

A. G. Daniels

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

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From the Field.

EMMANUEL MISSIONARY COLLEGE.

This is the best place on earth for me to be, because the Lord has directed me here for a purpose. He has a place in His great plan for me to work for Him. And here is the place to work for Jesus. Precious are the experiences we have here. The Spirit comes into our meetings and we know that God is good. The cause needs workers. Here is the place for their preparation. There is a great difference between the schools of the world and this one. Every S. D. A. youth should be in one of our denominational schools. The sooner the youth get out of the schools of the world and into our schools, the sooner they will be prepared to give this message and the sooner Jesus will come. For it is the children that will give this message to the world and enter the promised land.

LEVANT LEROY CLARK.

OTSEGO CHURCH SCHOOL.

Our school commenced with an enrollment of seventeen pupils; but owing to sickness and the distance they live from school, four of them have been forced to drop out. We are all enjoying our school and the pupils are taking a deep interest in their work, with possibly one or two exceptions.

We have organized a Self denial Help Band and the pupils have pledged themselves to save their pennies and use them to send our literature to those desiring it. We also have a missionary meeting and the students bring in the articles on the different fields and also pic-

tures and they are all put in a large scrap-book. The children are much enthused over this idea.

It is our earnest desire to do all we can to help spread the Third Angel's Message.

EDNA AYARS.

Report of Labor.

Since the council meeting in October in Battle Creek I have visited the churches at Paw Paw, Decatur, Glenwood, Bloomingdale, Bangor, Covert, Benton Harbor and Berrien Springs. In all of these places except Bangor and Decatur we have had most excellent meetings. At Decatur a business meeting was held and two names were dropped from the church book, as they had apostatized from the truth but had been faithfully labored with. The company at Decatur is small but they are faithful and true to God and the principles of this message.

The church schools at Paw Paw, Glenwood and Covert are in a prosperous condition, though at Paw Paw and Glenwood they have been weakened some by removals of some of the members of the church to other parts of the county. This is not as it should be, removals from our small and weak churches should only be made with the glory of God in view and not for any worldly interest. See Testimony No. 6, Page 198.

During the week of prayer I was with the church at Bloomingdale, and Benton Harbor and we had most precious seasons together in seeking God. At Bloomingdale some outsiders attended our meetings and were moved to tears as the readings were given. Humble

confessions were made and the tender, loving Spirit of God came in large measure.

By invitation I am now holding meetings in a school house three miles east of Breedsville, VanBuren county. Our attendance is fair and the interest good. I shall remain here some time yet. Pray God that some of these dear people may receive the truth, and give their hearts to God, obey Him and keep the commandments of God and the Faith of Jesus.

My health and courage in the Lord is good and I desire to labor on till the race is ended and the victory won.

R. C. HORTON.

Medical.

DRUGS.

BY DR. L. J. OTIS.

We include under this head substances that, owing to certain action (usually poisonous) on the human system, are used as medicine. As these have to enter the system in order to have such effect, what is said here will refer only to the internal use of drugs.

With people generally, drugs, no matter how vile, disgusting, and nauseating, are considered an indispensable necessity in treating the sick, so that each disease has certain drugs for its cure. Just how the cure is brought about they don't attempt to explain, but, after taken the medicine, somehow, in some mysterious way, the patient gets well, which is attributed to the drug taken, of course.

This idea used to be held generally by doctors. But now, we see

a change coming. Physicians scoffed at the idea that nature cured the patient. Drugs were given to restore the patient in spite of nature. But they recognize now that nature cures, and cured then. So now, drugs are given supposedly to assist nature, but, as a matter of fact, they come about as far from it as they used to, in most cases.

The drug is recognized as an invader. Increased action is brought to bear to protect the system from, and to destroy or expel the offending drug. By this increased action other poisons may be expelled or destroyed, nature assisted, and the patient improved in one way. But there is left, owing to the poison of the drug, a benumbed narcotized effect of the fine nervous structures, which, as the drug is repeated, becomes more and more permanent. This action not unfrequently leads to other diseased conditions, from which the patients often suffer more than from the original disease. Some of these drug-produced diseases are never cured; the patient is peevish, irritable and always sick.

This is the action of a large class of drugs. There are others that are entirely devoid of even this much good. Those that so poison and benumb the patient that he no longer recognizes the distress and diseased condition, and not suffering, and being able to rest, causes them to be deceived into thinking that their condition is better, when, in reality, it is ten times worse.

The history of this class of patients is much the same. More of the drug, or similar drugs, are demanded, the patient fails, goes from one doctor to another until outraged nature calls a halt, and the patient dies. Not from the disease, this was a small part of the trouble, and would long since have left of itself, had nothing at all been done; but the patient dies in the way that thousands of others have and are dying,—of drug pois-

oning. Then the report is published, that everything that medical science could suggest was done, but to no avail. Had medical science only thought to have left nature to itself. Yes, even to have done nothing, the patient in most cases would have lived. But don't misunderstand me. I am no advocate of a do nothing policy. There is so much that will help the patient, apart from drugs. But do nothing always, rather than to do that which will injure your patient. "God's servants should not administer medicine which they know will leave behind injurious effects upon the system, even if they do relieve present suffering." It is a fact that more have died from drug poisoning than from all other causes combined. All poisons were taken into the human system have their baneful influence. They effect the stomach, liver, kidneys, and lungs, besides deranging the system generally.

If the individuals themselves were the only sufferers it would be bad enough, but these same people are bringing into the world children that are sick and feeble, or otherwise suffering from the parents transgression. Yet in the face of this, there will be found plenty who will say that they were sick and took such and such a medicine and it cured them. A part of this positive statement, that they were sick, and took a medicine and got well, is doubtless true. But it is not true that a drug ever cured anyone, and had they known that at the time they took the medicine, there was a force much more potent for good already at work, credit might have been given that, to which credit was due.

As we have previously stated, nature cures. And what is more, aside from cases of divine healing, nature only cures. No drug in this sin cursed earth ever possessed such power, even though the leaves of the tree of life were for the healing of the nations. This tree was taken to heaven long before they

began the manufacture of drugs, and patent medicines.

In Psalms 103:3 we learn that the Lord is the one "who healeth all thy diseases." The laws of nature are the laws of God, and when He restores to health from disease, it is either through these laws, or as in cases of divine healing, be His immediate creative power, and hence miraculous. In either case the Lord heals. Nor does any man possess this power no matter how many have become well after taking his medicine.

When the body is overcome by disease, nature immediately begins a process of fortification against, and destruction and expulsion of, disease poisons, which, if there is no hinderance, soon brings back conditions of health. But suppose, at this time that the patient takes medicine that lessens pain and enables them to sleep. They have constitution enough so that nature can handle both the disease and the medicine. They are sick longer or more seriously sick, but in no sense ought it to be said that the medicine cured him.

There are many whose false logic prevents their seeing this, and to these this quotation is given: "Those who will gratify their appetite and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which is so recklessly periled." . . . "God does not see fit to answer prayers in behalf of such, for He knows that, if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite." In these cases so often is the following true: "They will live fashionably and suffer with disease as the result, be doctored with fashionable poisons, and die a fashionable death."

Religious Liberty Program.

As we near the end of the earth's history and the conclusion of the mighty work of the third angel's

message, the religious liberty issue will become more and more acute and the conflict more and more intense an terrible. It is certainly right and opportune at this time that a religious liberty program should be sent out to all our people to be carried out in all our churches on Sabbath, Feb. 1, at which the collection for the religious liberty work will be taken. There is in this country a mighty current toward paternal and religious legislation. Here in the South especially, however, is this question a living and burning issue. A great temperance tide is flooding the South and there is no question of the sincere and earnest motives of many of the noted men and women working in the temperance cause, but unfortunately closely associated with it, and in many places immediately following it, comes the false issue of Sunday and other religious legislation. To many these seem identical, and in fact one great issue.

Recently the writer visited a dark prison cell where the air was stifling and poisonous, where one of our brethren, a missionary worker, was confined with criminals for quiet Sunday work. Brethren and sisters, there is no mere sentiment that can sustain a man in such a position. He was placed in the prison cell and suffered the penalty of the civil law simply because of his religious belief, and this shows us something of the pressure that the enemy is making to destroy freedom of thought and worship. Shall we not rally at this time and make a liberal donation to this work whose importance cannot be measured and which means so much to the intelligent and leading men of this nation, which gives us the opportunity of reaching the governors and rulers of the land as can be done in no other way? We believe there will be kings, senators, judges and men of leading influence in the kingdom of heaven as the result of the religious liberty work, some perhaps by the generous help

which will be given on Sabbath, Feb. 1st.

J. S. WASHBURN.

Divine Healing.

R. C. HORTON.

Again, if we were in doubt as to whether or not they would be raised up how could we ask in faith? But remember it is the prayer of faith that saves the sick, and in answer to that prayer, and that only, the Lord has promised to raise them up. If we do not ask in faith, we cannot expect the Lord to fulfil his word. James says, "but let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed, for let not that man think that he shall receive anything of the Lord." James 1:6,7.

But one may ask, why are there not more of those who are prayed for raised up? I answer, for the same reason that Jesus did not many works in Nazareth, "And he could do no mighty work save he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief." Mark 6:5,6. "And he did not many mighty works there, because of their unbelief." Matt. 13:58. As surely as unbelief prevented Christ from doing many mighty works, so surely it will prevent us from receiving an answer to our prayers. There are other reasons why the sick are not always raised in answer to prayer. James says, "Confess your faults one to another and pray one for another that ye may be healed." James 5:16. If this is not done, how can we expect the Lord to always raise them up?

Again some may question as to whether it is the will of God to raise them up. The Lord has very clearly expressed his will in this matter as in James 5. If it were not his will he would have said so. How do we know what God's will is concerning any thing—only as

we learn it in his work. It is God's will to raise men up from beds of sickness, if prayed for in faith, when they have confessed their faults. To question this would be to doubt God's work. God never can reject the prayer of faith; and should it not be his will to heal them, evidence will be given, as in the case of Paul when he prayed that his affliction might be removed. See II Cor. 12:8,9.

A man once came to Jesus and said, "Lord have mercy on my son; for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples and they could not cure him. Then Jesus answered and said, Oh faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, why could not we cast him out? And Jesus said unto them, because of your unbelief. Howbeit this kind goeth not out by prayer and fasting." Matt. 17:14-21. It will be seen from this that it is sometimes necessary to fast as well as pray in order that we may receive an answer.

Unbelief often robs us of many of the rich blessings that the Lord wants us to have. "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark 11:24.

(The end.)

Obituary.

Hiram A. Butterfield a well-known resident of Muskegon and surrounding country died at the Hackley Hospital in Muskegon, Jan. 1, at 6 o'clock p. m. at the age of 74 years, six months and 13 days. He was born near Toronto, Canada, where he lived until the age of 14, after which he came with his parents to Michigan. At

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Margaret Hilliard, - Editor.

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the age of 27 years he was married to Miss Helen M. Woolcut, the same has been his companion until his death. Locating in the western part of the state, he has been a resident of Muskegon county for the last 32 years. His occupation chiefly was farming. For a while he was postmaster at Dalton village. He had been a professor of religion from his youth, when about 15 years ago he embraced the Adventist faith which he was loyal to until his death. His family consisted of eight children, three of whom are now dead.

Besides his widow he leaves to mourn his death three sons and two daughters. They are, Mrs. Leroy Bates of Muskegon, Mrs. Fred Dow of Dalton township, Mr. Herbert Butterfield of Altoona, Pennsylvania, Mr. Byron Butterfield of Berrien Springs, Mich., and Mr. Myron Butterfield of Buchanan, Michigan.

One of the sons has entered the work of the Lord and is carrying the Third Angels Message to the world, and the other is preparing himself to enter soon.

Words of comfort were spoken

by the writer from Rev. 14:13, to a large and sympathizing audience.

J. F. GRAVELLE.

Of Good Address.

A BUSINESS firm advertised for a man to take an unusually desirable and lucrative position. The requirements were stated at some length, and among other things it was said the man must be "of good address." This requirement was emphasized by the words in italics: "This is imperative."

One day last winter a man tried to secure for a friend fresh from school a position in which he could support himself and a widowed mother. The gentleman to whom he applied heard his statement of the young man's abilities, and then asked, "Is the young man of good address?"

The friend was compelled to state that the applicant for the place was somewhat lacking in polish, and that, while he "meant well," he did not always create a pleasing impression on strangers. He was a trifle boorish, and indifferent to many of the small courtesies of life.

The merchant shook his head and said, "Then he would not give satisfaction here. I am very particular regarding the address of those in my employ. A great deal can often be gained by mere good address. It is in many cases a sure passport to the good opinion of others. I have learned that this is true in my business life."

Most men who have succeeded in life have discovered the great value of good manners, and all boys should early learn that a good address is one of the most pleasing accomplishments. Some one has written: "A fine courtesy is a fortune in itself. The good-mannered can do without riches for they have passports everywhere. All doors fly open to them, and they enter without money and without price. They are as welcome in every household as the sunshine. And

why not? They carry light, sunshine, and joy everywhere. They disarm jealousy and envy, for they bear good will to everybody. Bees will not sting a man covered with honey."

Good address is something more than an affectation of the fine manners of others. One may observe all the rules of good form and still lack good address, for the reason that genuine kindness, friendliness, and warmth of heart are necessary to really good address.—Well-spring.

News and Notes.

The conference will be held at Charlotte, February 13-17.

Elder A. G. Haughey, Clifford A. Russell and A. C. Haughey attended the general meetings last week.

Elder J. W. Hoffstra has been suffering with a severe attack of the quinsy, but is better at this writing.

A catalogue of the Holland books can be had by addressing the West Michigan Tract Society, Otsego, Michigan.

Brother S. Phippeny of Cedar Lake has a house and lot for sale. For further information address him at Cedar Lake.

We are not able to fill our orders for the Morning Watch Calendars as yet. We are very sorry for this delay but we cannot avoid it.

This blue pencil mark means that your subscription expires with this issue. If you want a report of the conference renew your subscription.

Please remember that Sabbath, February 1, a collection is to be taken in all of our churches for the General Religious Liberty Department.

We quote the following from a letter written by Mr. Fred Green of Cedar Lake. "Everything is going well with us. Two new students yesterday."