douay: "The Lord HAD PITY on the afflictions."

Ps. 90:13. "Return, O Lord, how long? and let it REPENT THEE concerning thy servants." Douay: "Be ENTREATED in favor of thy servants."

Ps. 135:14. "The Lord will judge his people, and he will REPENT himself concerning his servants." Douay: "BE ENTREATED in favor of his servants."

Jer. 42:10. "I REPENT me of the evil that I have done unto you." Douay: "AM APPEASED for the evil."

Joel 2:14. "Who knoweth if he will return and REPENT?" Douay: "Return and FORGIVE?"

Amos 7:3. "The Lord REPENTED for this." Douay: "HAD PITY on this." (And the same rendering is followed in verse 6.)

Jonah 3:10. "And God REPENTED of the evil that he had said that he would do." Douay: "HAD MERCY with regard to the evil."

Chap. 4:2. "I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and REPENTEST thee of the evil." Douay: "EASY TO FORGIVE evil."

Zech. 8:14. "As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I REPENTED not." Douay: "HAD NO MERCY."

It may be of interest to note that the Hebrew verb translated "repent" in the above instances is NAY-GHAM, and is rendered "comfort" and "comforted" nine times in our common English Bible. The

texts are: Gen. 24:67; 38:12; 2 Sam. 13:39; Ps. 77:2; Isa. 57:6; Jer. 31:15; Eze. 14:22; 31:16; 32:31. In Isa. 1:24 the Hebrew word is rendered, "will ease me."

In nine different conditions of the verb NAY-GHAM, not referred to in the foregoing, the translation is "comfort" in some of its various forms. The word is used 52 times in this manner.

G. W. AMADON.

Seed Time.

In Genesis 8:22 we are given the assurance of a seed time and harvest as long as the earth remaineth, and upon the strength of this promise the husbandman prepares the soil and sows the seed. Every morally accountable person is daily sowing seed for a future harvest. But I was thinking especially of the canvasser who is scattering the seeds of truth that contain the message which is to ripen the harvest of the earth. Not a day passes but I remember this class of workers, and surely in this country no other class endure greater hardships or make greater sacrifices than they.

Here is a mansion where there is evidence of wealth and perhaps culture and refinement, but perhaps otherwise. Next is a humble cottage where poverty is in evidence, but perhaps you will find a soul which has been purified in the furnace of affliction and knows what it is to commune and prevail with its Maker. Here "friend hath fellowship with friend." The interview brings mutual encouragement and you go on your way rejoicing. You meet the giddy youth, the frivolous maiden, who think only of present enjoyment, knowing nothing of the future, and caring less. You meet the hardened sinner who "neither fears God nor regards man." And so the days go by with a sameness of experiences and yet ever varying like the flitting clouds. To-day you have rain and mud; another day, and for many days, heat and dust, and how

you long for some of the little comforts, not to say luxuries, of home. At the end of a weary day how acceptable the bath and a change of linen would be.

Dear friends who have never been in the field, if a month's experiences of the canvasser could be shown you in a panoramic view, to many it would truly be a wonderful revelation. You would be given an insight into their daily experiences that would bring you into closer sympathy with them than ever before. Oftener you would remember them in your prayers, and truly they need and deserve all the help and loving sympathy we can bestow.

Dear workers, is it any comfort and help to you to know that you are remembered daily by those who have passed through these experiences and whose interest in the work is as great as ever, but can do but little? One who has spent nearly half a century in this cause and said good-byes to children to go out in this work, can not easily lose interest in this cause and the branch in which he has spent some of the best portion of his life. We so anxiously long to say something that will help to keep up courage.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. Please read the whole chapter.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126:6.

And then the battle will be over, the victory gained, the sorrow, sacrifice, and suffering forever past. So let us take courage and each be faithful in the work given so that we may hear, "Well done, good and faithful servant."

A. B. C.

Department of S. D. A. Young People.

The department of our young people should be the very best because they are not their own, they belong to Christ. They are the purchase of his blood. They live because he keeps them by his power. Their time, their strength, their capabilities are his to be developed, to be used for him. It should be their ambition to excel in all things that are unselfish, high, and noble. Let them look to Christ as their pattern after which they are to be fashioned. The holy ambition that he revealed in his life they are to cherish.

The so-called culture which does not make a youth courteous and respectful towards his parents, appreciative of their excellences, forbearing towards their defects and helpful to their necessities; which does not make him considerate and tender, generous and helpful towards the young, the old, and the unfortunate, and courteous to all, is a failure. The love of Christ in the heart gives to the character those refined touches that fashion it in the semblance of his own. This education imparts a heaven-born dignity and a sense of propriety, it gives a sweetness of disposition and a gentleness of manner that cannot be equalled by the superficial polish of fashionable society.

Another precious grace that should be cherished in every youth is reverence. True reverence for God is inspired by a sense of his infinite greatness, and a realization of his presence. The hour, the place of prayer, and the services of public worship the youth should be taught to regard as sacred because God is there. Let the youth be taught that true reverence is shown by obedience. God has commanded nothing that is unessential, and there is no way of manifesting reverence so pleasing to him as obedience to that which he has spoken. And God has especially enjoined tender respect for the

aged. He says, "The hoary head is a crown of glory, if it be found in the way of righteousness." It tells of battles fought and victories gained, of burdens borne and temptations resisted; it tells of weary feet nearing their rest; it tells of places soon to be vacant. Help the youth to think of this and they will help to smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their own lives.

May the youth put on the ornament of a meek and quiet spirit. This adorning will possess attraction for some in this world, and will be esteemed of great price by the angels, and above all, by our Heavenly Father, and will fit the youth to be welcome guests in the heavenly courts.

MRS. ALICE ROOT.

Canvassers' Report for Week Ending June 2, 1906.

Ella Porter, Benton Harbor, Desire of the Ages, 12 hours, four orders, value \$14.75.

R. E. Putney, Barry county, Great Controversy, 32 hours, four orders, value \$9.50, helps \$8.10, total value \$17.60.

R. E. Martin, Ottawa county, Heralds of the Morning, 31 hours, five orders, value \$7.50.

Totals: 75 orders, 13 hours, \$39.85.

News and Notes.

Now is the time to begin to plan to attend the camp-meeting at Hastings, August 9-19.

Please remember that Sabbath, June 30, is the day appointed for a mid-summer offering for foreign mission work.

The Tract Society has a few more copies of the second edition of the earthquake special "Signs." Send in your orders.

Brethren Hofstra and Gray inform us that they have secured a good lot in Holland, and are ready to pitch their tent as soon as it arrives.

Battle Creek News.

Misses Minnie and Lela Hart are visiting friends in College View, Neb.

Elder W. H. Heckman and wife spent Sabbath and Sunday in Union City attending a Sabbath-school convention.

Mr. O. C. Edwards, who has been for some weeks in Minneapolis, Minn., has returned to his old position at the Sanitarium.

Mr. G. B. Wilson, now in the employ of the Sanitarium, has accepted a position in the machine shops of Pontiac, Mich., where he expects to locate soon.

Mrs. Flora Williams leaves this week on Wednesday for College View, Neb., to attend the convention to be held there. She expects to spend some weeks of her vacation in Nebraska.

The baccalaureate sermon of the graduating medical class of the A. M. M. C. was delivered last Sabbath morning in the tabernacle by Prof. B. G. Wilkinson of Washington, D. C. The timely and well chosen advice, founded upon the truths of the third angel's message, which Brother Wilkinson offered this class, will be long remembered by the many who heard his sermon. All who sat in the large congregation knew that the trumpet was being given a certain sound, and if the principles laid down in this able sermon are followed out in the lives of the members of this class, then the message of the third angel will have received a fresh impetus from these who "come up to the help of the Lord" at this time.

Cedar Lake Academy Notes.

Harold Butler has been using crutches the past week as a result of a sprained ankle.

Martin Halvorsen has charge of the young people's society which is held Sabbath afternoon.

Martin Halvorsen and John White remain on the farm to assist with the work during the summer, and C. J. Tolf is doing some carpenter work and needed painting.

Since school closed the farm work has been pushed as rapidly as possible. Fifteen acres of potatoes are in, two and one-half acres of onions, four acres of corn, and ground prepared for ten acres of buckwheat for seeding.

S. M. Butler expects to meet with the Potterville church Sabbath, June 23, in the interests of the school work. He goes from there to the North Michigan camp-meeting at Iron Mountain, by invitation of the president, S. E. Wight, and from there to Lincoln, Neb., to attend the Educational Convention.

Another school year has passed and we feel thankful to our Heavenly Father for the presence of his guiding hand. Most of those who attended school this year are planning on returning, and some are planning to bring others with them. Three or four are canvassing for a scholarship and are reporting good success.

Florence Crouch and Myrta Clough went from school to Traverse City to engage in canvassing. From a recent letter from them we quote the following: "Both of us together took orders for \$64.50 worth of books. This was one week's work, one taking orders for \$33.50 and the other \$31.00 worth of books." We are glad to hear of their success.

A very pleasant evening was spent at the Academy parlor at the closing exercises of the school. A program consisting of music, recitation and reading was given, at the close of which the principal talked for a few minutes about the prospects of the school for the coming year. He then gave a short address on "The Essentials of Success." The rooms were taxed to their ut-

most to hold the neighbors and friends who came in.

Monday and Tuesday, the last two days of school, were busy ones for both teachers and pupils, as examinations were held. Those who have completed subjects are as follows: C. J. Tolf, Marguerite Lawson, Eva Graines, Mont Buck, Elsie Buck, Ruby Hastings, Lizzie Devereaux, Oliver Denslow, Martin Halvorsen, Harold Butler, Glenn Straight, Vernon Jobes, Florence Crouch, Myrta Clough, Thallie Halvorsen, Inez Morey, Arthur Gurney, Belle Olmstead, Anna Kemstra and Oliver Crumb.

A young men's self-improvement society has been organized by the young men of Cedar Lake. The constitution reads as follows:

We, the undersigned, young men of the Adventist faith, of Cedar Lake, in order to further train and fit ourselves for service in the cause of our Master, and for the good of mankind, do hereby associate ourselves into a band to be known as The Young Men's Self-Improvement Society.

ARTICLE I.

The signatures of the undersigned shall constitute a roll from which, in their order, leaders shall be chosen for the term of four weeks.

ARTICLE II.

The members of this band are in duty bound to take active part in the weekly meetings in the order in which their names appear in the roll. A Bible reading or a talk on some Bible subject shall constitute said active part.

Appointment.

No providence preventing, I will meet with the church at Charlotte Sabbath, June 23, in the interest of our educational work. I hope to see as full a representation of the church as possible.

CLIFFORD RUSSELL.