

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

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Divine Healing.

R. C. HORTON.

We will first consider the cause and source of disease and death, as this will enable us to better understand the will of God concerning the healing of disease by divine power. Had man remained loyal to God and never transgressed, there would have been no sickness or death in the world. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. And we read, that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

So long as man remains in this sinful world, he will be subject to disease and death; for it is in the world, and has been ever since the fall of man; and the only thing that can keep him from it is the power of God. Death is an enemy to God and mankind.

"The last enemy that shall be destroyed is death." I Cor. 15:26. As certain as the devil has power over death, so certain he has power over disease; for death is the result of disease, as well as the result of transgression.

"Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same; that through death he might destroy him that had power of death, that is the devil, and deliver them who, through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. The deliverance here referred to, embraces deliverance from disease

as well as deliverance from sin and death; and so "it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:26.

This great work of deliverance from sin and disease was carried forward with great power in the life of Christ while here upon earth. He says, "the Spirit of the Lord was upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

There was a woman bound by an infirmity for eighteen years and Jesus healed her upon the Sabbath day. This called forth the indignation of the ruler of the synagogue to think he would do such a thing upon the Sabbath. The Lord answered him and said, "thou hypocrite, doth not each of you on the Sabbath loose his ox or his ass from the stall, and lead him away to the watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Who bound this woman? Christ said it was Satan. Who broke the bonds? Christ: and in doing this he was doing only the work for which he was sent of the Father to do. His work was to set the captives free, and to proclaim liberty to them that are bound, liberty from disease, and liberty from death.

Disease, sin, and death are from the enemy; and Jesus was ever re-

buking his power, and setting the captives free. Not one ever came to him for healing, that did not receive it. He was deeply touched with the feelings of the infirmities of humanity and sought to relieve them as far as it was possible for him to do so. When he chose his twelve disciples he sent them forth and gave them power "against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease." Matt. 10:1. On their first mission they were told not to go "in the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. 10:5-8. This was a part of the original gospel commission which Christ gave to his disciples. See Luke 9:1, 2.

(To be continued.)

The Value of Earnestness.

The writer has had the privilege of being present at several meetings of the National Convention of the W. C. T. U., recently held in Nashville, Tenn. While we would probably not agree with all their methods yet there is one thing which impressed me strongly, and that is, the great earnestness and intensity with which these noble women are working in the good cause of Christian temperance. Their influence has certainly accomplished much. As a result at least partially of their work a great temperance tide is flowing over the

country, especially in the South. Georgia has become a prohibition state: Alabama seems just on the verge of passing a prohibitory law: there are only four cities in Tennessee which have saloons, and it is evident that Tennessee also will soon be in the prohibition column. All through the country the temperance wave is flowing as is evident from the reports. The cause is a good one and those who labor in it should be in deadly earnest: and earnestness counts. The individual who has courage and energy to follow out his convictions does something in the world. The listless, dead, formal, half-hearted service that many of us give should cause us to tremble lest the warning of those terrible words apply to us, "Because thou art neither cold nor hot I will spue thee out of my mouth." Let us do with our might what our hands find to do. Let us labor fast while the rays of the setting sun are shining. Let us finish the work before "the night cometh when no man can work." Should not Seventh-day Adventists who have other great truths beside the temperance truth, arise with a terrible and irresistible earnestness show the many in the world who are looking for light that we have a real message and a real work? "Awake thou that sleepest." With patience and yet with haste let us do the Lord's blessed work.

J. S. WASHBURN.

General Meetings.

POTTERVILLE.

Sabbath, Nov. 30, some of the brethren and sisters of the Grand Ledge, Charlotte, Dimondale, Eaton Rapids and Maple Grove churches met at Potterville. The conference president and all of the departmental secretaries, except the Medical secretary, were present. Sabbath-school was held at 10:00 a. m., and was conducted by the conference Sabbath-school secretary. A good spirit and interest was manifested. At 11:00 a. m.

Elder A. G. Haughey spoke. He called our attention to the fact that it is important for us to live the truth of God if we are going through to the Kingdom. After this we had an intermission of one and one-half hours, and partook of some of the food that had been provided for the physical man.

At 1:30 p. m. the Sabbath-school work received some attention, being presented by the conference Sabbath school Secretary. This was followed by a talk by the Educational Secretary. He said it was important for our children to receive a Christian education, and prepare for service. Elder Haughey occupied the time at 7:30 p. m.

SUNDAY, DECEMBER 1.

The Medical Secretary not being present, Elder Haughey used a part of the time at 10:00 a. m. in presenting some things in this important branch of the work. The Religious Liberty Secretary spent some time in making some remarks showing us the need of understanding this branch of the work. The Missionary Secretary and Field Secretary occupied the remainder of the hour and made some pointed remarks about the importance of scattering the printed page.

A question box had been provided and the afternoon session was spent in answering the questions that had been asked on all of the departmental lines. Elder Haughey read the questions and called upon each secretary to answer the questions pertaining to his or her line of work.

As laborers we enjoyed the blessing of God at this meeting, and we hope and pray that our brothers and sisters were encouraged to go on in the service of God. Many of us enjoyed the hospitality of Brother and Sister Carman, who have been in the truth for nearly half a century.

After the afternoon service, Brethren A. G. Haughey, S. D. Hartwell, E. A. Merriam, A. C. Haughey and C. A. Russell and

Miss Margaret Haughey left for the appointment at Carlton Center. Not being able to get a train out of Charlotte until Monday morning, we remained in Charlotte over night, and held a meeting at the church. Elder A. G. Haughey occupied the hour.

Elders M. N. Campbell and J. W. Hofstra were at the Potterville meeting, having been called there to attend a meeting of the Conference Committee. They remained at Potterville and held a service Sunday evening.

CARLTON CENTER.

Monday, December 2, we reached Carlton Center, and held our first meeting at 1:30 p. m. Brother C. A. Russell occupied the time in presenting the educational work. Elder S. D. Hartwell occupied the hour at 7:30 p. m.

TUESDAY, DECEMBER 3.

The meeting opened at 10:00 a. m. Elder Haughey made a few remarks about the different branches of our work, after which the missionary work was presented by A. C. Haughey. Elder Hartwell made some very pointed remarks in regard to the importance of our having the Spirit of Christ in our missionary work.

The religious liberty work was presented by Elder S. D. Hartwell. We want to be intelligent in this line of work, and be able to act the part that the Lord would have us. The medical work was presented by Dr. L. J. Otis, and the Sabbath-school secretary presented the Sabbath-school work. After each line of work had been presented, the time was given to answering question. Many interesting points were brought out in the answers. Doctor Otis occupied the hour at 7:30 p. m. He gave a discourse on the Christian armour. The Lord blessed in the presentation of this subject. The Lord was present by his Spirit through all the meetings, and we believe all who attended received a blessing.

From the Field.

Fremont.

When I came to Fremont the prospects for selling books were not very encouraging, but I felt that Fremont was where the Lord wanted me, and I came here in faith, believing that Jesus would give me success both spiritually and financially. I would not exchange the experience I have had in coming here for the books I have sold, though the Lord has blessed me in selling books and I have a good order.

In the first place, it meant a great deal for me to come here where I was not acquainted and did not know as there was an Adventist nearer than seven miles, and among people who were very prejudice, but the Lord has given me some grand opportunities to speak words of encouragement and truth to a good many people here; and I praise his name for it, because it is nothing I did of myself. I only used the words Jesus gave me.

One lady whom I was canvassing had told me several times she could not take a book. I had closed my book and she was asking me some questions. I lifted my heart to God in prayer for wisdom to give her just the right answer. We had been talking for some time when she said she was sorry she was keeping me so long; but I told her it was all right and that this was the Lord's work, and I was willing to help her all I could, and that the nature of my work was a missionary work. While I was answering her last question, she said, "I believe I will take that book."

Another lady had such a queer idea of God. She said she could not imagine herself worshipping a personal God, and that she could not believe he had a form. She thought he was all over. We had a long talk, then she said, "I would not like to go to heaven and have to spend eternity in a city with

paved streets and high walls." I was so glad she said that; for it gave me such a good chance to tell her all about the new earth, the glories of the new Jerusalem, also how the place where the holy city is to stand will be purified and made ready for it, and that the city will be the metropolis of the earth made new. She asked me if there would be any animals there. When I told her there would be, she said she would like to be there, for she was so very fond of animals and trees and grass, but she had always supposed it was all paved streets and walled cities. She invited me back to have supper with her. I returned and took my Bible with me, and read to her Isaiah thirty-five and sixty-five, where it tells about the new earth. When I read, "They shall plant vineyards, and eat the fruit of them," she said, "Did you say they would eat there?" I said, "Yes." It made the new earth and all that would be in it seem so real to her that she repeated that she would like to be there. She said, "What you have told me seems so logical. I like your ideas."

Many other experiences I could relate, but time and space will not permit.

I had some very good talks with some of the people in Holton also, and took quite a good many orders for a place so small and where the people are so prejudice.

Mrs. R. M. Ross.

Appointments for the Week of Prayer.

A. C. Bourdeau—Quincy, Coldwater, and Sturgis.

H. Nicola—Homer and Kinderhook.

R. C. Horton—Bloomington, Hartford and Berrien Springs.

M. S. Burnham—Allegan and Monterey.

W. C. Hebner and S. S. Gray—Shelby, Rothbury, Holton, Denver Center, Hesperia, and Fremont.

W. R. Matthews and R. C. Pitton—Mt. Pleasant, Mecosta, Horr,

Lakeview, Emerald, Frost and Bushnell.

A. G. Haughey—Otsego.

J. W. Hofstra—Douglas, Bangor, Holland and Allendale.

S. D. Hartwell and M. C. Whitmarsh—Charlotte, Diamondale, Pottersville, Eaton Rapids, Grand Ledge, Albion and Brookfield.

M. N. Campbell—Battle Creek.

G. W. Amadon—Bedford, Marshall, and Urbanale.

E. A. Merriam—Lowell, Belding, and Greenville.

A. Smith—Grandville and Kent City.

Myron Butterfield—Buchanan and Niles.

Dr. L. J. Otis—Wright and Bauer.

E. F. Collier—Kalamazoo and Mendon.

Clifford Russell—Sand Lake, Howard City and Morley.

A. C. Haughey—Clifford Lake, Trufant, Carson City and Palo.

J. M. Wilbur—Portland and Lyons.

A. L. Bayley—Vermontville and Maple Grove.

Cedar Lake Academy Faculty—Cedar Lake and Edmore.

Margaret Haughey—Benton Harbor, Sodus and Covert.

Jennie DeYoung—Byron Center.

Cleora Green—Union City and Burlington.

Zona Carr—Agnew, Muskegon and Nunica.

Minnie C. Harnden—West LeRoy and PawPaw.

Edna Bellows—Decatur and Glenwood.

Edna Wilbur—Wayland.

Calista Nelson—Hastings and Carlton Center.

A Request.

Dear Brethren: I am so very nearly blind; will you please remember me in your prayers during this coming week of prayer that I may be healed.

Yours in love,
CHAS. H. BRISBIN.

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Margaret Haughey, Editor.

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EXECUTIVE COMMITTEE.

A. G. Haughey, M. N. Campbell, S. D. Hartwell, J. W. Hoffstra, E. A. Merriam.

Financial.

Receipts of the West Michigan Conference for October, 1907.

Tithe	\$3,615.29
Weekly Offerings	57.26
Sabbath-school Offerings	330.35
O. H. F. T. D. Fund	258.07
Missionary Volunteers'	
Educational Fund	18.85
Dr. Chas. Cave Fund	4.25
Southern Field	86.34
Tent and Camp-meeting Fd.	1.30
Mission Board Offerings	54.53
Finish Mission	20.47
General Fund	11.75
African Work	8.00
Colored Work	448.30
India Mission	6.44
Christ Object Lesson Fund	17.50
Self-denial Fund	1.21
Chinese Printing Press Fd.	17.00
Nashville School, Colored	50.00
Cedar Lake Academy on Account	200.00
Orphans and Old Peoples' Fund	15
Spartenburg Church	2.00
Jamaica	3.00
Otsego Intermediate School	56.00
Total	5,268.06

Receipts of West Michigan Tract Society.

Merchandise	74.28
On Account	301.66
West Michigan Herald	2.20
Total	378.14
Grand Total	5,646.20

Report of Tithe for October, 1907.

Allegan	190.77
Allendale	73.88
Bangor	21.16
Battle Creek	874.84
Bauer	40.14
Bedford	118.69
Belding	30.06
Benton Harbor	34.88
Berrien Springs	75.78
Bloomington	22.54
Brookfield	23.00
Buchanan	3.54
Carlton Center	60.17
Carson City	15.66
Charlotte	161.08
Clifford Lake	20.92
Convis	6.00
Covert	9.27
Decatur	5.90
Denver	13.59
Diamondale	49.21
Douglas	126.27
East Michigan Conference	10.16
Eaton Rapids	3.00
Edmore	116.45
Freemont	53.28
Frost	3.00
Glenwood	5.00
Grand Haven	41.12
Grand Ledge	36.21
Grand Rapids	111.05
Grandville	18.55
Holton	29.95
Homer	66.67
Horr	17.61
Individuals	82.14
Iowa Conference	9.65
Kalamazoo	35.86
Kent City	44.62
Kinderhook	77.69
Lakeview	32.39
Lowell	24.80
Lyons	8.60
Maple Grove	22.80
Mecosta	8.14
Mendon	57.64

Monterey	64.58
Morley	3.60
Ontario Conference	15.00
Otsego	59.29
Portland	58.31
Pottersville	1.00
Quincy	100.05
Sand Lake	38.32
Shelby	66.12
Sturgis	27.64
Trufant	24.70
Urbandale	100.00
Vermontville	15.20
West LeRoy	69.61
Wright	78.14
	3,615.29

Cedar Lake Academy.

Some of the students have taken an active interest in one of the poor families near here. The mother is ill and they are trying to do something to relieve them.

The boys and girls have entered a contest as to which can be the most quiet during the study hour. So far, the girls are ahead, but the boys say the long run will tell.

Brother Tolf from Berrien Springs is spending a few weeks in Cedar Lake. Friday, November 22, he gave an interesting chapel talk. We are very glad to welcome him to our midst.

Elder Wight, President of the North Michigan Conference, was here over Sabbath, November 23. Sabbath afternoon he spoke in the young people's meeting, on missionary work. Monday morning, November 25, he spoke in chapel, and gave the students some valuable hints. We are in hopes he will visit us again soon.

The students were given the privilege of voting as to whether we should have vacation Thanksgiving or an extra day Christmas. A majority of one was for Christmas, so we held school Thanksgiving, and will now get out on Tuesday, December 17. However, an excellent dinner was prepared, and in the afternoon we took a hay-rack ride.

BEULAH McRAE.