

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

VOL. V.

OTSEGO, MICHIGAN, JULY 17, 1907.

No. 29

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.

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Synopsis of Faith of Seventh Day Adventists.

Sermon Delivered in the Tabernacle,
May 18, 1907, by Elder M. N.
Campbell.

NUMBER ONE.

It seems very important upon this day, when so many are taking their stand with this people, (36 persons were baptized by Elder Campbell in the afternoon) to present a brief synopsis of the views held by the Seventh Day Adventist people. We have no creed. Our only guide is the Bible. We believe that the formation of creeds has a tendency to circumscribe truth, and God would not have this happen among His remnant people. This is a mistake that has been made by religious bodies in the past, and it is well that we

learn to avoid it. To be sure there are definite principles of faith that are held, and have been held, since the formation of this body, that it is wise from time to time for us to consider.

In the first place we believe in a personal God who rules over the universe; whose beneficent will is the supreme law. We believe that God, as a personal being, occupies definite space; that He sits upon the throne of the universe, and that His orders are implicitly obeyed by the unfallen intelligences of other worlds.

We will take for our first scripture (and by the way this sermon this morning will be very largely composed of scripture reading) 1 Cor. 8:6

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by Him."

This text indicates that all things originated with the Father but were carried forward and completed by the Son. The throne of God is described in many texts of Scriptures. I will quote one from the book of Daniel,—Dan. 7:9, 13.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; his throne was like the fiery flame, and his wheels a burning fire.

13th verse. "I saw in the night vision and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before him?"

Sometimes it has been supposed

that the Ancient of days referred to Christ himself, but it is evident from the 13th verse that this is not the case, for the Son comes in the clouds of heaven and is brought near to the Ancient of days, showing that the Father and the Son are two separate individual beings.

The 139th Psalm explains to us how God is everywhere present and still a personal being occupying definite space. Psal. 139:7-10.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

This quotation shows that God is everywhere present by means of His spirit: The 7th verse makes it plain that His presence and His spirit are one and the same.

We believe also that the Lord Jesus Christ is the divine Son of God, the Saviour of men, and under the Father the Creator of the heavens and the earth. Heb. 1:1-3

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

In these texts Jesus Christ is de-

clared to be the Son of God; the Creator of the heavens and the earth. He now sits upon the right hand of the throne of God. It is also made plain that He was made in the EXPRESS IMAGE of his FATHER'S PERSON.

In this connection let us read Jno. 1:1-3, 14.

"In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

This makes it plain that Jesus Christ, who is here referred to as the "Word," was associated with the Father in creation.

Acts 7:56:—Stephen, just previous to his martyrdom, told us what he beheld in heaven.

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Here the Father is seen sitting upon his throne, and the Son of God standing at his right hand, both personal beings.

As a people we accept the Bible as God's inspired word. Our faith in this matter is well voiced in the words found in 2d Timothy 3:16, 17.

"All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works."

We accept the Bible as God's inspired word to us. We believe that in this book is found everything that is necessary for our salvation. We believe that what is not found in that book is unnecessary for our salvation and unworthy of our notice as religious doctrine. This is the book that is given us to guide us from this world to the world which is to come. We do not know of anything else that will guide us to the city of God. This is the position held by Seventh Day Adventists.

We believe in the study of the prophetic Scriptures as being very important at this time. One reason for our thinking so is found in 2 Peter 1:19

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

The dark place is the future; nothing is more dark to us than the future. But we have a more sure word of prophecy, which is as a light shining down our pathway, showing us that we are very close to the coming of Christ.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children forever. Deut. 29:29.

In view of the fact that one-fourth of the Bible is devoted to prophecy, Seventh-Day Adventists believe it is their privilege and duty to investigate the prophetic portion as well as the rest of it, and we do well that we take heed thereto. Revelation is generally regarded as a sealed book, whereas the Lord calls it "Revelation," and the things revealed belong to us. God has made that book clear and plain in these last days, and in that book is found special instruction for the people who shall be living in the last days.

(To be continued)

*Better Sabbath-School Lessons.

If we could fully realize the real object of the Sabbath-school, it seems to me there would be no doubt as to the necessity of better prepared lessons.

When we attend other kinds of schools we never think of waiting until we reach the class room to begin to look over the lesson, nor do we depend upon the teacher to give the instruction. But, alas, in Sabbath-school how indifferent we are as to the necessity of having our lesson well prepared. How often in class we hear some one say, "I haven't had time to look at the lesson."

Now, is it really true that we are too busy with the cares of this life to spend a few moments daily in the study of the word of God? The Bible tells us to seek first the kingdom of God and His righteousness, and then shall all these things be added unto us. Can we not take God at his word?

At the time of our convention one year ago, a great deal of stress was laid upon the point of committing the texts in the Sabbath-school lesson to memory. Those who have tried the plan find it of great value mentally as well as spiritually.

In committing the texts to memory we receive a double blessing: for we are not only benefitted personally by the method, but we are thus enabled to help others by giving a reason for the hope that is within us.

Some will say that they cannot remember the texts. But it seems to me our memory is not a gift, but a faculty to be developed by use.

If we would spend more time gleaning thoughts from among the wheat and less time upon the trivial things which are nothing but chaff, we would find it a safeguard to prevent our being carried about by every wind of doctrine.

This reminds me of a story I once heard of an Arab chieftain who sent his little son to the spring to bring a basket of water. The lad had filled the basket, but no sooner had he left the spring than the water was gone and after having made several attempts, he returned to his father to tell him of his failure whereupon the chieftain remarked, "I knew the basket would not hold the water, but see how much purer and cleaner it is for having had the water in it." So it is with our hearts and lives, they are purer and better for having had the Scripture there, even though we are unable to retain them.

Timothy exorts us to study to show ourselves approved unto God, a workman that needeth not to be ashamed.

In the battle of life there is nothing more effectual than a plain "thus saith the Lord." We find that Christ in the greatest temptation baffled the enemy by saying, "It is written." And if it was necessary for him to know the contents of the Word, how much more so for us poor, weak mortals?

Our minds like all other parts of the body are either developed or impaired according as they are used. It is possible for us to so neglect our minds that they will become like sieves, allowing everything to pass through them.

One of the greatest curses of the day is superficial reading. Many a brilliant mind has been ruined by it.

We are told to search the Scriptures as for hidden treasures. Can it be possible that we may expect to find treasures on the surface?

Dear friends instead of talking about better prepared lessons let us all resolve this day that we will do our part to keep our minds from becoming like sieves by having better prepared lessons.

KITTIE BELL.

*Read at Union City Sabbath-school convention June 22.

Pentecost.

After the day of Pentecost, there was abundant means in the Lord's treasury. The Holy Spirit brings the love of God into a man's soul. That love of God takes away the covetous disposition, and gives a generous, tender heart. Pentecost will be repeated. A flowing tide of means now held back will come into the treasury. However, the individual who receives the Spirit of God will manifest a willingness to place the means God has deposited with him back into the Lord's hands.

Read the following blessed hopeful view sent to us by the Holy Spirit:

Recently, in visions during the night season, a representation passed before me. Among God's people there seemed to be a great re-

formatory movement. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with a heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844. Yet some refused to be converted. They were not willing to walk in God's way. And when, in order that the work of God might be advanced, calls were made for liberal free-will offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers."

J. S. WASHBURN.

Music.

We read in Gen. 4:21, that Jubal who lived before the deluge was the "Father" of those who played on the harp and the organ.

The ancient Hebrews had a great taste for music, which they used in their wedding feasts and even in their mourning.

We have in scriptures canticles of joy, of thanksgiving, of praise, of mourning. So too songs of victory, triumph and gratulation, as that which Moses sang after passing the Red sea. The people of God went up to Jerusalem thrice a year cheered on their way with songs of joy. Ps. 84:122. The book of Ps. comprises a wonderful variety of inspired pieces of music and is an inexhaustible treasure for the devout in all ages.

The history of songs of the Bible are full of suggestions as to the uses and benefits of music and

song. Many grand thoughts also are revealed to us through the Spirit of Prophecy concerning this branch of worship.

Music is however often perverted to serve purposes of evil, and it has become one of the most alluring agencies of temptation. But rightly used it is a precious gift of God, designing to uplift the thoughts to high and noble themes and impulses, to inspire and elevate the soul.

Music can be a great power for good; yet we do not always make the best of this branch of worship. Singing is as much an act of worship as prayer, indeed many a song is prayer. Perhaps if we were taught to realize this, we would think more about the meaning of the words we sing.

The character of each song has much to do with the various modulations of the voice, as well in singing as in speaking; so that no piece of music can be sung intelligently until we know what sentiment it contains.

In congregational singing there should be concert of action taught, order and unity; that means that there should be perfect harmony; God is not pleased with jargon and discord.

Right is always more pleasing to him than wrong; and the nearer the people of God can approach to correct harmonious singing, the more is he glorified, the church benefited, and unbelievers favorably affected.

We should sing with the spirit and we should sing with the understanding also. Had the people of God always kept this in mind they express themselves in song much more acceptably to God, than is possible with all the Dynamic expressions known to man without his spirit.

We should not only strive to make a perfect blending and harmony of tones, but our minds should be concentrated upon the words that we are singing and to make them our words; then there

should be perfect unity of words and time, and we could claim the promise, that "if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my father which is in Heaven."

GEO. MCCURDY.

From the Field.

Grand Ledge.

Sabbath, June 15, was a good day as was also Sabbath, July 6.

On both occasions Elder Hofstra was present and preached powerful sermons, after which he administered baptism.

On the former occasion it was an imposing spectacle to see the long procession filing its way to the baptismal scene on the bank of the Grand river about three miles distant from the church, where Elder Hofstra led two candidates into the water and buried them with their Lord in the sacred rite of baptism.

The occasion July 6 was similar, except that only one, a girl of fifteen years, went forward in baptism. It is very evident that Elder Hofstra could accomplish a great amount of good if permitted to remain here for a short season, as both young and old are drawn by his easy manner of presenting the gospel of Christ.

May the time come when this will be possible.

J. L. CUPIT.

From the Sabbath-School and Young People's Convention at Mt. Vernon, Ohio.

We reached this place Tuesday evening July 9. The convention opened at 10:00 a. m., July 10 with Elder G. B. Thompson in the chair. Prof. Salisbury read Ps. 103 and prayer was offered by Elder A. G. Daniells, president of the General Conference. The "Address of Welcome" was given by Elder H. H. Burkholder, president of the Ohio Conference. Responses by G. B. Thompson, Frederick Griggs, A. G. Daniells and R. A. Underwood.

Each speaker called our attention to the importance of the leaders of the Sabbath-school and Young People's work being filled with spiritual enthusiasm and harnessing the energy of our young people that it may be used to carry the gospel to the utmost parts of the earth, and thus hasten the return of our King in this generation.

3:30 p. m. July 10.

At this hour Elder A. G. Daniells gave a talk on "Our Mission to the World." He said our mission was to give the third angel's message to the world. We do not want to preach all around the message, but give it straight and plain. The call of the hour is to our young people to go and preach the message.

7:30 p. m.

Elder Luther Warren talked on "Our Young People and Prayer." He said we needed to pray more. Time is short and we must hurry and do the work now that the Lord would have us do.

6:00 a. m. Thursday, July 11.

This hour was occupied by C. C. Lewis. His subject was "Jesus." He gave a word-picture of his life from his birth to his ascension to the courts above. But he will come again. We are out on the ocean, but we are homeward bound, and thank the Lord we will soon reach the haven and be home at last.

At 8:00 a. m. devotional exercises were led by J. E. Shultz. The meetings are increasing in interest and attendance.

Arthur and Howard Bayley are delegates from the Battle Creek Sabbath-school.

Mrs. Minnie Harnden is here as a representative from the Battle Creek Young People's Society.

Miss Mildred Wilson of Bauer, Michigan, was elected by the students of the Berrien Springs summer school to represent them at the convention.

The meetings are held in the

Ohio Conference camp-meeting pavilion which is pitched on the College campus, but the rain today drove us to the College chapel.

The following workers are here from West Michigan: A. G. Haughey, M. N. Campbell, Clifford Russell, Mrs. Flora Williams and her daughter May, Miss Maude Henry, Miss Vo Wyla Aiken; and other workers will be here before the convention closes. There are a number of other brethren and sisters from West Michigan.

A report of the convention will be printed by the General Conference and placed in the hands of all who will pay ten cents to read it. It will be worth your money.

MARGARET HAUGHEY.

For Sale Cheap—rubber-tired, reclining wheel-chair in good condition. R. M. Field, Box 112, Sand Lake, Mich.

News and Notes.

Fred Green returned from the Summer School last Wednesday.

The Summer School closed July 4, after a five week's session of strong work.

We received encouraging word from the tent meetings that are being conducted at Wayland.

Elder S. D. Hartwell was elected as a member of the Conference Executive Committee to take the place made vacant by the resignation of Elder Kneeland.

Our life-work here is a preparation for life eternal. The education begun here will not be completed in this life; it will be going forward through all eternity,—ever progressing, never completed. More and more fully will be revealed the wisdom and love of God in the plan of redemption. The Savior, as He leads his children to the fountains of living water, will impart rich stores of knowledge. And day by day the wonderful works of God, the evidences of his power in creating and sustaining the universe, will open before the mind in new beauty.

—Ministry of Healing.