

A. G. Daniells

THE WEST MICHIGAN HERALD



VOL. VI.

OTSEGO, MICHIGAN, AUGUST 26, 1908.

No. 34

The West Michigan Herald.

Issued every Wednesday by the West Michigan Conference of Seventh-Day Adventists, 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, 1879.

E. L. Richmond, Editor.

OFFICERS.

- PRESIDENT - A. G. Haughey, Otsego
- VICE PRES. - S. D. Hartwell, Battle Creek
- SECRETARY - E. L. Richmond, Otsego
- TREASURER - G. H. Crandall, Otsego
- EDUCATIONAL SEC. - C. A. Russell, Otsego
- SABBATH SCHOOL SEC. - C. A. Russell, Otsego
- VOLUNTEER SEC. - A. C. Haughey, Otsego
- FIELD SECRETARY - A. C. Haughey, Otsego
- MEDICAL SEC. - L. J. Otis, M. D., Grand Rapids

EXECUTIVE COMMITTEE.

A. G. Haughey, S. D. Hartwell, J. W. Hofstra, W. R. Matthews, J. M. Wilbur.

The Cheerful Man's Sermon.

It's easy to smile and be cheerful
 When everything's pleasant and fair;
 We never complain of life's hardships
 When there are no burdens to bear.
 But as soon as the blue skies cloud over,
 And the way that was smooth has grown rough,
 We forget the blithe songs we were singing,
 And our faces are doleful enough.

But some can be cheerful when shadows
 Are thick 'round the pathway they tread;
 They sing in their happiest measures
 With a faith in blue skies overhead.
 They face with a smile that's like sunshine
 The trials that come in their way,
 And they always find much to be glad for
 In the loneliest, dreariest day.

Thank God for the man who is cheerful
 In spite of life's troubles, I say—
 Who sings of a brighter to-morrow,
 Because of the clouds of to-day.
 His life is a beautiful sermon
 And this is it's lesson to me:
 Meet trials with smiles, and they vanish.
 Face cares with a song, and they flee.
 —Eben E. Rexford, in Chicago Tribune.

"Learning by study must be won;
'Twas ne'er entailed from son to son."

Sunday at the Camp.

Sunday at the Seventh-day Adventist camp-meeting at Reed's Lake, Grand Rapids, was ushered in by a rain storm continuing nearly all night, with an especially heavy downpour about six o'clock in the morning. This made breakfast a half hour late, but the camp was early astir, and with but little exception the usual program was carried out.

At ten o'clock Elder Wilbur spoke from the second chapter of Daniel, which gives a most interesting line of prophecy, extending from the time of Nebuchadnezzar, king of Babylon, B. C. 606 to the setting up of God's everlasting kingdom.

This vision was given to Nebuchadnezzar in the form of a dream. In his dream the king saw a great image. He was so disturbed by this dream that he could not sleep; yet strange to relate he could not recall the dream. In this extremity he called in the wise men of his kingdom, among the Chaldeans, who professed to solve mysteries and to reveal unknown things. He demanded that they should tell him not only the interpretation of the dream, but the dream itself. This they were unable to do, and the king issued a decree of death against them which was so far-reaching as to include Daniel and his companions.

When the captain of the king's guard went to seek Daniel and his companions to slay them, Daniel asked for time which he declared if granted he would make known the king's matter. His petition was granted, and he and his companions sought God, and the dream

and the interpretation thereof was made known to Daniel in a night vision.

The prophet then went before the king, and after disavowing any power in himself to make it known, declared that there was a God in heaven who revealeth secrets. He stated to the king that he, Nebuchadnezzar, had seen a great image whose head was of gold, his breast and arms of silver, his sides of brass, his legs of iron, his feet and toes part of iron and part of clay. This image symbolized the principal kingdoms of the world beginning with Babylon, followed, as we learn from other scriptures, by Medo-Persia, then by the ten kingdoms into which Rome was divided and in which are exhibited some of the strength of iron together with the weakness of clay.

It was shown that these kingdoms shall never be reunited though they should intermarry as indicated in the expressions, "mingle with the seed of men" "should not cleave to one another," but that "in the day of these kings the God of heaven should set up his kingdom."

It was shown that this kingdom could not have been established in the time of Christ, because that was before Rome was divided, but that the prophecy refers to the setting up of God's everlasting kingdom by the coming of our Saviour, the Lord Jesus Christ, which, according to prophecy, is now due to the world.

But the most notable feature of the day at the camp was a great temperance rally at 2:30 o'clock, participated in, not only by the hundreds of people camped on the

grounds, but by a large congregation from the city. Among the speakers were Mr. M. H. Walker, attorney at law, Grand Rapids; Miss Margaret Bilz, national lecturer temperance department of the W. C. T. U.; Rev. Chas. Nease, Pastor Plainfield Ave., M. E. Church; Mr. F. H. West, Secretary Y. M. C. A.; Rev. Mr. Holsaple, Anti Saloon League; and Prof. Frederick Griggs of Washington, D. C. The meeting was presided over by Elder A. G. Haughey, president of the Conference. Prayer was offered by Elder E. R. Palmer of Washington, D. C. The choir rendered several appropriate selections, among them being "Tarry by the Living Waters," "Sound the Battle Cry," and "Drink Pure Cold Water."

The first speaker, Mr. Walker, stated that he had been advocating prohibition for twenty years. That the proper foundation for prohibition was personal total abstinence. He said he had formerly advocated prohibition party, but he had learned that prohibition must come from all the friends of temperance.

He said there were two reasons why everyone should favor prohibition. The man who liked liquor, or who had ever had an appetite for liquor, whether he was a regular drinker or not, should favor prohibition lest he should fall a victim of the drink demon. The man who could drink it or let it alone as he pleased should favor prohibition for the sake of his fellow-men who might be tempted and destroyed by it.

Miss Bilz referred to the words of the motto over the speakers' stand, "Watchman, What of the Night?" "Inquire Ye," and made that her text for a stirring temperance address, in which she appealed to the audience to support prohibition for the sake of the mothers and children who are robbed of husband and father by the drink demon.

Miss Bilz spoke of an experience

in another county in Michigan where she had, while engaged in temperance work, visited a hovel, which at first she mistook for a pig-sty, but from which smoke was issuing, indicating that it was inhabited by human beings. In that hovel she found a woman with disheveled hair, and a child in rags. When she asked the woman to a temperance meeting, the woman declared there was no such thing as temperance. Referring to a church some distance away, she said if there was any such thing as true religion or a God there could be no such experiences as she was passing through. She was assured by her visitor that there were thousands of earnest Christians in the state of Michigan who were not only praying, but who were laboring for the abolition of the drink evil.

The speaker declared that not only was the state of Michigan going dry, but firmly believed that ere long the nation would go dry. She made a powerful appeal for united effort on the part of all who were opposed to saloons, and illustrated it by the demolition of a building by the wreckers. After the close of the Pan American Exposition at Buffalo there stood the mechanical arts building with only a rope attached to it, when several hundred men lined up and took hold of that rope and pulled altogether and the building fell. And so she said when the temperance people lined up and gave a strong pull and a pull all together the drink traffic must fall.

Rev. Chas. Nease made an earnest plea to all Christians to unite in opposition to the saloons. He said we must be united in opposing this evil. The organized forces of evil must be met and overcome by organized forces of Christianity. He told how that every Sunday the saloonmen held their meetings, and how upon one occasion they had declared if the churches were united the liquor business would be destroyed, that

the reason the saloons were not destroyed, the church people, while they show a great deal of zeal periodically for a short time, soon cease their efforts. He exhorted all present to earnest, united and continued effort for the suppression of the liquor traffic.

Mr. West said he spoke from the standpoint of the young men. He first considered it as an economic question. He stated that young men could not afford to be under the dominion of the drink traffic. That all lines of industry and trade were demanding the services of teetotalers. That young men known to be frequenters of saloons could not secure or hold positions.

But this was not the most potent argument in favor of prohibition. Young men must maintain good morals and self-respect; that the highest degree of physical development demands a high morality. That trainers of foot-ball and other athletic teams not only prescribed diet, hours of retiring and rising, but also insisted upon a certain line of reading to keep the mind free from contaminating and corrupting thoughts, thus attaining the highest possible degree of physical development. He declared that the saloon was the foe of not only the spiritual and moral development, but of physical development as well. He then closed in these words "To thine own self be true and thou canst not be false to any man."

Rev. Mr. Holsaple spoke of the wonderful progress made along temperance lines in the last decade. He said that the efforts of the various temperance organizations and societies for moral reform had been comparatively ineffective because not made unitedly, but the Anti-Saloon League, which he was proud to represent, was a federation of all the societies which in the past had separately opposed the drink traffic.

He dwelt upon the necessity of concerted and united action and passed a glowing tribute to what

had been accomplished in the last few years in the cause of prohibition. He said that for years prohibition had ruled in three states, but that during the past year five states had been added, so that now we have state-wide prohibition in eight states. That in that state of Tennessee liquor was only sold in four municipalities. That of 119 counties in Kentucky 96 were dry. He declared that the time was not far distant when the legalized liquor traffic would be unknown in this country.

Prof. Griggs of Washington, D. C., said that as he did not represent any organization he would speak from the standpoint of the home. He said he was father of two boys, and that while they had a Christian home and his boys were surrounded by Christian influences and were separated as far as possible from anything that would cultivate an appetite for drink, he realized it was possible for his boys to become victims of the drink demon. He paid his respects also to the statement so frequently made that prohibition does not prohibit. He asked if this was so why is it that saloon men, the brewers, in fact all liquor interests were always opposed to prohibition. He said that prohibition did prohibit, that for the last ten years he had every year visited the state of Maine, and that he had never in that time seen one drunken man in that state. Had been in the city of Portland, where it is asserted that liquor is sold, but had never seen one man under the influence of liquor.

He stated that he had heard recently of a minister who had joined the saloon men in advocating regulation of saloons instead of prohibition. He said he could see hope even in that. He said when a man is taken sick he first sends for a physician. As he grows worse and it becomes apparent that he is likely to die, he sends for the preacher. The next man to visit the house will probably be the un-

dertaker. He thought the saloon-keepers were in desperate straights when they sought the services of the preacher, and the next thing would be the undertaker and the funeral.

The chairman read the following which had just been handed him by one of the audience:

In a recent fight made by the mothers of Alabama against the liquor traffic, the following card was effectively used. From a bushel of corn the distiller gets four gallons of whiskey,

Which retails at	\$16.80
The farmer gets	.45
The U. S. Government gets	4.40
The railroad Co. gets	.80
The Manufacturer gets	4.00
The Drayman gets	.15
The Retailer gets	7.00
The Consumer gets	Drunk
The Wife gets	Hunger
The Children get	Rags
The Politian gets	Office
The man who votes	license
gets	What?

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunk also."—Hab. 2:15.

This was a fitting finale to one of the most stirring temperance meetings ever held in Grand Rapids.

The hearty applause with which various points made by the speaker were greeted showed that the audience was heartily in accord with the sentiments expressed.

C. P. BOLLMAN.

In a recent letter Dr. W. S. Swayze, who is in charge of the Mexican Field at the present time, writes: "New interests are springing up in different parts of the republic. A young Adventist brother, a Mexican, writes that two are now keeping the Sabbath with him. They are poor, but want a school. It seems the Lord is opening more ways for the truth to go that we can follow up." And so it is in every field.

Opening of Emmanuel Missionary College.

All who are planning to attend Emmanuel Missionary College the coming year will take notice that the school opens September 9. It is important that students plan to be here at that time. Much depends on being present when classes are organized and the work started. Our prospective students will be pleased to learn that the three main buildings are being thoroughly repaired, the rooms and halls, tinted or white-coated. Other improvements are planned for the near future. It is our purpose to welcome our students to a cheery and comfortable home. All students, both new and old, should send in their application for admittance at once, that we may know how many to prepare for. Calendars and application blanks will be sent to all who ask for them. Address O. J. Graf, Berrien Springs, Michigan.

Chicago.

Dear Friends in West Michigan:

It is now more than two months since we left West Michigan and came to Chicago to labor. We are beginning to feel at home, and like it here much better than we expected. Still it is the city, and nothing but the gospel commission of our Saviour could ever prompt me to come to such a place. I'm glad, very glad, for the work's sake, that I came. I am astonished at the amount of the unworked territory in this conference. I never realized the need of my home state. Chicago alone, with its latest estimate of 2,425,000 population speaking twenty languages, is a problem for a conference. Here in this great metropolis, surrounded by these unwarned thousands, I think I sense my personal responsibility as never before.

Beside church work I have held a short series of meetings in a hall. It was a sort of a dash into the enemy's country. The residents in all the vicinity of the meetings

were almost entirely Irish Catholic. Of course this precluded any large attendance. We were opposed from the start. Our signs were torn to pieces, and we were scorned and ridiculed. The last evening a stone was hurled at me through an open side door. But through it all we rejoiced, for God had his hand on souls. One woman who came evening after evening is now earnestly studying her Bible with us, and praying for grace to stand for the truth. She tells how night after night she would go home from meeting, pondering over what she had heard, and could not sleep, but would rise to search her Bible to see if the things we taught were indeed there. "And they were," she said.

Then her husband opposed her going to meeting; but she would go; and finally he told her he would not endure being disturbed by her constant rising to read her Bible, so she took a room in the house to herself while the meeting lasted, for she could not stay away nor free her mind from these things. Now she pleads with us, "What shall I do? My family oppose me, and my neighbors, who heard much from their windows and porches, are all down on me for attending the meetings, and I have no peace." And thus she weeps, but we see a new light in her eyes, and know that the peace of Christ is coming into her heart; and that, no man can take away.

Another who attended the meetings is taking Bible readings of us at home, and reports keeping the Sabbath.

A new tent has been ordered for the English work in Chicago, and we expect to pitch immediately after camp-meeting.

We rejoice for your success in West Michigan, and make mention of you in our prayers; and trust for your kind remembrance of us to our Heavenly Father.

Your brother in the work,

E. F. COLLIER.

Canvassing Notes.

We are glad to publish the Canvassers' Report again. While it is not as large as we would like, yet it shows that some faithful work is being done.

There have been a few faithful ones at work for some time, but for some reasons no report has been published. We hope to be able to furnish the HERALD with a report each week hence forth. Right here let me say that it is very much desired that each canvasser be prompt in reporting to the editor each week, as our report depends upon information gleaned from the canvassers' weekly report.

For the benefit of some who may be wondering why you have not heard from us more I will say that the writer has been busy in training new canvassers and attending some meetings in the interest of the "Volunteer" work.

It has been the lot of West Michigan to at least assist in training a number of workers for this line, who, when trained have gone to other fields and are doing good work. Personally the writer is anxious to get in touch with a number of men and women of experience, or those, who, with proper assistance, soon would become efficient in this work. Let us hear from any such.

J. Q. Foy	Miscellaneous	\$64.85
A. B. Egbert	B. R. & D. & R.	15.75
Lydia Clark	C. O. L.	57.50
Myrtle Clough	C. O. L.	25.35
Levant Clark	B. R.	46.75
Georgia Sanders	Great Controversy	79.63
Mrs. A. B. Egbert	Glorious Appearing	3.25
A. C. Haughey		16.00

A. C. HAUGHEY.

Elder J. W. Shaw, in a recent letter, mentions the Tamil Sabbath-keepers in southern India. He says: "I do not think our correspondence has overestimated the opening there. I have never seen such an opening anywhere in India. My only fear is that we will not meet the situation and do what should be done. They are ready to deed us a little land upon which to build. If we can get in among them, and teach them the truth, taking on as little responsibility otherwise in the way of taking

over their school work and putting up buildings, etc., as is possible, I believe our work will make far more permanency in the end." A good man and his wife should be sent to connect with Brother James in labor for these Tamil Sabbath-keepers. But the man and the funds—?

Camp-Meeting Notes.

Elder W. A. Spicer arrived Tuesday the 18th. It seemed good to see his face again.

In the afternoon, after a stirring talk by Elder Spicer, a missionary offering of \$565.56 was taken.

Prof. M. E. Kern was with us for several days and gave excellent help in the Young People's Meetings.

There were three baptismal services during the meeting, about 75 souls following their Lord in this ordinance.

E. R. Palmer and J. B. Blosser represented the book work but were willing to take hold wherever they were needed.

Prof. Frederick Griggs spoke several times while he was with us. His instruction was timely and very much appreciated.

Two nights it rained very hard. Some parts of the camp were flooded and if it had not been for the good sod over most of the ground it would have been impossible to get around.

The last Sabbath of the camp-meeting was a blessed day to all the campers. Many from the outside were present to enjoy the feast with us. Elder Spicer spoke at the forenoon services, making a most stirring appeal to all to give their hearts to the Lord, and prepare to go with Him to our beautiful home. Scores of people responded to the call. Surely there was rejoicing in heaven, as hearts long estranged from Him returned, and those who had never acknowledged Him arose and confessed His name.