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Takoma Park Station

Washington, D.C.

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

VOL. IV.

OTSEGO, MICHIGAN, SEPTEMBER 12, 1906.

No. 35

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.

Notes From the West Michigan Camp-Meeting Held at Hastings, Mich., Aug. 9-19, 1906.

THURSDAY EVENING MEETING.

At the 7:30 meeting Elder Gilbert spoke again by request, and this time on the important subject of the sanctuary in heaven. He took as a basis three texts: Hab. 2:20, "The Lord is in his holy temple: let all the earth keep silence before him;" Ps. 11:4, "The Lord's throne is in heaven;" and Ps. 77:13, "Thy way, O God, is in the sanctuary." The speaker then said that wherever we go in any land or country we find that man is in great need, and his one great need is to know God and his beloved son Jesus Christ. And another potent fact is that as much as the church need God and Jesus, their knowledge of them both is to a great extent obscured and lost. It was then stated that we can only find God by going where he is; but God as the text states, is in the sanctuary. He is not personally in the trees, in the flowers, in the rocks, or in the great waters; but God is on his throne in the temple above. Hence the need of understanding the subject of the sanctuary. Of course God's mighty power extends throughout all his illimitable universe. But there is one way—just one—to get to God; that

is by Jesus Christ. Said the great Teacher, "I am the way, the truth, and the life."

In every age God has had a special message for his people. His message today is the subject of the sanctuary, so we may know where God is, and who he is, and what he is. The speaker then said that honesty and sincerity in religious matters will not save us. This was forcibly illustrated by the family that gathered mushrooms, as they supposed, and cooked and ate them, and three of the house died within a few hours, and the others were deathly sick. But the arrival of a physician showed that they had been eating toadstools. Their honesty did not save them in this case, nor will it in religious matters. Christ prayed, "Sanctify them through thy truth." Referred to the prejudice that exists against the advent doctrine, but observed that it will be the saddest day this world ever saw when Adventists cease to preach that Christ is coming. On this point read Amos 8: 11, 12.

Again it was stated that the salvation of the world depends on the sanctuary question. Said that the present time needed a John the Baptist in the spirit and power of Elijah to startle the people from their lethargy. Referred to evangelists and revivalists praying for pentecostal power, but said this would never come except by pentecostal methods. We may study Acts second chapter with great profit. But we must close this notice, with a mere reference, as it were, to this telling sermon. Very interesting charts were hung up to illustrate this subject.

FRIDAY'S MEETINGS.

At 5:30 in the pavilion there was a prayer and conference meeting, at which a goodly number of the campers attended. Elder Evans had charge, and he gave a talk to those present, then a social meeting followed. This was felt to be a profitable hour.

Early in the morning a baptismal service took place in the river two and one-half miles from the camp. They were mostly young people who went forward and received the benefits of this ordinance. The baptism was attended by quite a number. Twenty-one souls were baptized.

At 8:30 the usual morning devotional meeting was held. Elder Kauble had charge. After prayer by Elder Bourdeau, Brother Kauble led out in the Bible study of the fifth chapter of James. This was a very practical study, rather than doctrinal, or expository. Different points in the chapter were dwelt upon, and then reference was had to the experience of Job. Those present seemed to appreciate this morning study.

The time of the ten o'clock meeting was occupied by Elder Evans, of Washington, D. C. He took as his text Matt. 24:14, "This is the gospel of the kingdom," etc. He said, "When I embraced this truth we supposed that other nations were to get the light by letters and tracts sent to them by friends in this country." Stated that no one among us could keep pace with the rapid strides of this swiftly advancing work. Said, "I will now tell you a few things about the pro-

gress of this work. Never has a people taken hold of the missionary work like the Seventh-day Adventist people." Spoke of the several printing plants. Said that in one year one house sold \$800,000 worth of our publications. Told how the work had gone to other countries; how that we had organized conferences in the leading countries of Europe, and that there were missions established in every kingdom small and great. Referred to education among us as a people, and showed how this part of the work is extending to all lands and countries, not only in America but also in Europe, South America, Australia, Africa, Asia, the Pacific Isles, and in the West Indies and Central America. God has greatly blessed our missionary work (which includes education and the work of the physicians and nurses,) in all lands where this blessed truth goes. What does this mean? Ah, that the work is under God's fostering care, and that ere long it will be cut short in righteousness. There is but one land on this green earth where this cause is not represented, and that is the island of Madagascar. But arrangements are being made to soon start the work on that great island. Spoke of what is being done in Palestine and Syria, and of the difficulties attending the work in Persia and Mohammedan lands. Spoke of what a keen people the Chinese and the people of the East Indies are,—shrewd, argumentative, bright and industrious. Said some of the brightest scholars of the age are to be found in gray, old Asia; and that a mere novice could not cope with these pagan philosophers and scholars. But only a hint of this statistical discourse can be given. Those who heard it will recall the abundance of interesting particulars. This notice is just a reference to the good things spoken.

At the close a colored teacher from the state of Alabama, represented what she was doing for her people in the neighborhood of

Montgomery. She was a ready and interesting speaker, a graduate of Booker T. Washington's school, and said that she was a Sabbath-keeper. She wished to interest the northern people in the work she had been carrying on for fifteen years. Elder Haughey told the audience that any who wished to aid this work could leave their contribution with Brother E. A. Merriam in the book stand. Meeting then closed with the doxology.

At 3:00 p. m., Elder Enoch, of the West India Islands, preached. Spoke of the tropical weather, so like his field of labor. Read as a basis of his discourse Isa. 40:3-8. Said we stand here as a voice, a voice that we trust will reach many hearts. Told the audience that millions were sinking into a Christless grave each year. Said that the most important sign that the end is near, is that the gospel of the kingdom is being proclaimed everywhere. Rom. 9:28 was quoted, "A short work will the Lord make upon the earth." Said that the time would come when the last sermon would be given, the last prayer offered, and the last soul converted. Referred to Jesus' interview with the Samaritan woman at Jacob's well. He told the disciples that his meat was to do his Father's will, and to "finish the work." Asks, "How will God finish this work?" Answer, "By raising up men and women who will do as Jesus did, whose meat will be to do the Heavenly Father's will. The speaker exhibited a large map showing the West Indies, the Caribbean Sea, and part of Central and South America. Said that there were fourteen million souls in these islands, speaking eight different languages. He told the congregation that these eight million persons did not have one school where the many bright youth there could be educated to work for God. Related interesting incidents and experiences how the truth had gone from island to

island, and in a miraculous manner God has raised up three thousand witnesses. Told the audience how the Lord had helped him in his nine years labor in the tropics. Pleaded most earnestly for means to start a school so that workers might be educated for God. Said that there were many companies of believers, and fifty-six church buildings. This was a sermon not to be forgotten.

At 6:30 a vesper service was held as the Sabbath was drawing on. Elder Evans had charge. Told those present how the Sabbath should be begun and closed. There was a season of prayer followed by a song service.

In the evening, at 7:30, Brother Forde, a young, colored student from the Barbados Island, lectured. He read Zech. 9:9,10. Said that from his view-point this was the most wonderful promise in the Bible. The speaker told how in the beginning God established a kingdom on the earth and made Adam ruler. Then, earth was a most lovely place as it came from God's plastic hand; but Satan, bent on thwarting the purpose of God, caused man's fall, with its long train of misery and death. Thus Lucifer became the actual ruler of the world. But it is the purpose of God to restore this lost possession. Read John 12:31 as proof: "Now shall the prince of this world be cast out." Said that today the time hastens when the kingdoms of this world will become the kingdoms of our Lord and his Christ. Reference was made to the dream of Nebuchadnezzar, and how by this great metallic image the four universal kingdoms of the world were outlined. Interesting historical facts were presented, and many scripture texts read, to confirm the positions taken. These are far too numerous to appear in this paper. May God bless this brother, who expects to return to his island home to preach the truth.

At the close of the lecture Elder

Haughey came forward and made a number of announcements for the Sabbath-school, the preaching service, and other exercises of the day.

(To be continued.)

Coats of Skins.

When sin entered our world man lost his covering of light, and artificial clothing became a necessity. Therefore, "Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them." Gen: 3:21.

It is probable that the first stroke of death in our world fell upon a victim offered for sin; and since man only could officiate as priest (See Heb. 5:1,) Adam as priest in his own behalf took the life of that victim. The blood was typical of the blood of Christ the Lamb slain from the foundation of the world, and its skin with which God clothed man's nakedness was typical of the righteousness of Christ with which man must be clothed to hide his nakedness.

A. SMITH.

The Relation of Young People to the Sabbath-School and Church.

I have always enjoyed thinking of the church as a family, and the Sabbath-school as the nursery, or place where the youth and children are properly cared for. With this in view let us consider the relation of the young to this family.

In a true family (not as we see in the world to-day) it is hard to conceive of each individual or class of individuals (classed according to ages) so wrapped up in his own interests that he has no time for others; yet how frequently we hear, even among Seventh-day Adventists, these words, "I'm not going to that meeting; that's for the old folks," or, "I've nothing to do with that for it is controlled by the Young People's Society." I have even seen people, who had not reached the age of three score years, who were, at least in their own estimation, too old for the Sabbath-school "that was for the children."

Can you see a lack of interest in the young for the old, and the old for the young? It is sad although true, and you who have gone with this message for years will agree with me, that we have not the love for, nor the interest in, one another which was once marked in this denomination, to say nothing of the interest which the youth have in the aged and the aged in the youth.

This is not right, if we are one family, our interests will be the same and we will be working together.

Let us look for a while at the relation of the young to the Sabbath-school and church as it exists to-day in many Sabbath-keeping homes. It is Sabbath morning and the family is preparing for the Sabbath-school. A small boy of nine or ten begins in a rather peevish way, "Mama, I don't want to go to Sabbath-school and meeting to-day, meeting's so long and I get so tired." The mother is tired from a hard week's work and, not caring to remonstrate with the child, says in a quiet way: "I know that the meeting is long. I get tired myself, I don't wonder that you do, I'll tell you what you can do, if you'll be a good boy and go to Sabbath-school I'll let you come home before meeting; it isn't very interesting any way." The child sees that he has won a victory. These so called victories mean so much in a child's training.

Remember this child is but ten years old and he has permission once to go home and he well knows that it will be easy to plead the same cause every Sabbath. In the meantime he is becoming older and the habit once cultivated becomes only a matter of course. He never attends. It is for the grown people (?)

Where he once came home from the Sabbath-school, he now stops on a street corner where his playmates are spending their usual Saturday holiday. He amuses himself with their sports until it is nearly time for his mother to re-

turn from church, then he hastens to be home and reading his paper when she gets there. This mother prided herself on the obedience (?) of her child, but the child is learning lessons which Satan is pleased to have him learn.

Soon this youth (no more a child) objects to going to Sabbath-school. He makes the excuse that he doesn't like his teacher, and the mother, blinded by the trust in her child, can not see his downfall. As soon as his mother leaves for church now, he skulks around the corner with the boys until nearly time for her return. When she does come, he is at home as usual.

When we give in to Satan's advances once, it is much easier the second time, and we can go a little farther each time. Finally the boy becomes bold and tells his mother that he doesn't intend to keep the Sabbath any longer. The mother is grieved in her heart and says, "I surely have done all I could to keep my boy in the truth, but he just would not be interested."

Can you see where the trouble lies? If we want our youth to be interested in the church and Sabbath-school, let us begin their training early in life. Children should be led to feel that it is a part of their life to attend the services held for God's worship. Impress it upon the mind that it is important for us to be there. If this were done early in life there would not be so many in our ranks who "just can't find time" to attend church, weekly prayer-meetings and teachers' meetings.

Often leaders are to blame for the lack of interest which the young have in things of God. In our smaller churches where there is no minister and where leaders give short Bible readings, let them give the young texts to look up and read. In missionary meetings give them selections to read or recite. It is true that many of our meetings are too long. Oftentimes we could carry home more of the spirit if they were shorter.

In the Sabbath-school as much order should be maintained as in the day school. If this were kept, also due reverence for the house of God, it would not be so hard to interest children in the things of God. It is well to let the youth who are TRULY converted hold some office; but let them never get beyond asking advice of older members. I have known schools where young people were given offices for the sole purpose of keeping them in the Sabbath-school; otherwise they would not attend. To my mind this is wrong. If a person has not enough love for the Sabbath-school to attend, should he hold office?

We need consecrated officers in the Sabbath-school as well as in any other branch of God's work. I would not approve of a young person being superintendent, as many trying things devolve upon this officer and the young are easily discouraged and are not equal to many of the situations in which they might be placed. A young person might act as assistant superintendent, and then would receive some training which would better prepare him for higher work when older. Some young person may have a natural ability to teach. If so, let this be recognized. Above all things, let the youth who do hold positions ever remember, "the old men for counsel."

I would urge upon parents to begin training the child when very small that when he becomes older he may more properly relate himself to God's work in the church and Sabbath-school.

WINIFRED TRUNK.

Obituaries.

Died at his home in Huber, Michigan, August 3, 1906, James Munger, at the age seventy-three. Brother Munger has been a great sufferer for a number of years from a complication of troubles. His final sickness was of but two or three week's duration. He has lived to bury all of his children but leaves

a wife to mourn her loss. He accepted present truth about thirty years ago at Cedar Springs, Michigan. Since that time he has been a staunch and firm believer in the third angel's message. The services were conducted from the Adventist church at Huber, Sabbath, August 4, by the writer, from Job. 19: 21. We laid him away to rest in the quiet little cemetery back of the Huber church to await the call of the Life Giver.

Chas. A. Merriam.

"Studies in Gospel History," by Prof. M. E. Kern.

A series of forty-five lessons on the life of Christ, the second edition of that part of the author's "Lessons on the New Testament History," dealing with this subject. Adopted by the recent Educational Convention for use in the ninth grade. Can be used in lower grades by omitting some of the more difficult questions. Valuable for private study. Printed on calendered paper and substantially bound in cloth. Illustrated. 350 pp. Price 75 cents. Order of Union College Press, College View, Neb., or our publishing houses or tract societies.

Special Notice.

Anyone having purchased tickets to attend the Hastings' camp-meeting who did not have their names registered, please send their names, where and when they bought their tickets, to the Conference Secretary.

From the Field.

HUBER.

The readers of the Herald may be interested to know what we are doing here in this part of the Master's vineyard. The writer of this article and the elder of the Huber church have been conducting Sunday night meetings here at Huber for a few weeks back. There has been a good interest awakened to hear the Word of God, for which we feel to praise the Lord.

One young lady who is here on a visit from Chicago has resolved to keep the Sabbath from now on. An orderly class of young people are attending the meetings and are giving good attention.

We are holding union prayer meetings with the Methodists, Disciples and others. A good spirit prevails and all seem to enjoy the meetings. We would ask the Herald family to remember us here in their prayers.

CHARLES A. MERRIAM.

News and Notes.

The tent at Plainwell it favorably located and there is a fair interest manifested.

Eight persons were taken in as members of the Otsego church Sabbath, Sept. 1, four by baptism, and four by letter.

Elder Burnham and Brother E. A. Merriam left Thursday morning to spend a few days at the North Michigan camp-meeting.

Brethren Clifford Russell and Jacob Hofstra are going to move their families to Otsego in the near future and their children will be in the church school.

The Otsego brethren are planning for a church school, and are remodeling and enlarging the church gallery for a school room. Eugene Waller has been employed as teacher.

Found on the Hastings' campground,—a dark-colored, man's coat, a pair of boy's trousers, two umbrellas. The owners may have these returned to them by writing to this office.

We have a large supply of the "Story of the Convention" at this office. This is an account of the educational meeting lately held at College View, Neb. Everyone interested in the subject of education should read it. Price ten cents.