

W. G. Daniels

# THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

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\* **The Chief Aim of the Sabbath-School and Its Relation to all the Other Branches of the Message.**

You ask me to tell you the aim of the Sabbath-school, and I repeat the question, What is the aim, the object, the scope of the Sabbath-school? Why do we have a Sabbath-school? I have asked myself this question every day since this topic was assigned to me. I have put this question to several of my friends. I have read so-called reliable authors, but nothing strikes me more forcibly as a first answer than the boy's speech when there was talk of discontinuing the Sunday-school for lack of interest: "O don't give up the Sunday-school," said he, "it makes a place to go."

Probably neither the pastor, the superintendent, nor the teachers would have given this answer, but the boy knew the feelings of a young person who has always been taught that he must not work, and he must not play upon the holy Sabbath day. And I submit the question to you for your candid consideration. If from this day forward the Sabbath-schools should be blotted out of existence, would there not be a moan from thousands of child hearts saying, "I wish I had a place to go when Sabbath comes?" Surely they could go to hear the sermon, or they could go to the prayer meeting, they could sing the hymns and repeat the Psalms, but for all that methinks that a large number of them would be saying, "We have such good times at school I wish I could have a school on the Sabbath day." And one aim of the Sabbath-school is to fill this demand.

People of mature minds look upon schools as institutions of learning, places for acquiring knowledge or mental training. Hence when I ask one of this class, "What is the chief aim of the Sabbath-school," I was told that it is to teach the truth. And I say to myself, "What does this mean?" It certainly does not mean that it would be proper to teach error and falsehood at any and all times, but in the Sabbath-school I must teach that which is true. No, I know that is not what is meant, and I look more closely at the answer—"To teach the truth." Not simply that which is true, but THE TRUTH. Where will I find a definition of THE TRUTH?—not in the dictionary, but in the Bible.

Jesus prayed, "sanctify them through thy truth, thy word is truth." The Psalmist says of the Lord, "Thy righteousness is an everlasting righteousness, and thy law is the truth." John tells us that the law came by Moses, but grace and truth came by Jesus Christ. And Jesus said of himself, "I am the way, the truth, and the life." Therefore to teach THE TRUTH is to teach the word of God, the law of God, the grace or unmerited favor of God in giving Jesus Christ to the world, and to teach the Christ—who he is, what he has done and is doing and will do for all who will come unto him. It is to teach the Bible from Genesis to Revelation.

An eminent writer said in the November number of the "Sunday School Journal," "The supreme object of the Sunday-school is to introduce boys and girls to Jesus Christ." That is a good work, is

it not? But let me ask you, don't you think that most of the children in our Sabbath-schools have had the privilege of being introduced to Jesus in their own homes before they are put under the care of Sabbath-school teachers? This is as it should be. Then the Sabbath-school helps to carry the acquaintance along, endeavoring to establish an everlasting friendship between the pupils and their heavenly Father.

It is a class room where each may tell something of what he has learned of the word of God. It is not a place designed especially for the teacher to pour out his knowledge, but he must know the subject of his lesson so well that he can draw from the pupils their knowledge, and accept as answers the children's efforts even though it may not be full and complete as the teacher might wish. This done, children are encouraged because they did know something, and next time they may learn more and answer better, and the teacher can by question or statement or story supply to the children the facts of the lesson which they had not previously learned.

By this manner of work the Sabbath-school becomes a training ground for the pupils, not merely a place to go on the Sabbath, but a place where they will love to go because of what they can do while there. Did you ever think what a difference there is between being one of the actors or one of the audience? In the Sabbath-school we should aim to have every member an actor. We learn by doing. This is just as true in the Sabbath-school as any where. And they

who do good work in Sabbath-school are fitting themselves to do good work elsewhere.

We have said that it is the chief aim of the Sabbath-school to teach the truth. Do you ask if it is within the scope of Sabbath-school work to teach the present truth—the advent message—so as to convince and convert unbelievers? I answer, it is. It has been done; it can be done, and may heaven grant that it shall be done more in the future than it has in the past.

I say that the aim of the Sabbath-school is even more than to teach the truth or introduce boys and girls to Jesus Christ. It is to win souls for the Saviour, to gather in such as shall be saved. It should encourage the despondent and cheer up the sad hearted.

I once saw a little outline chart which represented the church in three conditions; viz., at worship, at work, at study. But in a good Sabbath-school we have all three in one—study, work, worship. So let us study to show ourselves approved of God workmen who shall never be ashamed.

The scope of the Sabbath-school is very great. It includes those interested in all kinds of work for the Master. If we should ask a minister, "At what shall we aim in our Sabbath-schools?" probably he would answer "Aim to prepare members of the school to teach the gospel. Instill into their minds the riches of the good news of the kingdom of heaven so that they will be constrained to tell it out." If the question were put to a Christian physician or trained nurse, he would probably hear the answer, "Aim to so teach the wonderful words and works of Christ that the pupils may desire to become medical missionaries and go about doing good."

If the question were put to a Christian business man, he might say that we must teach the boys and the girls that they must be diligent in business as well as fervent in spirit if they wish to render

acceptable service to the Lord; that nothing that needs to be done is too small or too unimportant to be done carefully, and that they can well put this into practice with their Sabbath-school work.

Ask a musician what he thinks should be aimed at in the Sabbath-school, and he would probably say, aim first to have the music just as good as possible, and encourage every one to join in it. And the returned evangelistic missionary would say, be sure to keep in mind the regions beyond, and plan and work to let the light which has shown into your hearts penetrate the darkness of the less favored people of heathen lands. And so we might go on; for as there is no limitations or boundaries in this good work, but its goal is the kingdom of heaven, and its laurels are the crowns of everlasting life.

ELLA A. CARMAN.

\* Read at a Sabbath-school convention.

#### Obituary.

Jens J. Halverson was born in Krager, Norway, December 1, 1852. He was united in marriage to Miss Amelia Borgenson in 1881, and came to the United States in 1887. This union has been blessed with five children, all of whom are left to mourn the loss of a loving father. Brother Halverson was converted in early childhood and united with the Lutheran church. About twenty-five years ago he embraced the faith of the Seventh-day Adventists and was a faithful member of that church. Brother Halverson was a carpenter and June 26 he was engaged in erecting a house when a pipe that was driven for a well broke and struck him on the head. He did not recover from the blow, and died June 29, at the age of 54 years, 5 months, and 28 days. A large circle of relatives and friends are left to mourn, but not without hope. Funeral services were conducted by the writer and we laid him in the Robinson cemetery to sleep until the Life-giver comes.

A. G. HAUGHEY.

#### From the Field.

STURGIS.

I was called here to attend quarterly services with the brethren, and I was pleased to find quite a nice company here. Elder Nicola was also present and helped in conducting the services. God's spirit came and we had a profitable time together. Three members were taken into the church subject to baptism, which will take place two weeks later the Lord willing. We believe the work is onward here.

C. A. HANSEN.

BRANCH COUNTY.

June 15 I attended a Sabbath-school convention at Quincy. We had a good attendance from Coldwater, Kinderhook, and also from Hillsdale, which is in the East Michigan Conference. The day was a beautiful one; a good spirit prevailed, and we trust that all were benefitted.

June 19 and 20 I spent at Coldwater. I had the privilege of meeting with a few of the brethren and sisters in a prayer and social meeting. I had the pleasure of visiting some of the brethren and sisters in their homes. It was impossible for me to meet with them on the Sabbath as I had to go on to Union City to attend a Sabbath-school convention Sabbath, June 22. This convention was held in the Congregational church. There were representatives from Coldwater, Quincy, Mendon, and Burlington. Elder C. A. Hansen, Dr. L. J. Otis, and Brother Myron Butterfield and wife were present and rendered assistance.

Sister Cleora Green is doing faithful Bible work in this place and the Lord is blessing her efforts. There seems to be quite a desire on the part of some to hear the truth. Elder Hansen, Dr. Otis and the writer remained until Friday, June 28. Services were held in the Baptist church, and there was quite a good attendance. Dr. Otis oc-

cupied the first twenty minutes in answering questions on health and temperance. Elder Hansen occupied the remainder of the hour. The Lord blessed both the speakers and hearers. We hope to see a church organized in the future.

Sabbath, June 29, I spent with the church at Kinderhook. I found this little company of good courage and striving to hold up the banner of truth.

I am thankful for the privilege of visiting the Sabbath-schools of Branch county. My own soul received benefit and I trust others were helped also.

By the time this reaches our readers the General Conference Sabbath School and Young People's Convention will be in session at Mt. Vernon, Ohio. Remember this meeting at the "throne of grace" that right plans be made to advance this part of the work.

MARGARET HAUGHEY.

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### Medical.

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#### Health Reform, The Present Issue.

Some of our people have wanted to know where they could get information on health reform. My answer is, in the Bible. "What" you say, "health reform in the Bible?" Just so, all the principles of healthful living are in the Bible. The testimonies add nothing to the Bible, the truths advocated are in principle advocated in the Scriptures. But does the Bible say that you should not eat meat? Yes, it says just that, but perhaps not in just those words.

In the testimonies we have these principles applied and enlarged. This information having a divine origin we can put implicit confidence in its reliability. One can rest assured as to the truth of all the information obtained from this source.

We may also get much on this subject from our health journals and books, but all from this source should be accepted or rejected as it agrees with what we know from

the Bible, and testimonies to be truth. Man's ideas are fallable at the best, but holding to God-given truth we will advance no extreme view nor be misled by what was simply man's idea. Much injury has been done to the cause of healthful living from the failure to recognize the fact that man may err. And to follow man only is to be led into error.

If we believe the testimonies we should make an effort to know what they advocate, and knowing this our lives, habits, and actions should be ordered thereby.

But do we as individuals believe the testimonies? Personally, I have heard the charge that we do not, and that in our dealing with certain ones in the present apostasy we were condemning some because they did not believe the testimonies, when we ourselves made no pretensions to accept as truth certain things contained therein. Now I know this is not the case. But it has been unfortunate that our lives have not always advocated our belief, and thus occasion has been given for such a charge.

Some seem to think that health reform is an issue of the past. If this were the case, how could we account for these quotations, Vol. VI, page 112, "As we near the close of time we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."

Vol. III page 561 "God has permitted the light of health reform to shine upon us in these last days, that by walking in the light, we may escape many dangers to which we will be otherwise exposed."

Vol. I page 488 "Viewing matters from a high religious standpoint, we must be thorough reformers in order to be Christ like.

Now in consideration of these statements is it not time that there was a reformation among our people giving heed to the truths on this subject as never before.

That it is time there was such a

reformation, I quote from page 3 Series B No. 8 "Recently in visions during the night season, representation passed before me. Among God's people there seemed to be a great reformatory movement. Many were praising God. The sick were healed, and other miracles were wrought."

Now if we have any doubt that this reformation is along health lines, let me quote Vol. I page 561 "I saw that the reason why God did not hear the prayers of his servants for the sick among us more fully was, that he could not be glorified in so doing, while they were violating the laws of health." Hence it would naturally follow, remove the cause, the hinderance to God's blessing, and we will see prayer fully answered for the sick among us, and as in this case the sick are healed, we can expect that the reformation seen has removed the cause.

Now I praise God that it is coming. We have stood still long enough. The enemy has been stealing a march on us while we have been dallying with this hinderance. O cast it aside, it can do only injury, both physically for this life and eternally for the life to come. Why, then, should we hesitate?

Brethren, as strangers and pilgrims, let us not deny our profession. The Lord calls for an onward move. Shall we allow appetite, lust, or inclination to keep us back, and thus we run but to fail. The prize stands at the end of the race. So run that ye may obtain.

DR. L. J. OTIS.

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"It is sin that darkens our minds and dims our preceptions."

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"The gospel we present for the saving of souls must be the gospel by which our souls are saved."

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"Our plans are not always God's plans."

## The West Michigan Herald.

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Margaret Haughey, Editor.

### The Printed Canvass—Its Use and Abuse.

One of the things the canvasser must do is to talk, but unless he talks to the point it is to no purpose. The art of canvassing has been reduced to a science by those who engage in it from motives of personal gain or policy, but while many of these methods cannot be adopted by those engaged in the circulation of evangelical literature, yet there are well defined general principles applicable, legitimate and proper, yes, even the successful prosecution of any line of soliciting.

The man who comes to sell you a sewing machine can tell you all about its different parts and how to adjust them and how to operate it, and glowingly portrays the advantages and profits that will accrue from the investment in it; and this story is repeated in each case to the 999th prospective customer. Now if this description was proper in the first instance, was it not in the last? And if not, why not? The minister in his course of lectures takes up the subject of the sanctuary; and, in each course, this lecture is presented the same way as near as possible, and no one questions the propriety of it.

A new book is to be placed in the hands of the canvasser, and some person, supposed to be competent to do so, is engaged to prepare a description or canvass of the same. Has it not been demonstrated over and over again, that the one using this canvass has been more successful than the one who depends upon a description formulated by himself? Yet the writer is aware that right here many ques-

tions rise that are pertinent, but space will not permit digression. Even many experienced canvassers prefer using the prepared description until they become familiar with the work.

The depending upon this description instead of becoming familiar with the work itself so as to be able to draw from that, would be a flagrant abuse of it. Many who have undertaken to canvass, and have not been successful did not have a thorough preparation and the faculty of giving a true and vivid description of their book. It is not enough to say, I have a valuable or an attractive book, and do you not want to buy it?

It is to be regretted that some occupying positions which give them influence decry the use of the printed canvass. Of course, consecration is the one essential that must prompt us in our work.

A. B. C.

### News and Notes.

Elder W. H. Heckman gave the office a call Monday afternoon.

The Conference Committee held a meeting in Grand Rapids July 7.

This blue pencil mark means that your subscription expires with this issue.

Camp-meeting at Allegan, Michigan, August 15-26. Begin now to plan to attend.

Elder A. G. Haughey and E. A. Merriam made a business trip to Battle Creek one day last week.

We are behind in our correspondence on account of being absent from the office so much of late; but if you will bear with us we will get around to you sometime.

We hope the secretaries of the Sabbath-Schools and Young People's Societies will send in their reports early, so we can send our report to the General Conference on time.

Elder A. G. Haughey and Miss Margaret Haughey went to Mt. Vernon, Ohio, Tuesday, July 9, to attend the General Conference Sabbath-School and Young People's Convention.

### Battle Creek.

Elder M. N. Campbell gave a very interesting discourse in the Tabernacle Sabbath morning, June 29, on the subject of Christian Discipline. In the afternoon Prof. H. A. Owen from Spanish Honduras gave an interesting talk on the manners and customs of the people in that far away country. Following this occurred a solemn and beautiful baptismal scene, when eighteen persons were baptized by Elder Campbell, making fifty-eight who have been baptized since January 1.

The tent meetings in Battle Creek are meeting with very good success, the meetings being well attended and considerable interest manifested.

Quite a goodly number from Battle Creek are planning to attend the Young Peoples' Convention to be held at Mt. Vernon, O., in July.

### Notice to Sabbath-Schools.

The Sabbath-schools will be furnished contribution envelopes to take the place of the class record books. As soon as our order is filled we will send them out to our Sabbath-schools.

MARGARET HAUGHEY.

### The West Michigan Annual Camp-Meeting.

PLACE, ALLEGAN, FAIR GROUNDS.

It has become necessary for us to change the time of holding our camp-meeting as previously announced so it will be August 15 to 26. The East Michigan Conference use the same pavilion and they cannot change their time.

A. G. HAUGHEY.