

THE WEST MICHIGAN HERALD.

"Watchman, What of the Night?"

VOL. I.

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THE WEST MICHIGAN HERALD.
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Evangelical Department

THE NORTHERN CAMPMEETING

By a unanimous vote of the ministers at a late council meeting held in the college building near Berrien Springs it was decided to locate a tent in Big Rapids this summer. All saw light in opening the effort with a local camp-meeting; so we have planned to begin such a meeting June 12, and continue it over two Sabbaths, closing June 21.

Brethren Brink, Harter, Videto and Tefft will be present during the entire time, and Professor Lamson, the principal of Cedar Lake Academy, Dr. P. S. Bourdeau, the medical superintendent of the conference, Mrs. S. M. Butler, the Sabbath school secretary, E. A. Merriam, the secretary and treasurer and the writer will be present a part of the time. Each will be prepared to give instruction in his or her special line of work.

This will be a season of refreshing. I sincerely hope there will be a good representation of the brethren and sisters from Districts 5 and 6. We propose to have an old-fashioned camp-meeting at this time. The object of it is to do real spiritual work, as there will be no special business matters to come in the way. The main object to be gained in a meeting of this kind is real personal work. We hope to be able to visit with all of the families in the city of Big Rapids at that time. We want all our laborers and laymen to work together. Come praying that the Lord will give us a special outpouring of his Holy Spirit.

In case you need a tent or two more than your church or company may now possess, write to W. E. Videto, Big Rapids, Mich., stating how many more you will need. The conference will pay the freight on tents to and from the meeting if the brethren will erect,

equip and care for them during and take them down at the close of the meeting.

A. G. HAUGHBY.

WHEN AND HOW THE NEW TESTAMENT WAS WRITTEN.

"THE prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost". 2 Pet. 2:1.

The New Testament has come down to us as a compiled book. The four gospels were written at different periods.

The epistles were also written at different times under various circumstances. The time and place of Matthew's writing his gospel is uncertain; various dates are given as to when it was written. Young gives the earliest date, A. D. 38, but in the "Helps" in the Oxford Bible, which is probably more correct, A. D. 50 to A. D. 60 is given. Mark is supposed to have written his gospel in Rome between the years A. D. 63 and A. D. 70; Luke from A. D. 58 to A. D. 63. John was the last book written in the New Testament; it was written in the year A. D. 97 or 98, one year later than the book of Revelation. The dates of the epistles can be found on the margin of the Bible, and vary from A. D. 62 to A. D. 90. John being the only one of the twelve disciples who lived to see Jerusalem destroyed in A. D. 70, the books of the New Testament must have been written during the first century.

It was many years after they were all written that the book we now have as the New Testament was compiled out of inspired writings, many of which have never come down to us. The apostle Paul makes special mention of his epistle to Laodicea, of which epistle we know nothing. Col. 4: 16. And yet all of Paul's epistles were recognized by the Spirit of God as scriptures "in all his epistles", which they that are unlearned and unstable wrest, as they do also the *other scriptures*. 2 Pet. 3:15,16. In these expressions the epistles of the apostle Paul rank with the scriptures of the Old Testament. See also 1 Thess. 2:13.

—S. N. Haskell in Bible Training School.
(Concluded next week.)

THE WORK FOR THIS TIME

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. There is a special power in the presentation of the truth at the present time. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light.

This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be.

There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.

MRS. E. G. WHITE.

OUR LIFE INSURANCE

"THEREFORE, the rather, brethren, give diligence to make your calling and election sure." Live upon the plan of addition outlined in the first chapter of 2 Peter. Add to your character the graces of the Spirit. "If these things be in you and abound, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ." And so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These words show us how we may obtain an eternal life insurance policy. Do you not want this?

"Come unto me all ye that labor, and are heavy laden and I will give you rest."

Educational Department

MAINTAIN SEPARATE SCHOOLS

WE wish our children to be instructed in the principles of the Christian religion. This can not be done in the secular schools. The state, as such, has no knowledge of religion. The theory upon which our government is constructed is complete separation of church and religion. Each citizen is guaranteed the utmost freedom of choice in all that pertains to spiritual things. He may profess any religion, or none at all, without prejudice in the eyes of the state. Since, therefore, the state has no religion it is manifestly impossible for it to teach any.

Furthermore it would be an injustice for the state to undertake to instruct its students in religious matters. The state schools are maintained by a public tax, to which every citizen with earning capacity contributes in some form or another. The law rightfully requires that parents and guardians shall give their charges at least a limited amount of education. But among those who are thus required to maintain the schools there is represented all shades of religious views,—Protestant, Roman Catholic, Jew and people of no faith at all. Among Protestant bodies there is a wide difference of opinion regarding some of the essentials of Christian belief. It would be a gross injustice to compel any of these classes to support and patronize a school to teach their children things which they do not believe and do not want their children to learn.

Moreover the introduction of religious instruction into the secular schools would make it necessary to fix a standard of religion for the instructors. Teachers would be compelled to pass examinations in religion the same as in other subjects of the curriculum, and the results would have to be taken into account in determining their fitness to teach. Someone would have to decide what religious knowledge should be required of applicants for positions in the schools. That would throw the schools into the hands of whichever sect happened to be in the majority in any community, and teachers whose religious convictions did not accord with the people in power would be compelled to stultify their conscience or be barred from the schools.

Since, therefore, all religious instruction is and must always remain

excluded from the secular school system a separate system for the education of our children is a necessity.

S. M. BUTLER.

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THOUGHTS FOR PARENTS

"OUR great adversary is continually working with power to allure the youth to self-indulgence, pride and extravagance that their minds and hearts may be so fully taken up with these things that there will be no place for God in their affections."

It is the duty of parents to counteract his workings. We are told that one effective barricade against the incoming tide of evil is the cultivation of habits of self-denial and benevolence. "There has been a great neglect on the part of parents in not seeking to interest their children in the workings of the cause of God." "If they were encouraged to do so children would earn means to devote to benevolent purposes, and to the advancement of the cause of God; and their interest would be increased by the fact that they have invested something in these enterprises. Their small donations would be a material aid and the children themselves would be far better physically, mentally and morally for the effort they have made."

If parents will heed this instruction and encourage the children to take part in the effort which is now being made to enlist the Sabbath school children in a summer's missionary work much can be accomplished. Notice the expression that "if they were encouraged to do so children would earn much to devote to benevolent purposes." Let us encourage them then by helping them to devise ways of earning something for missionary purposes.

MRS. S. M. BUTLER.

O

RECOMMENDATIONS ON SABBATH SCHOOL WORK BY THE LATE GENERAL CONFERENCE

THAT the needs of the mission fields be kept before our Sabbath schools as an incentive to liberal contributions.

That our Sabbath schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions. It is understood that this does not affect the established plan of giving to the Orphans' Home two yearly donations.

That Sabbath school contributions be not used for local church or church school expenses.

That the office expenses of the State conference Sabbath school departments, exclusive of salaries, when not entirely met by conference funds, be paid for from the Sabbath school donations, such sum to be not more than a tithe of the donations.

That a series of Sabbath school lessons be prepared for the senior and junior divisions, which will present the distinctive points of our faith in a simple, direct and concise manner.

That our laborers in the South be permitted to adapt our future Sabbath school lessons to the needs of their field, by simplifying the same, and by adding such helps and explanatory notes as in their judgment may seem advisable.

That the Sabbath school department in the *Advocate of Christian Education* be discontinued, and the *Sabbath School Worker* be reestablished as the organ of the Sabbath school work, and connected with the Sabbath school department of the General Conference.

That the General Conference Sabbath school department be directed to lay plans that shall foster, improve and build up the young people's work.

That the ministers and other workers throughout the field be urged to give this work their hearty support and co-operation.

That we approve of the plan that the Sabbath school officers be elected by the church.

That great care be taken in arranging the work of the State conference Sabbath school departments,—

(a) In the appointing of capable secretaries, and avoiding frequent changes whenever possible.

(b) In not placing so many other burdens upon the secretaries that the interests of the Sabbath school and the young people's work must be neglected.

Another recommendation passed at the council meetings, but not presented to the Conference for lack of time was,

That the plans for the Home Department and the Branch Sabbath school work, as presented by the General Conference Sabbath school department, be pushed as vigorously as possible throughout the field.

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The superior wisdom of Daniel and his companions in the Babylonian schools was not because of a special endowment of God for the occasion; it was the result of faithful adherence to the divine plan of education.

Medical Department

WHAT REGULATIONS ON EATING AND DRINKING WERE ABOLISHED AT CHRIST'S DEATH?

A solution to this question may be found by carefully considering the following scripture in connection with other portions of Holy Writ: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink [for eating and drinking, margin], or in respect of an holy day [feast day, Greek], or of the Sabbath days [sabbaths, Greek], which were a shadow of things to come; but the body is of Christ." Col. 2:14-17.

According to the words of the apostle to the Gentiles, the things that ceased to be binding at the cross were "against us," "contrary to us," and "a shadow of things to come", of which Christ was the body, or substance. Among these were regulations requiring the eating of the passover with bitter herbs (Ex. 12), and to provide meats and drinks in connection with the sanctuary service. These regulations were part of a system that was typical, and which related to "meats and drinks, and divers washings and carnal ordinances" (Heb. 9:9,10), and were blotted out, taken out of the way and nailed to the cross.

But what was there in those portions of scripture distinguishing between clean and unclean beasts that was "contrary to us," "against us"? The very nature and habits of those beasts which it was forbidden to eat justified a wise God in calling them unclean, and in ruling them out as unfit to be eaten. Nor have they changed their nature and habits since God pronounced them unclean, an abomination from a dietetic standpoint. It is a scientific truth that we are made up of what we eat. Was it not wisdom therefore on the part of God to forbid the use of unclean beasts as food, as, for instance, the swine, the buzzard, etc.? Lev. 11; Deut. 14.

But a graver consideration is that the beasts in question are productive of disease when used as food. Eating of swine's flesh is one of the greatest known causes of scrofula. Indeed scrofula is derived from a Latin word meaning a "sow". Not many years ago this matter was put to a scientific test by physi-

cians in New York city who examined one hundred Jews on the point of scrofula, and found that only one of the number was affected with the disease, while an examination of the same number of Gentiles showed that every one was decidedly scrofulous. Would not abstinence in this case be for our physical well-being,—a real advantage instead of being against us?

Again, what is there in the use to which God has assigned unclean beasts that would justify us in pronouncing laws regarding them typical, a shadow of things to come, of the Saviour and his work? God never used one of those beasts in connection with the sanctuary service. He never appointed one of them to be offered as a sacrifice to shadow forth the death of his son, or anything growing out of the plan of salvation. How inconsistent, therefore, it is to stigmatize as Judaizers those who regard the sanitary regulations which God gave his chosen people! Are not sanitary laws as good for us as they were for God's ancient people? Are we to be less favored than were those living under the former dispensation?

D. T. BOURDEAU.

THE BIBLE ON PHYSICAL EXERCISE

It is a physiological law that to have a well proportioned, well developed physique we must work to develop every muscle. Our heavenly Father took this into account before the fall, and to provide for it placed man in the garden to dress and keep it. This arrangement for the physical needs of man was for all time and circumstances, designed of God to prevent degeneration of the physical, mental and moral powers through idleness. We have many examples in the Bible showing that physical labor is necessary for health and happiness. In Ex. 20:9 we are commanded to work: "Six days shalt thou labor and do all thy work."

It is an honor to work with the hands. Christ himself was a carpenter. He says in John 5:15, "My father worketh hitherto, and I work." We have seen that from the beginning it was God's design that man should work, and this fact is emphasized in the New Testament. Paul declares in 2 Thess. 3:10, "That if any man would not work neither should he eat." This is true in more than one sense of the word. A person who does not work is likely to have little or no appetite for nourish-

ing and wholesome food. Such people are usually given to eating dainties. Paul was careful to impress on the minds of his brethren the importance of exercise. He said: "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we had not power, but to make ourselves an example unto you to follow us." In Eccl. 10:18 we learn that idleness causes physical degeneration. "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through." When a muscle is not used it becomes soft and flabby and soon wastes away. Nature will not support any organ that is not used. This shows the importance of equally developing all parts of the body.

We also learn from the Bible that physical exercise is conducive to sleep. "The sleep of the laboring man is sweet, whether he eateth little or much; but the abundance of the rich will not suffer him to sleep." Eccl. 5:12. I have seen patients who were troubled with insomnia go out in the middle of the night and walk briskly for half an hour or more and then come in and sleep soundly the rest of the night. The effect upon digestion brought to view in this text is equally marked. It is well known that one engaged in manual labor can eat food and feel no ill effect, which if eaten by one of sedentary habits would induce indigestion.

In 1 Thess. 4:11 we are admonished to *study* to work with our hands. We see by this that our work is not to be done without thought and care. Nor are we to do it grudgingly as an irksome task but with zeal. We are to work with our might, and whatever we do, do it heartily as unto the Lord. Eccl. 9:10; Col. 3:23.

Exercise or physical labor will be carried on in the new earth, for we are told that we shall build houses and inhabit them, and shall plant vineyards and eat the fruit of them.

T. CAROLYN LEMONS.

"THE body is not to be despised or tortured. It is in itself, in its original divine idea and intention, sacred,—more sacred than any altar or shrine that man ever built to God's praise. It is animated by a life from God, and is made to be the temple of his own spiritual presence."

News From the Field

DISTRICT NUMBER ONE

AFTER the close of the council which was held at Berrien Springs, May 12-14, we visited the brethren at Glenwood, Three Rivers, Mendon, Sturgis, and Coldwater. We spent Sabbath and Sunday, May 16, 17, with the company at Glenwood, where we held four services, all of which were well attended. The 18th was spent at Three Rivers, the 19th at Mendon, the 20th at Sturgis and the 21st at Coldwater. One public service was held at each place.

We found the brethren at all these places much interested in the various lines of work. The churches in this district have sold more than their quota of "Christ's Object Lessons". Those that have sold the greatest number seem to be rejoicing the most. We feel that a good work has been done and that the seeds of truth have been sown.

A. G. HAUGHEY.
W. D. PARKHURST.

BRAVO

I have been holding Bible studies with one family of our neighbors, and the Lord has blessed the work to the saving of their souls. They have both given their hearts to the Lord and have commenced the observance of the Sabbath without ever having had a reading on the question. I pray that the Lord may give me wisdom to bring before them the whole truth, that I may be able to give them meat in due season, and that they may grow in the knowledge of the Lord and the truth for this time. I think they will be doers of the word as well as hearers.

I shall visit two other families this week. I pray that the Lord will go before me and prepare hearts to receive the gospel message. This is the Lord's work, and what a privilege it is to be co-laborers with him in the work of soul saving!

I have been much impressed for the last few days with the first three verses of the 12th chapter of Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to

every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." These words mean a great deal more to me than they ever did before. My desire and determination is to present myself a living sacrifice unto God, and to discard all unnecessary work in my house that I may have time to go out and work for the salvation of souls.

Pray for the new converts that the Lord may protect them from the false doctrines and isms of the day.

MRS. M. J. DELHORBE.

DENVER AND HESPERIA

I have just returned from a visit to the Denver and Hesperia churches. The Denver church is located in Newaygo county. The church building stands on the farm formerly owned by Elder Gowell. We found the brethren of good courage and hard at work. They are hoping to have a church school there before long.

We also held a meeting with the Hesperia company. They have no regular place of meeting but hold their meetings in private houses. There is a good attendance at the evening meetings. Some of the members hope to be present at the coming campmeeting to be held at Big Rapids.

W. E. VIDETO.

Financial

TITHE RECEIPTS FOR MAY

Allegan	\$ 81 58
Allendale	23 67
Bushnell	55 19
Berrien Springs	194 11
Brookfield	34 41
Belding	15 10
Cedar Lake	82 56
Carson City	30 05
Decatur	64 72
Eaton Rapids	6 00
Greenville	154 41
Glenwood	9 77
Grand Ledge	29 00
Grand Rapids	4 76
Individual	2 14
Lakeview	11 50
Mecosta	6 38
Otsego	132 51
Orange	15 97
Quincy	3 90
Shelby	25 79
Sturgis	6 88
Toquon	10 75
Wright	88 70
W. M. churches per Review and Herald Company	425 58
	\$1515 43

News and Notes

—Brother J. W. Hofstra and some others of the Grand Rapids church are holding regular Sunday afternoon services at the jail in this city. The interest is good.

—Dr. P. S. Bourdeau and Mrs. S. M. Butler went to Battle Creek last Friday afternoon to attend the dedicatory exercises of the new sanitarium. They returned on Tuesday and report a very pleasant occassion.

—We have the Citizens long distance telephone in our office. You can reach us at any time over that line. Any matters telephoned to us will receive prompt attention. Call West Michigan Conference, number 1859.

—Read carefully the report from Bravo in the News From the Field department. This shows what can be done by one who has the love of the truth at heart, and a willingness to work under present circumstances. Faithful improvement of the opportunities which come in our way often brings unlooked-for results.

—Brother R. E. Bliss, of Belding, was at the office this week. He is of good courage, and anxious to see the work prosper. He reports that the Belding brethren are still selling Object Lessons while making deliveries of those already sold. He himself sold three books in three minutes. Who can make a better report?

—Prof. J. E. Tenney, principal of the Graysville Industrial Academy, of Graysville, Tenn., made the office a visit last week. Brother Tenney is on his way to the educational conference at College View, but will spend a few days in our conference before going West, in the financial interests of the school with which he is connected.

—That the HERALD is appreciated by some of its readers is evidenced by the following communication, addressed to it, which was recently received at the office: "Little Herald: Why don't you make an appearance to my place. I haven't seen your face for two weeks. I paid for you last fall. I miss you; would like to have you come along." We are rather glad that the "little Herald" failed to reach this subscriber, because we should perhaps not have known how much he appreciates its visits if it had come regularly. But we shall have to charge the failure to put in an appearance to the mail service, for we send it regularly.