

Eld. J. H. Evans

# THE WEST MICHIGAN HERALD



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## The West Michigan Herald.

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E. L. Richmond, Editor.

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## The Sabbath.—No. 4.

M. N. CAMPBELL.

Now, there has an idea gone abroad and zealously taught by a certain class of teachers, that Christ made a change in the Sabbath. Christ, however, denied that, when he said it was easier for heaven and earth to pass than for one tittle of the law to fail. But to show you which day is recognized in the New Testament as the Sabbath, let us turn to Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulcher."

Here two days are mentioned, one the Sabbath day, and the other the first day of the week. "In the end of the Sabbath as it began to dawn toward the first day of the week," plainly indicated that the Sabbath is the day just before the first day of the week. Mark 16:1,2 reiterates this statement: "And

when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

Thus you see, my friends, that the two days are again brought to view, the Sabbath coming just before the first day of the week. And when the Sabbath was passed they came on the morning of the first day of the week to the Tomb. Luke 23:56 reads as follows: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

Let us go back to the commandment and see what it says: "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." This shows plainly that in Christ's time the seventh day of the week was observed as the Sabbath.

I presume there are some persons here this morning that may feel to reason this way: I had a good father and a good mother. They were both earnest Christians and they died with a bright hope of being saved in the kingdom of God, and they kept the first day of the week as the Sabbath all their lives, and I know that they are saved. Now, if my godly father and mother could keep that day as the Sabbath and yet be saved, why can't I? I will illustrate that by relating a little instance right to

the point. There lived a man in the Western country whose neighbors were engaged in raising stock; he devoted himself, however, to raising grain, and of course sold it to his neighbors. For years and years he had supplied them with their grain. He was a godly man and true to principle, and finally died triumphant in the Christian's hope; died with every assurance that he would have a home in the kingdom of God. His son took his place and continued his work. One day a neighbor came and bought twenty-five bushels of oats. He measured them up in the measure his father had used for thirty years. But the next day the man returned and said, "I am sorry, my friend, but I find that I have only twenty-three bushels of oats; I took the pains to measure them myself."

"Surely you are mistaken, for you saw me measure them in the measure my father used for years and years."

But they secured a legal measure and measured the oats, and sure enough there was only twenty-three bushels. And then the young man discovered that the measure which had been used for years and years, was a scant measure. He felt terribly about it. Evidently his father had been cheating his neighbors out of their honest dues by using that measure. So he went to the minister about it in great perplexity and told him what he had discovered, and said, "My father will surely be lost."

"No," said the minister, "no danger of that; when he secured the measure it was no doubt all right. It may have been made of



green wood and shrank. He had no intention of deceiving or cheating his neighbors, and consequently the Lord will not hold that against him. Your father is a saved man."

All the deacons of the church took the same view, and he went home quite a little relieved. But he got to thinking about it, and said to himself, "well, if my father is a saved man and used that measure, why I do not see why I can not keep on using it and be all right."

You see the point. If he had continued to use that measure he would have been a thief and could not have entered the kingdom of God. And so with this matter of the Sabbath day. Godly men have kept Sunday, supposing they were keeping the Sabbath of the Lord. The light had not dawned upon them. My friends, in this age of gospel light, the Lord has shown to men that they have been using the Sabbath day as a common work day, that day which he set apart as his own; that day which he sanctified to his believing children. And now he calls upon his followers to take their stand for the truth; to take their stand for Christ, for he saith, "I am the way, the truth, and the life." All truth represents Jesus and let us not forget him.

May the Lord bless these words to our good and help us to come into conformity to his law and finally may we meet around the great white throne of God in my prayer. Amen.

#### Louisiana.

Lake Charles, La., Sept. 18, 1908.

DEAR HERALD:

Although more than a thousand miles from home, kindred and friends, my time has become so fully occupied in this virgin field, and the Lord has so wondrously manifested himself among this people, that there is no place for any longings or regrets. Souls are hungry here for truth, and the honest in heart are stepping out even

before the testing truths have been given. The Spirit convicted them, and they commenced keeping the Sabbath forthwith, also adopted health principles, etc. I told you in my last that three, an M. E. minister, wife and child had stepped out at our first tent effort, and 11 at camp-meeting. (Should have been 12.) Since then 10 more have accepted the truth. An agnostic and his Roman Catholic wife; four Latter Day Saints (Reorganized Mormon Church), husband, wife and two children (girls); four Methodists, mother and three boys. Praise God. To Him be all the glory. We praise Him for stooping even to use us, who are so unworthy. We expect to see four Holiness people, three or four Lutherans, three Christians, and some more Methodists take hold, nearly all are wavering, and we are pleading earnestly to God for them. Let every brother and sister who reads this letter be much in prayer for these and about thirty others who have publicly acknowledged that we are preaching the truth. Sixty or more one night held up their hands to this effect. My colleague, Brother O. F. Frank, rejoices with me daily at some new evidence of the working of God's Holy Spirit. We feel very humble but our hearts are glad.

I arrived here on July 11. On the 12th Brother Frank invited me to go and see an agnostic whom he had met while canvassing. Strange to say this brother approached Brother Frank thinking him to be a wandering photographer who had secured his wife's mother's picture, and had not returned it. The result was an invitation to call upon him. We called, but the man although believing in a Supreme Being, did not believe in Christ or his divinity. He simply "did not know." If Christ was to visit him like he did Paul on the way to Damascus, why he might believe, but as it was he did not know anything about Him. Of course he did not, but praise God he does

now. He combatted us hard, but the Lord sent the truth home, for as we left the house both man and wife earnestly invited us to return. Since then I learned that the wife was convicted, and told him after our departure that we had told the truth.

A few weeks passed, and the brother came to the tent one day, and said he wanted to know the truth, but gave so little evidence of it that Elder Rees who was with me did not believe him, and I confess I was doubtful, but the Lord and Satan were both striving for that soul. At his request I called several times, and last Sabbath eve held a sundown service with them—their first Sabbath—and Elder Rees closed the Sabbath day with them.

At Sabbath dinner they told us that for the first time not a thing on the table that had been prepared on preparation day, was cooked either with lard, meat fat, or condiments. They said they were surprised to find how many good things there were to eat without meats, tea or coffee. They had given up coffee and tea a few weeks before after hearing my testimony as to what good it had done me personally, although he was a coffee and tea salesman. He has given this business up also, as he said he could not continue in it and be honest. He is an A1 canvasser and I believe will yet be in the ministry. He has been a cowboy, soldier in the Boer war in Africa, and has traveled in South America. When about eight years old he was farmed out to a Methodist family in New York State, but their lives were so inconsistent with their professions that at an early age he became soured to religion and religious ideas. Once or twice since he has attempted to give himself to God, but failed. Now he is very happy, and says he can see God's leadings, and strivings with him all through his wanderings.

Last week he accepted a roofing



contract only on condition that he was not to work on the Sabbath. That same day it commenced to rain in the afternoon. A half hour more could have finished another job, so he said to the party he was working for, I will finish that Monday. The man is a man of influence here, and he said why not tomorrow (Saturday)? and he replied that is my Sabbath. (He had not kept one as yet, but had made up his mind that it would be his first.) The man showed his surprise, but did not seem anxious to discuss the subject and left him. Brother Hubbell speaks to nearly everyone he meets about the Sabbath and has invited many of his customers to attend our meetings. These are but a few of the incidents in this man's life.

The Methodist mother was shocked coming into meeting last Sunday night because someone in my hearing had told her that a friend of hers had gone to a show. What, she said, on Sunday? Before she left the meeting she had accepted the Sabbath.

One Holiness brother has been attending our meetings almost every night, but last Sunday morning thought he would attend a Holiness meeting in the woods nearby, with his wife and daughter. What the preacher had to say was so opposite to what he heard at the tent, that he came and told me that they did not enjoy the meeting in the woods. Present truth spoils us for any false doctrines. I believe this man and family will keep this coming Sabbath. Have we not reason to praise God?

By the way, that M. E. minister saw the issue of September 2 containing his acceptance and has taken the copy with my consent. He has a happy S. D. A. daughter and son-in-law in Missouri. Both have written him. They sent him literature for five years faithfully, so they have an interest in his conversion to this truth.

Dear Herald and friends of West

Michigan Conference, pray for us. Now is the time to prevail with God if you ever did, and if you do, will you not have an interest in all those who are gathering in, or who may accept, the truth after many days?

Remember my brother and myself at the throne of grace. I rejoice with you in the good results of your campmeeting. Would like to have been there.

JOHN E. HANSON.

#### To Church Elders.

There has been prepared a neat solicitor's card for the use of those handling the special number of the REVIEW during Thanksgiving week. Each church elder should send a list of those who will do this soliciting, to E. L. Richmond, Otsego, Mich., within the next week, so that a supply may be sent on from Washington in time to have the cards neatly filled out with the individual names.

When these cards are sent out to the churches, there will be a suggestive canvass to accompany them. Everything possible will be done to assist you in this work, so please send us the list at once, or at least let us know how many cards you will require.

#### Canvassers' Report.

AUGUST.

Lydia Clark	\$ 24 25
W. H. Hunt	47 00
Georgie Sanders	35 88
J. Q. Foy	30 25
Total	137 38

#### Teachers and Principals, Notice.

The Pupils' Lesson Sheets accompanying the first section of the Standard Graded Course of Sight Singing, recommended by the General Conference Text Book Committee, are now ready for mailing. Send in your orders at once so that your pupils may get the benefit of these effective music-reading exercises. Address, Recorder Press, 843 East 46th St., Chicago, Ill.

GERARD GERRITSON.

#### The Ingathering For Missions.

We trust all of our readers have seen the announcement of the Thanksgiving Ingathering plan, which provides for all the members of our churches in the United States to solicit for donations for missions during Thanksgiving week. If any are not familiar with this plan, we would be pleased to send them circulars containing the full details.

There is manifested a commendable interest in this plan in all all parts of the field. Everybody seems to think it is just the thing to do, and many are beginning now to plan so they can spend all of Thanksgiving week, gathering in money for our needy missions. Elder S. N. Haskell thinks it is time to claim the promise of the Prophet Isaiah. He says:

"I am glad the Thanksgiving plan is meeting with favor. We read in the Bible that the wealth of the Gentiles shall flow into the work of God, and I have always been a firm believer in getting help from the outside. Every meeting house that we have ever built, if I remember right, and I have built many, we always get plenty from the outside. I have thought that sinners are under obligation to the righteous. You remember that God could not destroy Sodom until he had gotten the righteous out of the city, so sinners have much to be thankful for through the influence of the righteous around them. The time was that the Religious Liberty movement was carried so far that it was thought a sin to accept a favor from the Government. I wrote to our Religious Liberty brethren at the time, citing the example of Cyrus, and how God used him to accomplish His work in the earth. I hope this plan will be a great success and that a large sum of money will be received to advance the cause."

Let all begin to plan now so they can have at least the greater part of Thanksgiving week to solicit for donations to missions.



### Schools and Teachers in the West Michigan Conference.—1908-9.

Cedar Lake:—W. L. Avery, Fred Green, Mrs. Fred Green, Edith Shepard, Grace Evans.

Battle Creek:—Mrs. Flora Williams, Mrs. Harriot Heffley, Lois Randall, May Williams.

Otsego:—Roscoe Garrett, Florence Howell.

Berrien Springs, VoWyla Aiken. Bangor, Helen Cowles.

Covert, Mrs. Julia Countryman. Charlotte, Ruth Saxby.

Paw Paw, Anna Kemstra.

Carlton Center, Edna Ayars.

Lake Odessa, Edna Cooper.

Byron Center, Jennie Judson.

Glenwood, Celeste Hall.

Denver, Flossie Hall.

Grand Rapids, Mildred Wilson.

Grand Ledge, Lucile Gregg.

Wright, Zella Ross.

Stanton, Inis Morey.

Horr, Thallie Halverson.

Berlamont, Frances Garton.

Bauer, Hattie Brassington.

Monterey, Ethel Cooper.

Bedford, Mabel Baker.

Should any other church desire to organize a school this fall, they should correspond with me at once, that arrangements may be made for a teacher, if possible.

CLIFFORD A. RUSSELL.

### Children's Day.

The meeting for the children at the Grand Rapids camp-meeting resulted in much good, not only to the children themselves, but also to those connected with the work. It also demonstrated the fact that far more satisfactory results may be obtained where the work is definitely planned before the meeting convenes.

The children were divided into three classes—intermediate, from 10 to 14 years; primary, from 6 to 10; and the kindergarten those still younger.

Sister Cleora Green had charge of the first named division, Miss Mildred Wilson of the second, and Miss Florence Howell of the kindergarten.

Meetings were held in each of these divisions twice daily, at 8:30 a. m. and 5 p. m.

Thursday afternoon a Union Childrens' meeting was held in the intermediate tent. The occasion was one long to be remembered by the happy children, and by those in charge. It was the special occasion for receiving the offerings for China which had been earned by the children.

Elder Spicer in a few well chosen words, spoke of the needs of far-off China with its teeming millions without hope and without God in the world. This was followed by appropriate exercises by the children. Twenty of the "Dollar China Children" were present, and occupied the front seat. Some of these had already sent in their dollar, but many brought their offering with them. One feature of the occasion was the presentation, by their superintendent, Sister W. W. Robinson, of the offering from the intermediate department of the Grand Rapids Sabbath school. This amounted to over \$20.00. The total offering of the day amounted to nearly \$50.00. A letter to the children of China to accompany the offering was signed by all the children. This amount has been increased to a total of \$80.63 by the money sent direct to the office.

A very interesting feature of the meeting was the part devoted to reports from the children. It was truly inspiring to hear them tell of the various ways in which they earned their dollar for China.

Some time was devoted to considering the field, to see what country should receive our special offerings this year. The children all gladly joined in accepting the suggestion of Elder Spicer that we unite in helping to send the light to "Darkest Africa."

Now children, who will join our band to give a "Dollar for Darkest Africa?"

May God bless the offerings to the conversion of many who sit in

darkness and in the shadow of death, and may he richly bless the dear children whose love for Jesus has prompted them to work and save and give for him.

CLIFFORD RUSSELL.

### Obituary.

Charles Wesley VanHorn, son of Elder I. D. and Mrs. A. P. VanHorn, was born in Beaverton, Oregon, Feb. 21, 1880, and died in Battle Creek, Michigan, August 10, 1908, age 28 years, 5 months, and 20 days.

At the age of four years an accident occurred which blighted his young life, and caused him years of suffering and this early death. In childhood his loving disposition was sunshine in his home. He became a member of the Battle Creek S. D. A. church by baptism at the hands of his father, at the age of 13 years.

Services were conducted at the Tabernacle in Battle Creek, Aug. 11, 1908, by Elder S. D. Hartwell assisted by Elder A. C. Bourdeau.

### Solon Center.

We came here from camp-meeting. We have a beautiful location in a beech grove. Our meetings began the evening of September 1. The attendance has been from 40 to 250, and there is an interest to hear the preaching. Conviction is settling down upon some. We expect that some will take their stand for the truth. The interest reaches out to adjoining districts, and calls come in for us to preach in the neighboring school houses.

We know from the time of year that we will soon have to close this series of meetings, but we feel that it would not be best to drop the work when the tent is taken down. We think the work should be followed up through the winter in the country school houses, and the tent pitched in Cedar Springs early next season.

JOHN W. COVERT,  
M. C. WHITMARSH.