

A. G. Danells

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

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Margaret Haughey, Editor.

Religious Liberty.

Stenographic Report of the Speech Made by Elder A. G. Haughey, at a Mass Meeting Held in the Powers Theatre, Grand Rapids, Mich., Nov. 5, 1906, During the Recent Sunday-Closing Theater Campaign.—

First, that Sunday theaters are contrary to the state law. This is not true; and cannot be true, until the people of Grand Rapids have voted that they shall be closed on Sunday. The law of the State of Michigan has given to you the privilege of voting and deciding whether or no the opening of theaters upon Sunday will be contrary to the statutes of Michigan. Not until the people of this city have said, by the right that is granted to them through or by the act of the state legislature, which gives to you the freedom of vote upon this question—not until you have decided by popular vote can it be truthfully said that it is contrary to the state law of Michigan. Ah, the speaker even thinks it would not then be contrary to the state law of Michigan! It would be contrary to the action of the common council of the municipality of Grand Rapids.

Second, that the opening of theaters on Sunday is contrary to God's law. I have read God's law a number of times. In my early infancy I was taught to repeat the

law of God. The law of God has two basic principles underlying it—the two basic principles of Christianity. Those two principles are in civil terms and short form of speech, love to God and love to man. Now these are the two fundamental principles of Christianity. In order for a man to be a Christian, he must have obedience to carry out from his very soul any outward acts to his fellow men or inward desire that comes to his heart by direct operation of God on him, and he must also show by his acts of reverence and devotion to God of high heaven that he reverences him by obeying his law. Now the highest type of worship is obedience. So in order for a man to show himself to the world and to the angels and God that he is a worshipper of God, he must render implicit obedience to the law of God. In order to do this, man must manifest outward kindness in acts of mercy to his fellow men. I find it explicitly declared that "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

So I want to declare that for a man to be a minister of the gospel, an ambassador for Jesus Christ, he must always manifest earnest love and compassion for his fellow men. (Applause)

I believe even more. I find that as I read of the example of him who went about on this earth to represent the kingdom of heaven, to represent an example for me as his follower—I find that he stood as a friend of sinners. I find he came to seek and save those who were lost. As a minister of the gospel I am not here to heap con-

demnation upon any soul or any individual. Christ did not come to this world to heap condemnation upon humanity. Christ came into this world, the world being condemned, to remove this condemnation that was resting upon it.

So in all fairness I want it understood that I am not here in any sense as a theater goer, nor as a minister of the gospel saying it is right to go to theaters upon any day of the week. I would not in any sense want to be distinctly understood that as a minister of the gospel I have always in all my preaching tried to teach the people wherever I have gone that theaters were not a proper place for their sons and daughters. I am a father of children. I have four sons, and none of my sons have ever seen me inside of a theater to listen to plays or shows, and I have never taken them; nor has my wife ever seen me inside of a theater to listen to plays or shows. Now as a minister of the gospel I would not for a moment undertake to say that it was a right thing for me to do to uphold theaters as a moral institution. I would not undertake to do that. I know nothing personally of the morals of a theater, because I am not connected with a theater. I am not investigating the morals of theaters. I am not here tonight for that purpose. I say, as has been said by previous speakers at other places like this, that as a minister of the gospel I must have enough of the Christianity of Jesus Christ in my soul to keep me from doing those things that are immoral. For myself, I say, as a minister of the gospel, I must teach men, women and children, the young and old,

one and all, that by studying the word of God, that by planting their feet upon the rock Jesus Christ from his power that will come from above, they will be able to withstand all the wickedness in this world. It is not summed up in theaters. I am sure of that.

Another point. It is said in the Scriptures that we are to be subject to the powers that be, for the powers that be are ordained of God. It is true that civil powers are ordained of God. God determines whom he places upon the earth. God has an all wise hand which is ruling things in this world. The world is not going to please us. It is going to be set right presently. There will be trouble for some time about things which in eternity will be better. But at the present time God's hand is among the wheels, and I want to emphasize God's love to my fellow men, that you may see the point. If I fail as a minister of the gospel to exercise love toward my fellow men, I have not implanted in my heart the first principles of Christianity.

(Continued)

Canine Toleration.

A FABLE.

Once upon a time there was a horse loved and well cared for by his master. One night a dog climbed into the manger and lay down upon the hay. Said he to the horse, "Bonny, I will allow you to eat some of this hay provided that in so doing you do not disturb my rest and quiet." Said the horse, "Must I then ask or receive permission of you to exercise the rights freely given me by my master? Your act implies jurisdiction, and the exemption clause in the law that you formulate, amounts to an act of toleration. I repudiate both as base usurpations. I would thank you to clean your feet before you presume to trample upon my hay."

Moral. The difference between canine toleration and religious toleration lies wholly in the personalities of the actors in the scene. The

spirit of the whole combination is one and the same. Therefore the attitude of those who value God given freedom should be one of alertness and persistent opposition.

A. SMITH.

From the Field.

MENDON.

Dear Editor of the West Michigan Herald:

I am sending in the money from the Mendon Sabbath-school to assist in educating the orphans of India. I will tell you how one class of three girls and two boys earned their money.

Their teacher gave to each scholar five cents in the spring to be spent to help them earn money for the orphans. One girl bought three little orphan chicks which she sold this fall for 65 cents. Another bought onion seeds and raised onions and sold them for 50 cents, and the other girl bought onion sets, planted them and sold 50 cents worth of onions. She also sold horseradish and earned \$1.00 which she added to her onion money. One boy bought five cents worth of eggs and set a Bantam hen which he owned and sold the chickens when large, for \$1.49, and added one cent to it.

The other boy bought onion sets and sold 50 cents worth of onions. Their teacher did a washing for a neighbor for 50 cents and added to what the children had. Total \$5.15. We thought this might encourage other classes to make an effort.

E. D. NYMAN.

Charlotte Convention.

A convention was held at the Adventist church at Charlotte, Mich., December 8 and 9 for the purpose of discussing the educational work in general,—Sabbath-school, church school, and young people's work.

The six neighboring churches were invited to attend: Eaton Rapids, Dimondale, Brookfield,

Potterville, Vermontville and Grand Ledge. These were well represented. All participated in, and endeavored to make it a profitable convention.

After song by the congregation, and prayer by Elder S. E. Wight, the choir sang a song of praise. Elder Curtis then talked on "The Purpose of the Convention." He said an educational reform was needed. As Sheridan, after his long ride started a reformation among his soldiers, after they had started to retreat, just so is an educational reform needed in our denomination. If we retreat the enemy will gain the victory.

A paper, "Chief Aim of the Sabbath-school; Its Relation to Other Branches of the Message," was read. In this it showed us the Sabbath-school was considered by the youth as a "place to go;" and if the Sabbath-school is made interesting, the boys and girls who would otherwise be sowing their wild oats, would be using the pent up energy in studying and absorbing truths. The Sabbath-school is one great factor in this message.

A discussion on the paper followed, after which eight little voices praised God by rendering the song, "Little Builders."

Following this, another paper was read entitled, "Have the officers and teachers done their duty to the school when they have faithfully rendered their service on the Sabbath Day?" The writer made the officers' and teachers' duty clear. They should labor persistently to manifest gracefully the dignity of heaven in every walk of life. All the week the superintendent should plan to make the next Sabbath's work a grand success. This was fully discussed. The points brought out were; that all teachers and officers could not be properly termed such if they derive their name from the result of the work they do. It is their desire to be active, which propels the expression of thought in their work at Sabbath-school.

The choir then sang, "When I Get Home." Following this one of the school children sang, "The Little Missionary," after which a paper, "Thorough study of the lesson; how it may be secured" was considered. The thought most emphasized was: first seek God prayerfully and carefully, for the bread of heaven is as necessary as temporal food. Then, too, formality in a class should be avoided.

A discussion on this paper was next in order, bringing out this fact,—no Sabbath-school lesson should be studied in Sabbath-school. We should study it as a child studies for his daily recitation in a day-school. The choir then rendered a hymn, and we were dismissed by Elder Curtis.

The afternoon session was opened by song by the congregation. Elder Curtis offered prayer, beseeching God to open the windows of heaven and pour us out a blessing; then the hymn, "Close, Close to Thee," was rendered by the choir.

A paper, "The best method to be used in varying the opening and closing exercises of the Sabbath-school," showed that all monotonous formality could be changed by variety, such as, the children participating in the exercises, etc. If this were carried out, the secretary could have a better report.

The congregation was once more made to rejoice on listening to the children of the school sing, "Crown Jewels."

Another paper, "How we may best create and promote school sentiment among all our members" was read. This interest or sentiment may be aroused by making an established school a success. Its influence will be extensive.

After discussion, the song "Jesus Loves" was rendered by the choir. Elder Hartwell then made clear by paper "The best methods of supporting our schools. All depends upon the condition of the place where the school is held, and the kind of school,—whether private or church school. Each one should

be willing to do his share of the work. The second tithe should be laid aside for this work.

Following this was a duet, "No Body Knows but Jesus." After this another essay, "Co operation against Criticism," was read and open for discussion. It made plain the fact that the one is contrary to the other. The holy Word says, "Speak evil of no man;" it also admonishes to co-operate in carrying out a good plan. To put away criticism requires resolution. After singing, Elder Hartwell dismissed us.

Elder Curtis spoke to the congregation Saturday night on the subject, "Our soon-coming Saviour." He showed that we, as a denomination, were the ones mentioned in Matt. 24:14, who were to proclaim the advent message to all the world.

Our convention work proper was resumed Sunday morning at 10 o'clock by singing. Elder Hartwell asked for the abiding presence of God on the day's work. "He Leadeth Me" was rendered by the choir.

The first subject was "The relation of parents to the teacher." Many excellent points were brought out. The parent's work is not completed when the child starts to school. All parents should visit the school and the co-operative plan be carried out. In the discussion following Elder Curtis suggested that the teacher go to the place where he is to teach, at least a week previous to its commencement.

After a duet, "Unanswered Yet," a new phase of the work was considered—"Young People's Work." By a paper entitled "The object of the young people's society," we learned young people are encouraged to be laborers in the Lord's vineyard.

The choir in music told us of "The Home Over There." Another paper, "What young people's societies may accomplish" was read for consideration. There is

not a work given to the church in which the young people cannot have a part. The discussion on this brought out this point: all young people's societies should be missionary societies. They, the members, should be willing to go into the homes of those who were destitute and needy, and provide for such.

"The relation of young people to the Sabbath-school" was the paper next read. The point made clear was, all worthy young people should bear responsibilities in the Sabbath-school. This will inspire them, and they desire to become more competent workers.

After singing, "Jesus is Coming Again," Elder Hartwell asked the Lord to water the seed sown, and dismiss us all with His love.

Sunday afternoon. After the general opening the choir sang, "Always and all for Jesus." A paper, "How to become better Sabbath-school teachers" was read and discussed. A thorough knowledge is one of the most essential requisites. This should be gained by prayer and deep study. All fragments of time should be gathered up that nothing be lost, then no excuse can be given that one's time is limited, he had no time for the study of the lesson.

A new subject was then introduced as follows:—

"The message for this time; the part our young people are to have in it." Elder Curtis bade us to rush into the work and hasten the Lord's appearing. He said, "the hope of this message lies in our youth." So all churches should be willing to help some worthy young person in their church, or in other churches, to secure an education.

After the rendering of the program some time was spent in answering the questions that had been placed in the question box.

All felt indeed gratified for the bread from heaven of which they had received in abundance at this convention. After singing "Come, Saviour, Come," Elder Hartwell

invoked God's blessing on all as they returned to their homes. All pronounced this convention a season well spent together.

FLOSSIE HALL.

The Day of Our Visitation.

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. . . . Because thou knewest not the time of thy visitation." Luke 19:44. Opportunities may be repeatedly given, but there comes a last chance, a last day, when on a thought, an act, a word, hangs our destiny for eternity. Not what we have done, always, but what we have not done, what we have left unaccomplished, decides our future for weal or woe.

To-day is the day of our visitation. The Spirit of God is being withdrawn from the world. Earthquake, fire, and flood, social and national intensity and perplexity, the decay of the old faith in God, corruption on every hand,—all declare that our last opportunity for labor has almost, if not quite, arrived, and we should step into the openings for labor, for giving, for using every means in our reach to push this work to quick completion.

The time to step in is when the waters are troubled. In the matter of raising this \$150,000, the time has come to raise the largest sum ever attempted in the briefest time ever known in the history of our work. Who stands back indifferently and carelessly at this time will lose a great blessing. A daily offering until the whole fund is raised can be given by all our people. With many quite an amount daily could be laid aside for this work. With others a smaller sum, as God has prospered.

This is not a matter to be acted upon with indifference. It means much to our work, but it means more to those who give. The test of loyalty to the work and to the message affects not so much the

work of the message,—for, if necessary, the very stones will cry out and proclaim the truth,—but it means life or death to us; and the careless indifference of the moment may be the point where we shall turn by degrees, and finally wholly from the ranks. We are in the final death-grip of the struggle of the ages. Who will be loyal and true now? O that all may know the day of visitation!

J. S. WASHBURN.

One Hundred Fifty Thousand Dollar Fund.

Previously reported	-	630 82
Maple Grove	-	1 10
Bedford	-	20 75
Berrien Springs	-	27 07
C. C. Sutton	-	1 00
E. A. Cowley	-	25
Mt. Pleasant	-	6 64
Benton Harbor	-	103 00
S. S. Gray	-	3 00
Total		\$793 63

An Encouraging Report.

It is understood that one of the special features of the Missionary Campaign this fall will be a strong effort on the part of all the people to help increase the circulation of our pioneer missionary paper, the SIGNS OF THE TIMES, and by so doing help the Pacific Press in this its time of need.

The work has but just begun, but we are glad to learn that over two thousand have already been added to the regular list—one thousand of these within the last week. It is hoped that this work will continue until the regular weekly circulation of the SIGNS reaches one hundred thousand copies.

The plan contemplates sending a club of SIGNS REGULARLY to every church and isolated individual in the conferences, to be used in missionary work. If any have not already been informed in regard to the plan of securing and using these papers, kindly write us at once and we will be glad to correspond with you.

Statistics show that the SIGNS OF THE TIMES is one of the most effective agencies we have for bringing people into the truth, and it is also an entering wedge for all other lines of work.

Once more we appeal to our churches and isolated members to take hold of this good work and carry it forward to success. Send orders to the Tract Society, or direct to the Signs of the Times Mountain View, Cal. Let us not be "weary in well doing, for we shall reap if we faint not."

News and Notes.

Elder I. D. VanHorn is quite ill at his home in Battle Creek.

The Otsego church school closed Friday for a two weeks vacation.

The Sabbath-school lessons for the first quarter of 1907 are on the book of Ezra. The office has a supply. Send in your orders early.

A number of subscriptions expire with this issue. Look for the blue pencil mark and renew at once if you want to read the conference proceedings.

This is the last issue for 1906, and we are mailing it a little early as all of the office workers will attend the conference, and the office will be closed.

Doctor L. J. Otis was in Otsego Friday, December 21, to visit Prother Clifford Russell, who is still quite ill. We hope he may be restored to his health if it is the Lord's will.

Elder A. G. Haughey conducted the funeral of Elder E. H. Root December 4. Elder Root was an Adventist for many years, at one time was president of the Michigan Conference. He is now "resting from his labors," but his works will follow him.