

# 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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## Synopsis of Faith of Seventh Day Adventists.

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

### NUMBER TWO.

As our name indicates, we believe in the near approach of the Second Advent. Our reason for cherishing this hope is found in Jno. 14:1-3

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for, I will come again and receive you unto myself; that where I am there ye may be also."

This is our reason for believing

that Christ will return; because He said so Himself. In the 24th of Matthew we are assured that there will be signs, and after giving these signs, He declares,

"When ye shall see these things, know that it is near, even at the door."

The particular signs to which he refers are the darkening of the sun and moon and the falling of the stars. These signs are mentioned eight times in different parts of the Bible, and are set down as the special signs of the near approach of Christ. They have already been fulfilled, and we consequently believe that the coming of the Lord draweth nigh. Some have taken the position that no one can know anything about the time of Christ's coming. We can not know the day or the hour it is true, but it is equally true that we may know when the coming of the Lord is nigh at hand. 1 Thess. 5:1-3,4

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

The 4th verse says, "But ye, brethren, are not in darkness that that day should overtake you as a thief."

This shows two classes: one class will be taken completely by surprise by the coming of Christ, but the other class will be looking for the Saviour and will be ready to meet him. The latter class represents the people who are studying the sure word of prophecy, that light which shines down to them and enlightens their pathway, showing them where they

are living in the stream of time. The former class represents those who disregard God's prophetic word, and are pleased to think that this world may continue as it is for thousands of years. All the prophecies concerning Christ's second coming focus at this generation,—cluster around this age.

You will understand that in passing rapidly over these subject, I can take time to present only two or three texts upon each one; but there are many more that form a sure foundation for the faith which this people hold.

Seventh Day Adventists believe that the Law of God is binding upon all men; in every age. We believe that the law of God embraced in the ten commandments, is a transcript of the character of God Himself, and that it is unchangeable as God's own character. In Luke 16:17 I find these words:

"And it is easier for heaven and earth to pass, than one tittle of the law to fail."

Psa. 19:7 declares that the law of God is perfect converting the soul."

If the law of God is perfect, as the Bible declares it to be, no change can take place in it, without making it imperfect. It was absolutely perfect as it came from the lips of God Himself from Mt. Sinai. And woe betide the man who dares to tamper with that law. In John 3:4 we read:

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Consequently, if God's law has been abolished, there is no such thing as sin. Everything a man may do is right. Then that axiom,



"Whatever is, is right," stands good. But that law is as eternal as the law-maker himself, and until heaven and earth pass, not one jot or tittle will be allowed to pass from it.

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

But we are told that he that keepeth the whole law and yet offends in one point, is guilty of all.

For these reasons we believe that all the commandments of God's law are binding, and in view of that fact, we observe the Sabbath that God gave in the beginning and enshrined in his holy law, the seventh day of the week. The fourth commandment found in Exodus 20, admonishes us to "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." And this is the reason, that, while the majority of people are engaged in their secular occupations, we are assembled in this house to worship in honor of God's holy Sabbath.

In the New Testament, we find that the Sabbath day is the same as in the Old Testament.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdeline and the other Mary to see the sepulcher." Matt. 28:1.

Thus showing that the New Testament Sabbath is the day before the first day of the week. If we can locate the first day of the week, we can locate the Sabbath; it comes the day previous.

The Bible sets man forth as mortal. Our views concerning this question are radically different from that of many professing Christians. We do not believe that God gave to man an immortal soul, for the simple reason that in the 1800 times the words soul and spirit are mentioned in the Bible,

in not one solitary instance does the Lord speak of them as immortal. On the contrary He speaks of man as mortal. Job 4:17 "Shall mortal man be more just than God?"

In 1 Tim. 6:15, 16 we are told that God only hath immortality. If the popular view is correct, then that Bible writer is mistaken and all have immortality. But it plainly states here that God only has it. We are assured that we may have it sometime, but we will receive it as a gift from the Lord Jesus Christ. Rom. 6:23

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Showing plainly that man by nature does not have immortality abiding in him, but he that hath the Son hath life. We receive it through Christ alone.

Our views concerning the state of the dead are very different from those of other denominations of professed Christians. We believe with the inspired writer in Eccl. 9:4, 5 that the dead know nothing. We believe with other inspired writers, that the dead are asleep, sleeping the sleep of death as expressed in Job. 14:12.

(To be continued.)

#### Attention.

Believing that our brethren and sisters in the West Michigan Conference who have read the sensational newspaper reports concerning what has lately been done towards "cleaning up" the records of the Battle Creek church, would be glad to learn the facts in the case from an unprejudiced witness, we reprint herewith an article that appeared in the BATTLE CREEK MORNING INQUIRER, July 9th, written by the editor himself. He was present at the business meeting of the church when the matters chronicled in the article transpired, and at the close of the meeting he expressed his appreciation of the fairness and Christian spirit that had been manifested in dealing with the erring.

M. N. CAMPBELL.

#### Adventists Using the Pruning Knife

Strike Names of Recreant Members of the Flock From Rolls.—Some are Prominent Men,—Meetings are Peaceful and Only Christian Charity Expressed.

The Tabernacle of the Seventh-day Adventists was the scene of an adjourned meeting of the night before, last evening, and several brothers and sisters whose names have been carried on the rolls as members of the church were dropped.

The most prominent of those whose names were stricken from the rolls were Mr. and Mrs. Moses E. Kellogg and F. E. Belden. Altogether perhaps twelve or fifteen were dropped, and almost invariably they had either asked to have their names dropped or in the case of Jacob Shunk, they had so far departed from the paths of rectitude and Seventh day Adventist belief as to make their toleration of association no longer possible.

The meeting was presided over by Elder Campbell, and after the singing of a hymn and prayer by Elder Bourdeau, the work of the evening before, at which the names of several others had been acted upon was continued. Elder Campbell, in a few well chosen remarks, made reference to the attempts at villification and distortion of facts which had been made in reporting the previous night's session by a local evening paper, and he commented freely upon the un-Christian like spirit which prompted such a spread of error about the State. His statements were greeted by many with a loud Amen, and strong was the spirit of annoyance shown at the distortion of truth in regard to a peace-loving, God fearing congregation whose sole desire was to lead Christlike lives.

ELDER CAMPBELL SCORES EVENING PAPER.

"This paper," said Elder Campbell, "printed a likeness of Sister



White last evening, and beneath it in black type an inscription with the sentiment that our church members must believe in her or be excommunicated. The facts are as we all know, that Sister White's name was not mentioned in our meeting last night. To be sure, we believe in prophecy, and, that to some the gift is given of communication and interpretation beyond that possessed by others. We reaffirm this belief, which we have always believed. Belief in Mrs. White is not a test of fellowship, however. Belief in the spirit of prophecy is, however, a test, but no one is disfellowshipped unless that person takes an active stand against this principle or other principles of the church. When a member assails the inviolability of Sabbath keeping or the other beliefs of Seventh-day Adventism, then does that member become an object of censure.'

Prominent indeed in Elder Campbell's remarks shown out dignity, a desire to be most fair, the show of Christian forbearance and a spirit of forgiveness and conciliation for those whose errors of belief made their connection with the church no longer favorable. Upon every hand were his remarks greeted by signs and words of affirmation and throughout the evening's meeting the most Christian of sentiments were always uppermost.

Elder Bourdeau's opening prayer was particularly expressive of the duties the people there gathered were called upon to perform, and when Elder Amadon, Clerk Bailey, Brother Foy, Brother Sevy and many others arose to speak about this member or that whose name was up for discussion, their words were words of gentle compassion—not words of anger and hate—as vile newspaper reports would make it appear.

#### BELDEN WAS CHURCHED.

As indicative of the fairness pursued, when Clerk Bailey read the

name of F. E. Belden, first on the list for discussion, and Elder Campbell asked for discussion, the venerable Elders Amadon and Bourdeau rose to their feet and explained that Mr. Belden had been out of the city, but was to return at 8 p. m. and might appear in his own behalf, all further discussion on the Belden matter was dropped, awaiting his appearance, and it was only at the very end of the meeting that the subject again came up. Mr. Belden, however, did not appear, and by unanimous vote of the church his name was dropped from the rolls.

The only dissenting voice at the meeting was raised by a sister whom it developed was not a member of the congregation at all. Even her remarks were wholly away from strife, and in fact she pleaded strongly for a unification of the disagreeing elements.

#### JACOB SHUNK WAS DROPPED.

The name of Jacob Shunk was eliminated quickly when discourses as to his addiction to alcoholics and tobacco became evident. Said Elder Campbell: "Any one who uses tobacco or alcohol has no place in the church."

About a hundred and fifty were at the assembly of last evening, and nothing but a spirit of perfect accord reigned upon every hand.

#### SUNDAY NIGHT'S SESSION.

The meeting of Sunday night was almost identical in character with that of last evening. During the Sunday night session about a dozen names were dropped, some being people who had moved away, and others being people who had failed to hold to the cardinal beliefs of the church in one direction or another.

W. K. Kellogg, Judge Jesse Arthur and several others were included in this list. Among the number, however, was but one who was inclined to rebel. Cyrus B. Childs, whom it is stated has ingrained into his beliefs the theory that after death a probationary

period occurs in which the passing soul may regain its standing and thus be saved if so disposed, resented the action which dispossessed him of the right of affiliation with the church.

#### Mt. Vernon, Ohio.

The first general Sabbath-School and Young People's Convention ever held by Seventh Day Adventists opened under the most favorable surroundings. Workers and delegates are present from all parts of the field, and every phase of the work is receiving careful attention.

The Lord has come graciously near many times; and especially upon Sabbath afternoon, July 13, after listening to a talk on China and its needs, by Dr. Miller, just returned from that field, an earnest consecration meeting was held, in which nearly every one participated. When the question was asked, "How many are willing to work for God wherever He may call," it was inspiring to see that noble company of young men and women arise in a body and dedicate their lives for service. God has surely set His hand to the finishing of this work. Not a discouraging note has been sounded, not a discordant strain is heard; but instead a spirit of harmony, confidence, and true devotion to the work is manifest in every meeting. This blessed truth is bound to triumph most gloriously.

CLIFFORD RUSSELL.

#### Summer School.

The Lake Union Summer Normal for 1907 is a thing of the past, but its influence and inspiration will be felt, we trust, so long as school and teachers are needed. The spirit of faithful work and earnest endeavor, which characterized the commencement of the school, was kept up to the very close. Many were heard to say, "It has been the best Normal I ever attended."

The Sabbath meetings and student's prayer meetings were a source



of great spiritual blessings, both to the instructors and teachers.

Dr. Ingersol and wife of India were with us a few days, and gave some very helpful talks. Sabbath evening the doctor gave a lecture on India, illustrated by the stereopticon. Examinations were held Friday, Sunday, and Monday.

We trust that all who attended the Normal have returned to their homes with a more determined purpose to do faithful, thorough work for the Master in this more important branch of His work. Brethren and sisters, pray every day, and pray earnestly that the Lord may have His way in all our educational work.

CLIFFORD A. RUSSELL.

### "Lean Upon My Arm, Mother."

[A gentleman coming out of a church one Sunday with an aged lady on his arm, was heard to say, "Pray lean upon my arm mother; I am well able to bear your weight." This sentence suggested the following lines.]

Pray lean upon my arm mother;

Your form is feeble now,  
And silvery are the locks that shade  
The furrows on your brow.

Your step is not so strong now  
mother,

As in the days gone by;  
But strong as ever is the love  
That beams within your eye.

When I was a babe, mother,  
With tender love inspired,  
You carried me for many an hour  
Until your arms were tired.

From childhood up to manhood's  
years,

Through every pain and ill,  
You watched me with a loving eye;  
You watch my welfare still.

And shall I fail you now, mother,  
When all your strength has fled—  
Neglect to guide your feeble steps  
As through life's vale you tread?

Your eyes are dim with age, mother,  
Care's lines are on your brow;  
The little feet you guided once  
Are strong to guide you now.

Then lean upon my arm, mother;  
Henceforth life's journey through,  
What you did so long for him  
Your boy will do for you.

—Selected.

### The Annual Camp-meeting.

The annual camp-meeting for West Michigan will be held on the Allegan fair grounds August 15 to 26. Elder Hofstra, assisted by E. F. Collier and James Irving will have charge of the work of pitching the camp.

Tents—The conference owns about one hundred family tents all of which will be for service at a reasonable rental from \$3 to \$4 for the season.

Grocery and Dining hall—Elder S. D. Hartwell will have the general supervision of the dining hall and grocery. Brother Fred Green and Melvin Wilbur will assist in the grocery work, Mrs. Minnie C. Harnden will act as matron of the dining hall; and Miss Bertha Emery and Mrs. Anna Smalley will serve as camp-meeting cooks; the Bible workers and church school teachers will serve as waiters.

Reception Committee—Elder Heckman will act as chairman of the reception committee assisted by such young people as he may enlist in service.

Young People's Work—Elder Butler will have charge of the young people's work. Brother Collier will take charge of the intermediate and primary work. Elder Hofstra will have general charge of the kindergarten work of the camp-meeting.

Sanitary Arrangements—Dr. L. J. Otis will have general supervision of the sanitary work.

Music—Elder C. A. Hansen will act as chorister, and desires to correspond with the young people of the conference that can play well upon instruments. His address is Quincy, Mich.

Educational—C. A. Russell will be upon the grounds ready to assist the school boards in securing church school teachers and to give such information along educational lines as may be desired.

At a recent meeting of the Executive Committee of the Conference the following actions were taken:

Voted that the curriculum of the Cedar Lake school be restricted to ten grades. That all students finishing ten grades be recommended to continue their studies at Emmanuel Missionary College, and that it is the mind of this Committee in view of this action, on our part we expect the Emmanuel Missionary College to take no students from the West Michigan Conf. who have not finished the ten grades work. That we accept the resignation of Elder B. F. Kneeland, who has accepted a call to the presidency of the New Jersey Conference. That Miss Irene Campbell be employed to engage in Bible work at Muskegon.

The following names of those who have spelled the "600" correctly have been received:

Bert Frank  
Ruth Peel Ayars  
Ruth Martin  
Theo Robinson.

### Obituary.

Mrs. Caroline Boswell died at her home in Baroda, Berrien Co., Michigan, June 23, 1907, aged 72 years, 7 months, and 4 days. She was born in Orleans Co., New York, but had lived in Michigan for many years. She is survived by an aged companion to whom she was married fifty-four years ago. A few years since a company of earnest workers from Emmanuel Missionary College performed some missionary labor in the village, the result of which was the acceptance of the truth by Brother and Sister Boswell. The funeral was held Sabbath from the German Lutheran church. A company from the College acted as bearers, and furnished the music. Burial took place at the Berrien Springs cemetery.

CLIFFORD RUSSELL.

"Great efforts from great motives is the best definition of a happy life. The easiest labor is a burden to him who has no motives for performing it.