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The West Michigan Herald.

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Margaret Haughey, Editor.

Trust.

When thy heart is o'er burdened with sorrow
When thy mind is filled with grief,
What a blessed comfort to trust him,
"Till He bringeth a sweet relief.

Some days must be dark and cloudy,
Some hours must be filled with pain;
But when we are chastened and tested,
The sunshine will come again.

No matter the way he Leads us,
'Twill always just for the best be.
'Twill be the very same pathway
We'd choose, if we knew as does he.

So let us just trust in His promise
That all things will work for our good;
And we'll soon hear the blest invitation,
"Come enter the joy of thy Lord."

—Clifford A. Russell.

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

THE SECOND SABBATH'S SERVICES. AUGUST 18.

At the 5:30 meeting Elder Kauble had charge. He gave quite a talk on having a faith that works. After he had finished, the time was occupied by those present in a testimony meeting.

At eight o'clock the teachers and the various workers in the Sabbath-school met for the study of the lesson. Brother Clifford Russell conducted the service. The occasion was very interesting, many excellent thoughts being presented. Promptly at nine o'clock the

school assembled. The lesson for the day was on the Fruits of the Spirit. The collection, which was to be turned over to the foreign missionary work, was \$43.97.

At the morning meeting at ten o'clock, Elder Evans spoke. The text was Josh. 24:15, "As for me and my house, we will serve the Lord." Israel had now entered the land, and Joshua addressed the people in very earnest words. Num. 14:24 was read, where Caleb's faithfulness is spoken of. The speaker said that if a man expects to reach the kingdom of God, he must put his whole heart into the work, and follow the Lord wholly as Caleb did. Remarked that the present is an age of veneering, more than of heart work, and that if the question should be asked, How many of us are living with a conscience void of offense? probably only a comparatively small number would be able to hold up their hands. Said that when a man does wrong, he must make things right before he can pray. Paul's words were read, where he testified that he had lived in all good conscience before God. The speaker said that it was absolutely impossible for a person who had committed a whole lot of offences against his neighbor to make things right by telling God that he was a sinner. This is not enough; things must be made right. I John 3:21 was read, showing when and how we may have confidence toward God. The intensity of the age was spoken of, and the question asked, Should not God's people be in earnest? Said that it was high time to arise and put her armor on. The zeal of a Syrian

brother was referred to, who could not read a word of English, and yet who even gave Bible readings. He also circulated tracts by the thousands. The statement was then made that many a man would fail of the kingdom because he did not pay a tithe. And that the longer a person indulged in sin, the less wicked will sin appear. This discourse was an eminently practical one.

At the 3:00 p. m. meeting Elder Enoch again preached. The text was 1 Peter 1:1-9. The speaker said, "In this scripture we have much present truth. The message, 'Prepare to meet thy God' is also here." Open the door of the heart and let Jesus in, is the truth for this time. Inquires, Shall we study the Bible? Yes, but it is better to get the meaning of one verse, than to read in a cursory way several verses, or even chapters. Speaks of sanctification, and remarks, We must not be afraid of this word. God's people are to be truly sanctified. But it is through obedience and the sprinkling of the Redeemer's blood. Exclaims, What a message comes to us to-day! On the clause, "grace and peace be multiplied unto you," it was remarked, Here is the mighty purpose of God. Blessings are multiplied unto God's people. On the phrase, "begotten again unto a lively hope," said, What a hope is the hope of the believer! But this comes through God's abundant mercy. Asks, "Why do men commit suicide?" Because they have no hope. But the believer's hope maketh not ashamed. It is the blessed hope, yes, it is uncorrupt-

ble. In the heavenly inheritance nothing will ever fade; the grass will never turn yellow; the flowers will never lose their tint. The inheritance is said to be reserved in heaven, because Jesus the life-giver is there. He will bring in the restitution. The garden of Eden is also there, and some glad day it will come down again on earth. Speaks of some who think it is a sin to be tempted, but asks, "Can there be a greater mistake? Quotes the text; "Jesus was tempted in all points like as we are," and in him was no sin. Closes by saying that one weak point in the human character is like a flaw in the link of a chain. The chain has only the strength of that one weak link.

At the 5:00 p. m. meeting Elder Campbell spoke. He used Mal. 4:5,6 as a basis. Said that these words presented God's closing blessing to the race. Let the readers open to the passage. These word were practically fulfilled in the work of John the Baptist. Matt. 11:2-6 was read where John sent messages to Jesus to inquire if he was the Christ. Also Matt. 17:10, why the scribes say that Elias (Elijah) must first come. The answer of Jesus in verse 12 is "But I say unto you, that Elias is come already." Then the disciples understood that Jesus spake of John the Baptist. The speaker referred to the "lo heres and lo theres" of the present day, and said they are all characterized by the spirit of great "I." Turned to the prophecy of Isa. 14:12-14, where Satan is referred to. Note the I-I-I-I-I, five times, in verses 13, 14. Attention was called to the fact that in the days of the apostles there were false messages. Acts 5:36,37, speaks of Theudas and Judas of Galilee who headed a false work and came to naught. And 2 Timothy 2:17,18 mentions two men, Hymeneus and Philetus, who taught error about the resurrection, and overthrew the faith of some. And 3 John 9 speaks of one Diotrephes

who opposed the beloved disciples in his work. And we have members of this Diotrephesian family in our day. The work of Elijah in his time was spoken of in detail, and the embarrassments under which he labored. And the crowning test by fire, with the prophets of Baal, was dwelt upon at length, and how God answered his servant by fire from heaven. This was a very helpful discourse.

At the time of the five o'clock meeting in the pavilion, a very interesting revival service was being conducted in the youth's tent. This was spoken of as an important and precious meeting. Many young hearts were being moved, not with a spirit of excitement, but a genuine drawing of the heart to God.

In the evening meeting at 7:30 Elder Horton spoke. Said that the great thought in the world is, Where shall we spend eternity? He spoke of the consecration sixty-two years ago when thousands and millions expected the Saviour soon to come. Says, the voice of prayer was everywhere heard, in the grove, in the barn, in the shop and in the field. Ps. 115:16, was read as the text for the hour: "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men." This shows God's purpose concerning the earth. In the beginning he gave man dominion over the earth, and though sin has entered, God has not changed his mind. His purpose will be carried out. In Isa. 45:18, the Lord says that he formed the earth "to be inhabited." In Genesis, chapter one, it reads that God created man in his own image, and in chapter 2:7 it says that he was formed of the dust of the ground, and became a living soul, or "living being," as the English Jewish version renders it. In Gen. 2:8, it says that the Lord planted a beautiful garden in Eden, and there he put the man whom he had formed. Remarks that this

garden was doubtless a place indescribably glorious. But sin entered, and the garden, according to the sacred writings has been translated to the world of glory. Luke 19:10 was read to show that the son of man came to seek and save what was lost. Speaks of what Adam lost, his life, dominion, and glorious home. The speaker then referred to the resurrection, as the means by which man would be again brought back to life. Refers to the present disordered state of the earth, that it is waxing old like a garment, and that to raise crops one has to fight the scourges of insects and parasites. Reads the great promise that God made to Abraham how that he should be heir of the worlds; but in his life time he only got enough for a burying lot. A few texts that refer to the great restoration in Revelations and Isaiah were then read. These speak of the new earth and the holy city coming down from God. Many and beautiful were the thoughts brought out in this important sermon. We can only refer to a few.

SUNDAY'S MEETINGS.

August 19.

At 5:30 a number gathered in the large tent and listened to instruction from Elders Haughey and Kauble. The cost of the meeting was spoken of and a collection was taken. This was an important meeting.

The 8:30 meeting was occupied in giving general instruction. Elder Haughey led out. He spoke of the many young people on the ground, and of the excellent character of this camp-meeting. Said that some twenty had been baptized, and that as many more would be immersed to-day. Referred to the unity existing in this work, and trusted that no friction would arise. Spoke of our excellent educational system, and said that as a people we must be zealous for right principles. While a mem-

ber of different school boards, he did not feel at liberty to discriminate in favor of any particular school.

Then Elder Butler spoke. Said that the educational work was very important. He, too, was interested in its various phases, whether in the church school, the academy, or the college. Spoke of the various courses of instruction at the Cedar Lake Academy, and the social influences of the school. Referred to their farm, the buildings, soil, and location. Said that many of their students had a strong desire to be workers for God.

Elder Campbell then said a few words. He gave his own experience in attending school. This was both amusing and pathetic. When only fourteen he left school and home and went to work. Soon saw his great mistake, then he began to attend night schools, and later joined the Chautauqua Circle. Mentioned his experience in the canvassing work, and how he was led to Battle Creek College. Before closing he paid a high compliment to the Cedar Lake Academy. Said that as its president was so modest a man, he would give a short blast on the bugle in its favor. Spoke of the table set at the school, and of the spiritual atmosphere. Said these were very excellent.

Elder Enoch followed. He said that in the missionary field they wanted workers who had been trained at our schools. That they needed men and women who could do things. It was his opinion also that those students who have parents and guardians back of them with plenty of money to pay their way, do not seem to turn out as the best workers. It is no objection to a student's progress to be hampered somewhat with the bracing spirit of poverty. If he has ambition and faith he will succeed,—will come out ahead. This was an excellent meeting.

Sunday morning, at the 10:00 service, Prof. N. W. Kauble of Berrien Springs, spoke in the interest of the educational work, dwelling especially upon the merits of the Emmanuel Missionary College at Berrien Springs. He said that the desire of the educators in that institution was to so teach that they might put as many men out into the field work as quickly as possible. He stated that they were prepared to give complete courses of instruction, and in as thorough a manner as any of the other institutions of the class. It was his belief that our young people should be encouraged to get the necessary preparation for work in the vineyard quickly. To this end Emmanuel Missionary College is striving.

Following Professor Kauble, Brother C. A. Russell addressed the congregation on primary education, and especially with reference to the church school work. He gave a very spirited plea in behalf of stronger support of the church schools and teachers. The need of teachers and the importance of the work was also emphasized. The state laws were quoted with regard to the attendance of scholars. Brother Russell reports the prospects good for the coming year, and we trust that all our people will rally to the support of this work.

At the 12 o'clock service Dr. L. J. Otis of Grand Rapids, occupied the hour on medical work. Only a limited number of the campers were in attendance as the service came at the time of the dinner hour.

Elder Videto occupied the pulpit at the 3:00 p. m. service, and delivered a most interesting sermon on the Signs of the Second Coming of Christ. In a clear and lucid manner the signs were one by one presented to an attentive and interested audience. A very large number of visitors were present from the city.

The most interesting event of the day occurred at 5:00 p. m. Just after the sermon at three o'clock the ranks were formed, and between two and three hundred of the campers marched to the river at the east side of the city to see the baptism of twenty-nine willing candidates who were following their Lord. On either side of the river interested spectators stood, while Elders M. N. Campbell and W. H. Heckman performed the sacred rite. One thing which impressed all present was the large number of young people who went forward.

In a concise and pleasing manner Elder I. H. Evans at the evening service presented the Origin, Rise, and Progress of the Third Angel's Message, together with the time of its presentation to the work. Many of the points which time did not permit this speaker to present were referred to, and the congregation was invited to attend the tent meetings which were to follow the breaking up of the camp, and at which the points mentioned would be explained.

And so closed the West Michigan Camp-meeting, an event of very great importance to this conference.

The Gathering of the Nations.

It is plainly stated in Rev. 16:16 that they were to be gathered together into a place called in the Hebrew tongue Armageddon; but in Joel 3:1,2,12, a gathering of the nations at the valley of Jehosaphat is mentioned. As a local place it is far from Armageddon.

It was over four hundred years after Christ, and twelve hundred years after Joel's prophecy that the term "Valley of Jehosaphat" by general consent was made to take the place of Cedron, between the valley or deep ravine between Jerusalem and the Mount of Olives. The term as used in Joel is very evidently on account of its significance (whom Jehovah judgeth.) It

must refer to the gathering of all nations at the end of the one thousand years when they are awakened from the dead and gathered about the New Jerusalem where God will sit to execute judgement upon them.

The two gatherings (the first at the coming of Christ, and the second at the end of the one thousand years) are so similar in some respects and spoken of in such close connection that it is seemingly difficult to separately discern them.

At the second advent of Christ the nations will be gathered in the great plain of Esdraelon, or valley of Jesreel far north of Jerusalem, where doubtless the great battle will be opened, but Jerusalem the bone of contention will become involved. Rev. 16:16, and Zech. 14:2,3 very evidently refer to the same event. At that time the Lord goes forth and fights against the nations as "in the day of battle." See Josh. 10:8-11, compared with Rev. 16:21.

Although the three unclean spirits are said to go forth to the nations to gather them up to Armageddon, in Zech. 14:1,2, the Lord declares that He will gather them. If, therefore, the term "Lord," as there used, be regarded as the antecedent of the pronoun "he" in Rev. 16:16, the two texts harmonize. The Lord gathers them by allowing the unclean spirits to work their will.

A. SMITH.

Obituary.

Harold Bliss, aged 3 years, died after a short illness of two days. Obstruction in the bowels was the cause of his death. The circumstances connected with the illness and death of little Harold were most pathetic. His father had left for Chicago a few days before the child's illness, and when he was taken down and became seriously ill, his mother telegraphed many times to the father, but failed to reach him until too late. Mr. Bliss

came home one day after the child had died. It is needless to say the parents are nearly heart broken. May the day soon come when death shall be no more, and when the saying shall come to pass that is written, "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" Words of comfort were spoken by the writer at the funeral which was held Thursday, Sept. 6, 1906.

J. W. HOFSTRA.

News and Notes.

Fifty persons were baptized at the Hastings camp-meeting.

The camp-meeting Sabbath-school donations amounted to \$53.22.

The editor returned last week, after spending three weeks recuperating tired energy, and has resumed her duties with renewed zeal.

Sunday afternoon, September 2, two persons were baptized in the Kalamazoo river at Otsego. Elder A. G. Haughey administered the rite.

Brother J. W. Hofstra has pitched his tent in Ganges township, as the circumstances were not favorable for pitching the second time in Holland.

Miss Anna Kemstra has been dangerously ill at the home of her relatives in Holland, but at this writing is convalescing and we hope will soon be able to resume her labors.

Elders W. C. Hebner and B. F. Kneeland, who are holding a tent meeting at Plainwell, gave the office a call last Thursday to get a supply of literature to use in their work.

Brother Clifford Russell has had an attack of malaria fever, and was unable to attend to his work. At this writing he is improving and

has resumed his work, and we hope he will soon be restored to his usual health.

Elder M. N. Campbell and family have been visiting relatives and friends in Wisconsin. Elder Campbell spent last Wednesday in Otsego. Owing to some unavoidable circumstances they will not sail for Levant Mission Field as soon as previously planned. We are all very glad to enjoy their association and labors while they remain with us a little while longer.

Briefs.

Oh, many a shaft at random sent
Flinds mark the archer little meant,
And many a word at random spoken
May sooth, or wound a heart that's broken.
—Scott.

"An idle man is like a house that hath no walls; the devils may enter on every side."

"Kindness is a language the dumb can speak, and the deaf can hear and understand."

It is as easy to call back, a stone thrown from the hand, as to call back the word that is spoken.

—Memander.

The habit of looking on the bright side of every event is worth more than a thousand pounds. You find yourself refreshed by the presence of cheerful people.

The most tremendous word in the English language is the short, yet mighty word, No. It has been the pivot on which innumerable destinies have turned in for this world and the next.

Censure and criticism never hurt anybody. If false, they cannot harm you unless you are wanting in character; and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.