

THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

VOL. VI.

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E. L. Richmond, Editor.

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The Sabbath.—No. 3.

M. N. CAMPBELL.

Heb. 13:12 "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Christ is the sanctifier of His people, and the Lord has given to them a sign of that work being done in their behalf. "Moreover, also, I give them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

This being who is here speaking, is the Lord Jesus Christ. "I am the Lord that sanctify them." Heb. 13:12 states that it was Jesus who sanctified his people, and now here Jesus gives to his people the sign of sanctification.

You see the folly of attempting to enforce the Sabbath upon those who do not believe in Christianity. The Sabbath is not intended to be enforced upon any one who has no confidence in the Christian religion,

to cause them to act as though they had; to compel a man to hold up the sign of sanctification when he does not believe in the Bible and has no use for the Christian religion, and yet these laws which are being passed in different states are doing that very thing. I saw this well illustrated once. Suppose our city council should pass a law compelling every store to put up a sign "Boots and Shoes" without reference to what kind of goods were sold in the store. What would be the result? A man desiring to buy a pair of shoes would step into the first store bearing the sign "Boots and Shoes," and find that it was a saloon. He would step into the next store and find that to be a grocery, or a ladies' furnishing goods store, and so on until he stumbles into the right one. You will say that it is a very foolish law. My friends, God has given us a sign. It is to show before the world that the individual displaying this sign, has accepted of Christ, and that in that man or woman, he is carrying on the work of sanctification. But to compel those who do not acknowledge Christ to bear that sign would be just as unreasonable as putting up a sign in every store advertising "Boots and shoes for sale here." But my friends, every person who wants to be sanctified and desires to place himself where he can have the work of sanctification accomplished in his heart, must have that which invariably accompanied the work of sanctification. I stated that in view of the fact that God rested upon the seventh day, it would forever remain a fact that the seventh day

was God's rest day. One would have to conclude, in fact, that over in the eternal world the Sabbath day will still be kept. Turn with me to Isaiah 66:22-23 and you will find that this is the case.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." You will notice that this refers to the new earth state.

So the observance of the Sabbath is not confined to this present world, for when the new heavens and new earth have taken the place of the old all flesh shall come up to worship before the Lord every Sabbath. "From one new moon to another" represents the trip the redeemed take once each month to the New Jerusalem to partake of the tree of life which bears its fruits once each month. Then let us get into the Sabbath on this earth: let us get into harmony with God's plan here, beginning the observance of the holy Sabbath just right that we may share with the blessed in its observance in the world to come.

In Eze. 20:20 we find that the Sabbath day is presented as the sign of loyalty to Him: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Every person who acknowledges the Lord God of Israel as their God, must walk under the standard which the Lord has placed in the

hands of His people. We must march under a right standard. In the Civil War it made a vast difference which flag a man marched under—whether it was the stars and stripes or the stars and bars. Every one who marched under the stars and stripes was regarded as a loyal union man; but every one who marched under the stars and bars was considered a rebel, and rightly, too. God has placed in our hands the standard and he wants every one to follow in the line with it and acknowledge that standard. "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." There is a rebel standard which Satan has put into the hands of men, the first day of the week, spoken of in the Bible as a common work day. "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."

There are two powers in this world, one an uplifting power, and the other which drags men down into misery. My friends, the standard which represents the sanctifying uplifting power is the seventh day of the week; and the standard which represents the power determined to pull men down to destruction is the observance of the first day of the week. This day which this rebel power has exalted in place of the true Sabbath has been selected by Lucifer who was cast out of heaven for his rebellion and who will continue his rebellion to the very end. Now, in these last days God has called upon every one to take his stand. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." He wants them to take their stand for God, and keep the Sabbath which God has designated as his sign and which he has sanctified and set apart for man's use.

(To be concluded.)

Receipts for August, 1908.

	TITHE.	
Agnew	-	\$ 13.03
Allegan	-	15.00
Allendale	-	39.40
Battle Creek	-	725.69
Bauer	-	25.76
Belding	-	1.50
Benton Harbor	-	27.30
Berrien Springs	-	205.63
Bloomington	-	8.10
Buchanan	-	34.84
Carlton Center	-	12.70
Carson City	-	58.03
Cedar Lake	-	26.60
Charlotte	-	57.05
Clifford Lake	-	4.57
Covert	-	10.71
Decatur	-	18.32
Denver Center	-	10.00
Eaton Rapids	-	3.50
Frost	-	1.40
Glenwood	-	36.32
Grand Ledge	-	8.71
Grand Rapids	-	109.92
Grandville	-	1.33
Greenville	-	68.82
Hastings	-	40.00
Horr	-	9.00
Kalamazoo	-	227.85
Mendon	-	6.00
Monterey	-	30.76
Muskegon	-	13.07
Mt. Pleasant	-	18.28
Otsego	-	160.96
Portland	-	16.66
Pottsville	-	15.00
Rothbury	-	17.40
Sand Lake	-	6.83
Shelby	-	42.24
Sturgis	-	12.46
Trufant	-	12.64
Union City	-	12.21
Wright	-	34.75
Individuals	-	8.20
Oregon Conference	-	1.30
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		2,209.84

West Michigan Conference.

Title	-	\$2,209.84
Weekly Offerings	-	53.55
Sabbath School Offerings	-	136.27
Chinese Mission	-	58.90
Mid-Summer Offerings	-	35.23
Religious Liberty	-	1.59
Mission Board Offerings	-	447.49

Self-Denial Fund	-	2.27
Offerings, field not given	-	2.28
Educational Fund	-	1.80
General Fund	-	39.00
Tent & Camp-Meeting Fd.	-	759.65
O. H. F. T. D. Fund	-	30.25
Southern Field	-	11.65
Otsego Academy	-	35.10
Oakwood & Southern Mis-		
sionary Society	-	136.38
Annual Offerings	-	6.90
Temperance Fund	-	20.41
Missionary Volunteer Educa-		
tional Fund	-	5.00
Jamaica Scholarship Fund	-	27.24
Glimpses of the Caribbean	-	64.80
Singapore School	-	10.00
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		4,095.60

West Michigan Tract Society.

On Account	-	210.82
Merchandise	-	441.11
West Michigan Herald	-	2.75
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		654.68

Kentucky.

We are now out in the country, having pitched our tents on the bank of the "Hanging Fork" four and one half miles from Stanford, and about five miles from the town of Danville. Our tents are on the edge of the road where there is a good deal of travelling done; so we have all the advertising we need.

While in Junction City, we saw that we must get to a place where the people desired to hear the truth, so I started out to seek a location. I secured a bicycle and rode to Stanford, but could find no opening, though there were many fine places for a tent. I rode about forty-five miles and failed in finding a desirable location, but on my way back I stopped at a little country store the owner of which invited me to look at a place on the bank of the creek. It proved to be a very fine location, then he was kind enough to offer to secure the place for us, the owner of the same being at the Stanford fair.

The storekeeper seemed to welcome us with open arms, but since coming, he has, step by step, rejected the message thus far. He admits he can learn more at the tent than at his own church, yet he goes to church when we have a subject that would benefit him in a special way.

From the very first our meetings have been well attended, and better still, we have a good interest. The message is the talk of the neighborhood, and people have been studying their Bibles more since we came than in years before. Some are having a hard time to give up their ideas and customs, but they are steadily yielding to the power of the gospel.

A few desire to hear "the other side of the question" before they can decide. We are glad that some are willing to look to God's word, and yield to it. One great obstacle in the way of others is tobacco; they not only use it here, but it is raised, and some days we can smell the "weed" to a greater degree than we can appreciate. When all cared for, and placed on the market it brings \$200 per acre, and some land produces more.

The farmers are cutting their tobacco and this may interfere with our meetings. There is one young lady who has been studying the truth, and has expressed a desire to go to one of our schools where she can learn more. Her family are poor people,—not able to send her to school. Is there not someone in the West Michigan Conference who would like to pay half of her tuition this year in Berrien Springs?

We have written to some of our people who may have a place where she can work for her board and room. Even if we find a place where she can do this, a little money would be needed to send her to the school from here.

There are two brothers and a sister of the same family who manifest a great interest, and

whom we expect to see taking their stand for the truth. They have not missed a meeting since we came.

One gentleman, with whom we have become acquainted recently, has decided not to raise any more tobacco. His mind has been turned to the Bible in a special way this last year, and he is now in good condition to receive the truth.

He spoke of having a book "Bible Readings" which is a great help to him. He has many distorted ideas at present, but he is walking in all the light he has. He was at our meeting last night when he heard the "Great Memorial of God" and he saw his duty.

We have one old lady of seventy-six who is studying with us and can not hear enough of the message. She cannot come to meeting, being somewhat deaf. So we go to the home and study with her there. She thanks the Lord for having sent us to teach her the truth. The truth on the question of swine's flesh came to her twenty years ago. Her great regret is that she has not seen this light sooner.

A minister of the Christian church has been kind enough to take the responsibility upon himself of telling the people that "Christ is the end of the law" but the people see the inconsistency of such statements, and all that may be said can but be a help for some to see the right way. Our average attendance is about eighty.

Last Sunday two young men, of between twenty-five and thirty years, came to the tent and asked "What shall a person do who can not read? One preacher says one thing, another says another. How can we tell what is right when we cannot read?" The first thing to do in a case like this, we thought, was to teach them to read. Neither one knew his letters. They could not tell the difference between the I of Gen. 1, "In the beginning" and the L of Leviticus. After telling them the letters they were un-

able to pronounce the small word "in" and could not, while looking at the word, spell or pronounce the word "was."

A few who can read cannot understand the most simple sentences in English. For instance, the gentleman who seemed to welcome us, said the text, "Touch me not for I am not yet ascended to my Father," was not spoken by the Saviour, but by his shadow. It is not an easy matter to teach people who see the Scripture in this light. Some have said they could not sleep very well since we came, because of the things they have heard. Mrs. Irving and myself are now going to the home of the man who said he would raise no more tobacco. His father, a man of seventy-six, had a fall recently and I think he can be helped, though the doctor has said there is no help for him.

We need your prayers that God will ever keep us in the path of duty; that we may ever be so related to Him as to be able to point this people to Jesus, The Coming King.

J. M. & E. K. IRVING,
G. A. DAVIS.

Fremont.

This is a thriving village of 1,500 inhabitants, situated in an excellent farming community, in Newaygo county.

We have been holding meetings for one week. The attendance has ranged from 50 to 100, and an intense interest is manifested on the part of some. Our people living near here are loyally supporting the work.

The services Monday evening are conducted in the Holland language, and there are several of this nationality who are deeply interested.

We bespeak an interest in the prayers of all our people that the work done here may meet the approval of heaven, and may result in a harvest of souls.

Yours in Christ,
J. W. HOFSTRA,
C. A. RUSSELL.

Anderson, S. C., Aug. 24, 1908.
West Michigan Herald,
Otsego, Mich.

Dear Brethren: I have kept silence for over a year now and I can refrain no longer. I am just now making a tour of the state and as I see the many, many counties that have never been entered by our workers or our precious literature, as I behold city after city that in all probability never saw so much as a TRACT bearing upon present truth I feel—well I just can not describe it. Yesterday (Sunday) and last night I tried to survey the city of Charleston, I tried to plan, to think of some way whereby the inhabitants of that great metropolis might have the privilege of hearing this last solemn message, but I felt helpless. We have in that city of several score of thousands about 4 or 5 colored Sabbath-keepers. We have no regular laborer there at all. No white Sabbath-keepers and no immediate prospects for any. Now I do not want to ask anyone to leave a God-appointed task, but if while reading this appeal God impresses you to come to our destitute field, if our great need appeals to you I ask you let God have His way and "quench not the Spirit." We have a few important centers that ought to be entered now. We need four earnest canvassers right away. And we will gladly take those who are not engaged in that work where they are. We will do any honorable thing to induce you to come. Write to any member of our Conference and we shall see to it that every reasonable thing is done to help you get started in the work here. Call after call comes to us for a laborer to supply a demand but we must reply "We have no one to send you." We feel distressed at times but we are earnestly asking God to help us and we believe some one in our northern Conferences will heed the call and come. Address H. B. Gallion, State Agent, Anderson, S. C.

Obituaries.

Died, August 28, the infant son of Mr. and Mrs. John H. McEachern, at Charlotte, Mich., aged four weeks. Words of comfort were spoken by the writer.

J. M. WILBUR.

Died—In Kalamazoo, Mich., Sept. 8, 1908, at the age of 49 years, 4 months and 8 days, Mrs. Anna Butters Smith. Three children, a son and two daughters are left to mourn the loss of a kind and loving mother. Sister Smith united with the Battle Creek S. D. A. church by letter March 4, 1899. Services were held in the Tabernacle in Battle Creek, September 11, by the writer, assisted by Elder Bourdeau.

S. D. HARTWELL.

Missionary Volunteers.

On page 13 of the Youth's Instructor for September 29, the price of "Great Controversy" in cloth, should read \$2.75, instead of \$2.00. We will send you a copy of either binding, postpaid, at 20% less than the list price. It is a book that no one should be without.

News and Notes.

Subscribe for the HERALD.

Remember the collection for the Southern field, October 3.

Encouraging reports reach us from the various tent companies.

Mrs. Minnie C. Harnden is teaching in the Academy at Stuart, Iowa.

Get your lesson quarterlies at once so as not to miss any of the studies.

Read the report from Kentucky on another page. It will interest you.

A. G. Haughey and G. H. Crandall were in Grand Rapids on business Thursday.

The state of Colorado has been divided and two conferences formed.

Have you seen the Religious Liberty Post Cards? A set of ten, all different, for ten cents.

Miss Calista Nelson and Brother O. L. Denslow are students at the Foreign Mission Seminary, Washington, D. C.

For Sale.—Half interest in good paying grocery in Otsego. Must be loyal S. D. A. Address, L. J. Philo, Otsego, Mich.

The September LIFE AND HEALTH is a most excellent number. It is copiously illustrated. Send us ten cents in stamps and receive a copy.

Have you read "Christian Science in the Light of Reason and Revelation?" If not it will be time well spent to do so. Postpaid, 10 cents.

The attendance at Cedar Lake Academy is increasing almost daily. Indications point to a school as large as can be accommodated.

The Academy began school in temporary quarters last week with twenty pupils in attendance. Professor Garrett has been moving so Miss Howell has been looking after all the grades the first week.

A sister who sold 500 copies of the September LIFE AND HEALTH, in ordering 300 additional copies, says, "It is just fine to go out and sell it." There are many others who can do the same thing. Write today for a few copies and go at it. You may not be able to give all your time to it but do something. Ask us for a suggestive canvass. That will give you ideas and you will soon get others just as good or better. Aside from the missionary feature there is a nice margin of profit for the worker. DO IT NOW.