

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

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The West Michigan Herald.

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Margaret Haughey, - Editor.

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EXECUTIVE COMMITTEE.

A. G. Haughey, S. M. Butler, M. N. Campbell, W. H. Heckman, B. F. Kneeland.

Conference Proceedings.

The First Meeting of the Fifth Annual Session of the West Michigan Conference, was held in the Academy Chapel at Cedar Lake, Michigan, Monday at 9:00 p. m.

Elder Haughey in the chair.

Prayer was offered by Elder M. S. Burnham. The reading of the minutes of the last annual session was waived as they had been approved and printed in the West Michigan Herald.

The Chair stated it was his purpose to hold a preaching service and when the train came bringing more delegates to organize the conference. As the train was late it was thought best to organize and get ready for work.

By vote, the Chair was empowered to appoint the session's committees. The President stated he

had not prepared a list, but would call to his aid able men to assist in this work. He named Elders S. M. Butler, M. N. Campbell, W. H. Heckman, B. F. Kneeland, W. D. Curtis, Brethren Jacob Hofstra, Wm. Crothers, L. A. Curtis, W. W. Shepard, James Thorp, E. F. Collier, S. W. Hastings, E. A. Merriam, A. L. Bayley, W. Hipkins, Brother Phippeny, J. F. Carman, Martin DeVeries, and J. Halverson.

Meeting adjourned to call of Chair at 9:00 Tuesday morning.

A. G. HAUGHEY, Pres.

E. A. MERRIAM, Sec'y.

Second meeting of the Fifth Annual Session of the West Michigan Conference, held in the Academy Chapel, Cedar Lake, Michigan, 9 a. m. Tuesday, Dec. 25, 1906.

Elder Haughey in the chair.

After singing "Holy Spirit Light Divine," Elder Hebner offered fervent prayer, especially asking that the Spirit of God would take possession of every heart and direct in the deliberations of this conference that the mind of God might be met in the work done. After singing song No. 732, Hymns and Tunes, Elder Haughey read the forty-sixth Psalm. Roll call showed sixty-seven delegates representing twenty-six churches.

The President then announced the standing committees as follows:

Committee on plans: M. N. Campbell, H. C. Pitton, Dr. L. J. Otis, J. B. Blosser, S. M. Butler, Dr. C. A. Hansen, Margaret Haughey, Winifred Trunk, Mrs. S. M. Butler, J. F. Carman, A. L. Bayley, and L. A. Curtis.

Committee on licenses and credentials: W. H. Heckman, W. C.

Hebner, W. W. Shepard, J. W. Hofstra, A. C. Bourdeau, G. W. Amadon, and James Root.

Committee on nominations: S. D. Hartwell, R. C. Horton, B. F. Kneeland, J. M. Wilbur, W. D. Curtis, S. Phippeny, and David Page.

Committee on city work: M. S. Burnham, Jennie DeYoung, Edna Bellows, Mrs. Minnie C. Harnden, Wm. Crothers, E. F. Collier and Martin DeVeries.

Elder Haughey said we had with us Professor J. G. Lamson and J. B. Blosser of the Lake Union Conference, by vote all the rights and privileges of the conference were extended to them and they were seated as delegates.

Elder Campbell stated that we had with us Dr. C. A. Hansen and by vote he was seated as a delegate at large.

In behalf of the Cedar Lake church Elder Haughey extended to the delegates the hospitalities of the Cedar Lake brethren and the pleasure it gave them to entertain the delegates of the West Michigan Conference. In behalf of the conference, Elder Haughey also expressed the hearty appreciation of the conference in accepting the courtesies of the Cedar Lake church.

The chair stated that the reports given at the conference would be only partial reports as the full fiscal year would not end till the close of the year, when complete reports would be printed in the West Michigan Herald. For this reason he had not asked the laborers to give written reports of their work to present at this conference. Instead of preaching services in the

evening the time would be given to hearing verbal reports from our laborers. He was happy to report that the eleven months had been months of progress in all lines of work in our conference. Several series of tent meetings had been held during this time. The tent meeting held at Muskegon resulted in accessions to the faith and building up of the work in that city. The tent meeting which was held at Hastings, after our camp-meeting, resulted in fruits, though not as much as we hoped to see. The tent meeting held at Plainwell met with fair results, and the truth was brought before a good class of people. A few accepted the truth as a result of the tent meeting held at Pokagon. We conducted a tent meeting in our conference in the city of Greenville for the Scandinavian people. The meeting which was held near Douglas resulted in a number of accessions to that church. There was an increase in our tithes and offerings that was most gratifying. Our Sabbath-school work has made progress during this time, and new schools have been enrolled. Our educational work has also broadened and advanced with the other lines of work. Although no new churches have been organized, several companies have been raised up and there have been many accessions to our churches.

Three general meetings have been held. We held a council at Berrien Springs of our workers at the close of the Lake Union Conference and plans were laid for our summer's work. A recent council of workers was held at Cedar Lake, at which plans were laid for carrying forward more aggressive and systematic work among our churches during the winter. A general camp-meeting was held at Hastings and fifty were baptized, most of these making their start for the first time in the divine life.

Our medical work has made great progress although it has been thought best to close the West

Michigan Sanitarium at Grand Rapids. It had been the studied plan of our Conference committee to build up the city work. We have established work in Union City, Niles and Holland. They also planned for educating young men and women for service.

We are also conducting work outside the conference. We are supporting workers in Southern Illinois, Arizona, Chicago, India, and the mission fields. \$1,000 per month has been used from our tithe in extending the work outside our conference. Recess of fifteen minutes was then taken by the conference.

Conference was led in prayer by Professor J. G. Lamson. The committee on seating of delegates, reported as follows: Homer and Burlington churches, Elder A. C. Bourdeau. Bangor, Elder R. C. Horton, Bertha Snyder; Quincy, Elder H. Nicola; Kinderhook, Sister Wibbens. By vote these delegates were seated.

Elder Haughey read the report of the Educational Secretary, C. A. Russell. He stated that Brother Russell was very sick at the present time, and not able to be present. He has been carrying forward the office part of his work during his sickness. We note the organization of four new schools. Total number of schools twenty, with enrollment of 385, and with the Primary school at Berrien Springs, making a total of 400 in the conference.

Brother Russell wished the prayers of the brethren assembled in conference that if it was the will of the Lord that he might be healed to carry forward his work.

The value and character of our educational work was expressed by Elder H. Nicola, Elder A. C. Bourdeau, Brother DeVeries, J. F. Carman, Professor J. G. Lamson, Elder W. D. Curtis, and Elder R. C. Horton; Elders Curtis and Horton especially speaking of the excellent work done by our Educational Secretary, and wished that his case might be a subject of special

prayer by the conference.

Elder Haughey set clearly before the conference the conditions on which prayer should be offered for the healing of the sick as plainly revealed in the Scriptures and Testimonies of the Spirit of God. Remarks were made by G. W. Amadon, Wm. Crothers, Elders R. C. Horton and M. N. Campbell.

The conference adjourned till 3 p. m.

A. G. HAUGHEY, Pres.

E. A. MERRIAM, Sec'y.

Religious Liberty.

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

There is such a thing as a man being religious and not having a particle of Christian blood flowing through his veins. I want to show you that this is true from a Scriptural standpoint. I want to show that when Paul was before the court of the Areopagus, he had before him a very zealous people, a very religious people. But what about them? They were, as it is expressed in the 17th chapter of the Acts of the Apostles, very religious. "I perceive that in all things you are too superstitious," and the translation is religious,—I perceive that you are too religious here, because nothing is done except it is cloaked over with religion, and he says, "As I passed by . . . I found an inscription To THE UNKNOWN GOD." The Apostle Paul was a Christian, and they had an inscription, "To THE UNKNOWN GOD." You see that they were a religious people. All they did was under the form of religion, but they were not Christians. They did not know God. I want you to see that it is possible for a man to be under the form of religion and still not be a Christian.

And another thought, I would have my friends understand tonight that we have a very plain case in

the Scripture. You go back to the first bloodshed that ever took place upon this earth. It came there because of what? There were two sons of Adam, Cain and Able. They came up to worship before God, each one under a form of religion, and representing himself as serving God. But God had respect upon the offering made by one and not to the other. Then the other, who was professing outwardly, at least, to be a Christian, rose up and spilled his brother's blood. Think of that friends.

I remember that there has been blood spilled. Follow the history down and you will see the murders of the ages past. Man after man, Christian after Christian, great concourses of people were put to death. Their blood was spilled under the garb of Christianity. Think of that too. But go with me if you please and let me ask you this question. What was it, and who was it, that put to death the Saviour of the world? Answer me that question. (Answer: The Pharisees.) The Pharisees professed believers in a Saviour to come, in a Messiah, put to death the Saviour of the world.

Now, says one, arn't you as a minister of the gospel heaping condemnation upon Christianity? I want you to understand that as a minister of the gospel of Jesus Christ I stand here tonight and declare to you that there is a difference between professed religion and Christianity, and that is the thought I want to emphasize and to leave with you tonight.

I have the honor to introduce to this intelligent audience in the person of Rev. Mr. Russell, of Washington, D. C., one who has had great experience in speaking on these lines of religious liberty, and Mr. Russell will now occupy the time. (Applause.)

(Concluded.)

More Blessed.

"I have showed you all things, how that so laboring ye ought to

support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. The world's principle is that it is the most blessed thing in the world to receive, and to keep that which we have. The principles of heaven are the opposite of the principles of the world, for the Ruler of heaven works on exactly the opposite principle from that of the ruler of this world. It is a wonderful thing that this saying, though not recorded in the gospel by any of the evangelists, was thought worthy of record by Luke from the words of the Apostle Paul.

This was the moving principle of the life of Jesus; also the life of the Apostle Paul, who followed Jesus. It will be the moving principle of every one who is a Christian. We receive but to give, and the greatest joy in this world is to give. The greatest blessing comes in giving.

My dear brethren, do you know that one reason why your spiritual experience is not clear and bright may be that you do not give as is your privilege? What a blessing would come to many who read this article if they were to give until it became a real sacrifice. Some one during the week of prayer just past may have had his heart drawn out in longing for the blessing of God. It may be you are closing the channel to God's blessing by not giving what God has given you. There are so many calls. A blessing is in every one for those who give, and not only give, but sacrifice to give.

Some one who reads this article could easily give one thousand dollars and more to the \$150,000 fund, and it would be a great blessing and joy to you. Others could give by a little effort one-half that amount; and there are many who read this article who can give one hundred dollars. My brother, my sister, you know whether you can do this, and that you will in return receive a greater blessing than

should some one make a present of that amount to you. Many who read this article could give fifty dollars, and but very few who read would find it difficult to give ten or at least five. O if every Seventh-day Adventist believed that it is indeed more blessed to give than to receive, the mere statement of the need and the opportunity would bring in with one call all that is needed. Will you be among the more blessed?

J. S. WASHBURN.

From the Field.

Chester, S. C., Dec. 25, 1906.
To West Mich. Herald Otsego, Mich.

Dear Brethren and Sisters: We thought perhaps you would like to hear how the work is progressing in this part of the needy south. Our journey from Benton Harbor, Mich. was a very enjoyable one and altho we did not get to see so very much of the country on our way from Chicago to Nashville, still what we did see came up to our expectation in most particulars.

We met the brethren at Nashville and found them hard at work, getting out the special "Watchman." Everyone was busy, but they kindly showed us through the entire publishing plant and we were surprised and highly pleased, not only with the mechanical arrangements, but with the individual devotion to the work of preparing the literature that contains the last solemn warning.

From Nashville we came by way of Atlanta, Ga., to Chester, S. C. We have a church at Spartanburg and Campobello with a few scattered members making a total of between eighty and ninety Sabbath keepers in the entire state. Our people are not generally known, so our workers do not meet with very much prejudice. But we have only a few workers in the state and O they are so much needed. Brothers and sisters an actual survey of this field, just an ordinary knowledge of its deplorable

condition would move a hard heart to pity. Are there not those, who, living in congested centers of light, where present truth has been presented over and over again, can come to this part of the vineyard the condition of which, the Spirit of Prophecy tells us, moves Christ to tears? You ask me what you will get in return for coming to such a difficult field? I answer in the words of Scripture "whatsoever is right" besides getting God's special blessing for work done here. But the South needs laborers and needs them now, and South Carolina is among the neediest states of the entire South.

If there are those who feel impressed to come here kindly drop a few words to Bro. C. F. Dart, Campobello, S. C. or to the writer.

May the Lord send more laborers is our constant prayer.

Your Brother in the closing work,
H. B. Gallion.

Robes of Babylon.

"Thou shalt not wear a garment of diverse sorts, as of woollen and linen together." Deut. 22:11. See Lev. 19:19. Linen garments were symbol of the righteousness of Christ with which man must be clothed to be accepted of God. See Rev. 19:8; Jer. 23:6; and Matt. 22:11-14. Wool of which garments were then made as now, is a growth from an animal as corruptible and mortal as man because of man's sin, and used symbolically as some garments evidently were, especially the official robes of the priests, the linen represented Christ's righteousness. See Isa. 64:6. God is not pleased with such combinations. See Matt. 12:33; Rev. 3:15, 16; 2 Tim. 3:5. All professors of the Christian religion, unless they are born anew by the Holy Spirit, whether they are conscious of it or not, are wearing antitypical robes of mingled cotton and wool, having a form of godliness without its power.

A. SMITH.

Conference Notes.

We were blessed with good weather all through the conference.

Conference adjourned sine die, at 6:30 p. m. Thursday December 27.

One hundred delegates attended the conference, representing forty-one churches.

J. G. Lamson, N. W. Kauble, W. D. Curtis and J. B. Blosser attended the conference.

All the conference laborers attended the conference except Elder I. D. VanHorn, Clifford Russell and Mrs. M. C. Whitmarsh.

The Cedar Lake church entertained the conference delegates royally. We did not see any frowns or hear any complaints.

On Wednesday December 26, 1906, S. D. Hartwell and J. W. Hofstra were ordained to the gospel ministry. Elder A. C. Bourdeau offered the prayer, Elder W. D. Curtis delivered the charge, and Elder S. M. Butler extended to them a welcome to the West Michigan Conference.

Elder W. E. Videto spoke to a large congregation in the Academy chapel Thursday evening December 27. He gave a message of cheer showing us that we could look up and rejoice for our redemption draweth nigh. After the discourse a short time was spent in a testimony meeting. Those who left on the evening train failed to get some of the best wine. It is not best to hurry away from the feast.

The following named persons were elected as officers of the West Michigan Conference for 1907:

President, A. G. Haughey; vice-president, S. M. Butler; secretary and treasurer, E. A. Merriam; Asst. Sec'y. and Treas., Fred Green; missionary secretary, E. A. Merriam; educational secretary, Clifford Russell; medical secretary, L. J. Otis, M. D.; Religious Liberty Sec'y., S.

D. Hartwell; Sabbath-school Sec'y. Margaret Haughey; auditor, W. H. Edwards; executive committee, A. G. Haughey, S. M. Butler, M. N. Campbell, W. H. Heckman, B. F. Kneeland.

News and Notes.

A Happy New Year to all.

The Herald enters its fifth year with this issue.

We are sorry that Miss Bertha Snyder is obliged to leave the work on account of failing health.

Miss Jennie Nelson is spending her vacation in Otsego and is rendering valuable assistance in the conference office.

Misses Nona and Zona Carr of the North Michigan Conference have connected with the West Michigan Conference and are doing Bible work in Muskegon.

We hope that all of our churches will plan to carry out the program for Young People's day, Sabbath, January 26, 1907. You will receive the program in a few days.

Quarterly report blanks have been sent to Sabbath-school secretaries and secretaries of the young people's societies. We hope these will be filled out and returned as soon as possible.

Wanted:—A dozen or fifteen girls of good moral character, to work in a factory at Buchanan, Mich. Splendid opportunity to keep the Sabbath. Pleasant work, and good wages. Correspond with Three "B" Duster Co. Buchanan, Mich.

All the office workers attended the conference and we hope those who have sent in orders to the Tract Society or written to any one of the department officers will be patient with us until we get out from under the snow drift. Office work is like house work, it must be kept up every day or things will get in a heap.