

THE WEST MICHIGAN HERALD

"Watchman, What of the Night?"

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Evangelical Department

The Word

THE Word is today the greatest power in the earth. It is believed in by many of the most learned and intelligent people of the most powerful nations of the world.

The people in heathen lands worship the sun, moon, and stars, young birds, fishes and even serpents. Many of them pray and offer sacrifices to evil spirits, and even Satan. Sorcery, divination and magic are almost universal. Polygamy, divorce and infanticide are everywhere prevalent. Human life is held of little account, and is sacrificed on the slightest occasion.

This condition or state of things will always be found wherever and whenever God is not revered. This would be our condition today were it not for the light of the holy Word. When we read of theft, crime and murder, let us remember that these are demands upon us, appealing to us to go forth as teachers of the Word.

Skeptics would have us believe that it is impossible for us to know anything about the authorship of the Bible; that we cannot prove God to be its author at the hand of holy men of old; that its authorship is altogether uncertain.

To clear away all this fog and vapor, one has only to read the Word itself. Those holy men being scattered and persecuted as they were, and having lived at different periods of human history, could not possibly have confederated together, or copied their sentiments from one another.

Yet, when their writings are brought together and compared, their agreement is such that every one must conclude that they are competent witnesses; that only Divinity is the author. This perfect agreement could not exist were one or more of

their number incompetent to tell the truth. There is perfect harmony and undesigned coincident in their separate testimonies. O that men would give the Word its rightful place!

A. G. HAUGHEY.

The-Ten-Cent-a-Week-Plan

THE support of the foreign missions is becoming a question of great concern in carrying on the work of the third angel's message.

The tithes, as taught by the word of God, are to sustain the ministry, that they may devote their entire time to spiritual work. Tithes, however, are not sufficient to sustain all the work of God; nor was it during the Levitical priesthood. Then they had not only the tithes, but also the offerings of Israel besides. Whenever God rebukes his people for their neglect in faithfully paying tithes, he nearly always rebukes them for their unfaithfulness in making offerings. Thus we read: "Ye have robbed me . . . in tithes and offerings."

The mission work among Seventh-day Adventists is assuming gigantic proportions. The band of workers scattered to every nation under heaven is fast becoming a noble army of consecrated souls giving their lives for the salvation of lost humanity. If the ministry at home is to be sustained by a constantly incoming fund, why should not the worker who undergoes the sacrifice attending the opening up of the work in the more difficult countries have the same assurance of sustenance? If while in Michigan, or Iowa, or California I am assured of constant support, am I less deserving of support while I am in Africa, or Asia, or some island of the sea? Surely we must say: "Those in the distant fields are doubly deserving of support, if they are consecrated workers."

In order that these workers abroad may have support, and that there may be a continual stream of money coming in for their support, "the-ten-cent-a-week-plan" has been suggested, and where carried out, it has proved a blessing to all who have engaged in it.

First, there is something definite

in it. It may be hard for some to give this amount weekly, but most persons can give this sum, and many can give much more.

Second, the sum is so small that generally it can be saved by careful forethought out of the money we otherwise would spend needlessly. Our old habits of tobacco, tea, and coffee, meat eating, gum chewing, and unnecessary expense in dress, consumed much more than this small sum of money nearly every week. How can we do less than to plan systematically to give ten cents a week to carry on the work of God in heathen lands? The plan is for all, each Sabbath, to place in an envelope the amount we will give to help on the work in these benighted regions, and hand it in to the church librarian or treasurer, Sabbath by Sabbath.

Ten cents a week for every Sabbath-keeper in America means nearly \$350,000 a year donated to foreign missions. Surely it can be done if each one of us will take hold and do his individual part.

GENERAL CONFERENCE DEPARTMENT,
I. H. EVANS, Treas.

"THE truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbefitting, that are not as dew, or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand; we are to watch unto prayer, and be ready always to give a reason for the hope that is in us, with meekness and fear. Lest we shall impress unfavorably one soul for whom Christ died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time."

"Preach the word."

Educational Department

Success

Everybody desires to achieve success. That is natural; it is right. No more worthy ambition could be cherished. But what constitutes success? A multiplicity of answers will be given to this question, depending upon the viewpoint of the individual. To one it means the accumulation of money. To another it is the acquirement of place, position, honor. To another the truest definition of success is to mount the top round of the ladder of education,—to become a great scholar, and write the name high amidst those who create enduring literature. Still another aspires to be a star in the social realm in which he moves.

Each will bend his efforts toward the realization of the ideal which he cherishes. His time, his strength,—life itself will be consecrated to the accomplishment of his purpose. Many will even sacrifice the noblest faculties of the soul to win the goal of their ambition. They will trample under foot the wishes, and even the rights, of others rather than to fail in securing the coveted prize. Every year thousands are wrecking their physical, mental, and moral being in a frenzied haste for what they call success.

But is that success? Granting that the prize is won, when we consider the price which it has cost, can it properly be called success? Does it bring joy to its possessor? Can any man, looking back upon a path strewn with unkept faith and dishonest motives and practices, contemplate the scene with satisfaction? Can he view the wrecked and ruined hopes of his competitors and honestly count his achievements as success?

The prospect may be pleasing to contemplate at the outset of his career, but the end will ever be bitter to the soul of one whom God intended for better things.

What, then, is success? It is to find what God designed us to be, and then by his grace strive to reach that standard. It is to find our allotted part in the divine plan, and then to honestly and earnestly set about the performance of the heaven-appointed task. Such a course calls into activity the highest faculties of the being. Yea, more; it creates new faculties, for it brings the soul into touch

with the Infinite. There is a daily consciousness of living and acting above the low and the sordid of the earth. The man who thus lives will find new joy and fresh aspiration hourly. He will be an inspiration to those into whose society he is cast. Such an one was Jesus. The sick, the poor, the outcasts, the sinner,—all took fresh courage in his presence. They felt that he could supply all their needs and help them to live a better life if he would,—and that he would. And the consciousness of living an unselfish life brought to Jesus serenity of mind, although carrying the burdens of all humanity. He knew that he was accomplishing the purpose for which he came to earth; he knew that he was successful.

So of those who seek to imitate him. They may be poor, and without worldly reputation, like their great Master. Yet they are counted of heaven as successful. No eulogies may be said over their bier; no fulsome biographies will be written; but when He makes up his jewels they will be found among the number. Opposite to their names in the great register of eternity is written, "Successful."

S. M. BUTLER.

Sabbath School Donations

The second recommendation on Sabbath school work passed at the late General Conference reads as follows:—

"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 Orphan's Home two yearly donations."

This recommendation introduces quite a departure from our former plans, but we believe it will result in good if the schools in this conference will adopt it. It ought not to be necessary to devote more than two Sabbaths during the quarter to meet the running expenses of the Sabbath schools, then the donations of the remaining Sabbaths could all be devoted to missions. All would then feel that when they gave to missions, their money would go there. As it has been in the past, we have talked of the Sabbath school donations being sent to missions; and the children have

been instructed to save their pennies to give to missions; but when the quarter closed a large part of the money had to go for the home expenses of the school. It is true that all gave with the understanding that after the expenses of the school were met, the remainder went to missions; still, we believe if each one knew a week before that the donations on the next Sabbath would all be devoted to meet the running expenses of the school, so that the future donations could all go to missions, all would give with as much pleasure, and surely with greater satisfaction, than formerly. We would then be giving in a definite way, and with the knowledge that our money would all go where we wish it to go.

We do not feel that the interests of the home schools should be neglected. We should seek to make our Sabbath schools as interesting as possible, and see that they are supplied with the necessary equipments, for this is home missionary work; but we should not feel that we ought to spend all upon ourselves to the neglect of the foreign work.

The officers of the schools could estimate at the beginning of the quarter what the expenses of the school would be for the coming quarter, by what the expenses of the past quarter have been; then they could state to the school what the amount is that has to be raised, and give notice of the donation for this purpose, a week ahead, and urge all to come prepared to donate as liberally as possible to this home missionary work. I believe all will see light in this plan.

It is a good time now, at the beginning of the new quarter, to start this plan of providing for the home expenses and contributions to missions. Will not all of the Sabbath schools in this conference begin with the first of July to carry out this plan?

MRS. S. M. BUTLER.

South Monterey Band

We had a meeting with the children last Sabbath, to find out how many would like to join the Missionary Band. We found that some have already started in their work and others are laying plans to do so. The children seem glad to think they can do something to earn the money themselves, and we expect a good donation this fall.

Some from this school have already

sent their names to the HERALD. I give the names of the others who wish to join, and what they will do.

Grant Bolt will earn money; Hazel Crafts donates 25 cents; Henry Davis, one brood of chickens; Bertie and Ernest Frank will earn money; Myrtle Gaylor will raise chickens; Marie Howe, one brood of chickens; Lillian Ladd will raise chickens; Willie and Howard Ladd will raise potatoes; Willie McAllister will raise potatoes; Waine McAllister, one brood of chickens; Beulah Lampman will earn money; Carroll and Vivian McAllister will raise potatoes; Leon Swinbourn will run errands; Leon Van Houten will raise potatoes.

MRS. J. P. MINER.

Shelby

EVERY third Sabbath a meeting is held in this church for the Sabbath school children. In our last meeting we had an interesting exercise, consisting of recitations by the children, followed by an instructive Bible reading. A collection was taken at the close, amounting to 84 cents.

The children here are interested in missionary work, and are planning to do something this summer. A number send their names as members of the missionary band —

Mr. David Jacob, superintendent; Mrs. Sarah Eyestone, teacher; Mrs. Martha Waters, teacher; Mrs. E. N. Montgomery, teacher; Mrs. Bertha Hanson, William Eyestone, Freddie Eyestone, Lillian Hanson, Dora Kestra, Allie Colburn, Levi Colburn, Readie Montgomery, Pearl Montgomery, Estella Lopp.

Lake Odessa Band

We are two little girls, aged eleven and nine years. We have decided to join the Missionary Band. We will do what we can, with Jesus' help, to earn some money for the missionary work. We love Jesus with all our hearts, and are trying to be good girls. We get our Sabbath school lessons, and mamma hears us recite them. We do not have a Sabbath school here, but God blesses every effort we make to carry forward the work of the Lord.

CLARA AND EDITH STEELE.

Wright Band

THE secretary of the Wright Sabbath school sends us the names of the children of that school who wish to join the Missionary Band. She says: "They all seem anxious to do something, and will either have gardens or raise poultry." The names are:

Grace Fox, Zeola Tefft, Nina Root, Belle Ginley, Maude Hunt, Mable Hunt, Otho Root, Reuel Root.

Medical Department

Alive, yet Dead

WHEN respiration has ceased and the heart has stopped beating, we say that death has occurred; but this is not really the case. It is true that that life as an individual is ended, but its tissues still continue to live for hours in the case of warm-blooded animals, and for even days in the case of cold-blooded animals. Between the time of death, so-called, and the real death of the tissues of the body, the cells of the animal consume all the soluble food material which is present in the blood which is in contact with the cells, and these cells in turn give off waste substances which during life are quickly removed from the body by the blood carrying them to the kidneys, lungs, and other excretory organs. If during life, for any reason, the avenues for carrying away these waste products are closed, as by interruption in respiration by drowning, death occurs very quickly, principally because of the accumulation of poisonous matter within the body, which destroys the life processes of the living cells.

THE BLOOD DURING LIFE AND AFTER DEATH

There is a wonderful, divine mystery in the blood. During life all the cells of the body are bathed by it. It imparts life to every part into which it flows. It is the medium through which the creating, sustaining and healing power which is manifested in the body is carried on. Through it God works to nourish, build, and rebuild both man and animals. This blood which feeds all these cells also gathers up the waste substances and carries them to the liver, for distribution to the kidneys, lungs and skin for elimination. But when the heart stops beating, this cleansing process ceases, and the poisons, which are ever forming at a very rapid rate, accumulate until the body fluids become so saturated with them that all living structure is killed.

After death all the arterial blood is sent into the tissues and from them into the veins, by the contraction of the arteries; thus the tissues of the dead animal which have not yet broken down, contain nothing but venous or impure blood and poisons.

THE EATING OF BLOOD FORBIDDEN

In view of these facts concerning

the condition of the blood after death, is it any wonder that after the flood, when man was permitted to eat flesh, the eating of blood was forbidden? Gen. 9:4; 1 Sam. 14:32-34. "Behold the people sin against the Lord, in that they eat with the blood." See also Lev. 17:10-14. All flesh contains blood, but this blood must not be eaten. The only way Noah could avoid eating blood with the flesh was to remove it by washing and soaking in salt and water. So long as flesh is red, it contains blood. Bible flesh eating is, therefore, only a modified and restricted flesh eating.

Not even a butcher could tolerate the thought of drinking blood, or eating bread which has been soaked in blood. Yet those to whom such a thought may be positively loathsome and repulsive may eat with relish a piece of muscle saturated with the blood of that animal.

In a letter written to the Gentile churches by the twelve apostles, attention is called to four things from which they were to abstain, including "things strangled" and "blood." Acts 15:20, 29; Acts 21:25. We quote as follows from Dr. Adam Clark: "If the eaters of blood in general knew that it affords a very crude, almost indigestible and unwholesome aliment, they would certainly not, on these physical reasons, leaving moral considerations out of the question, be so much attached to the consumption of that from which they could expect no wholesome nutriment, and which, to render it even pleasing to the palate, requires all the skill of the cook."

If the blood which has been shed in the slaying of the animal is unfit to be eaten, the blood which is retained in its veins, is, as we have seen, still more impure, as it contains all the poisons from the cells that have been forming them for hours and days after the death, so-called, of the animal. Dr. J. H. Kellogg well expresses it when he says: "If man finds it necessary to eat the flesh of an animal, he must recognize that he is taking life in so doing, and he must do it only under circumstances of dire necessity, when his own life will perish unless the life of an inferior creature is sacrificed in his behalf. The life of an animal must not be taken ruthlessly, but with reverence for the Creator and with respect for the rights of the animal."

"The temptation to indulge in the free use of flesh is practically removed by the command to abstain from blood. With the removal of the blood, those substances which give to it its special flavors, the chief source of attraction to flesh eaters, are separated from it. A bit of lean flesh washed clean and white, is almost as tasteless as a bit of rubber or wood pulp, or the glutinous portion of wheat, which it closely resembles. Meat served in this fashion would certainly never be chosen in preference to the luscious fruits, delicately flavored seeds, and sweet and toothsome nuts which constitute man's legitimate bill of fare. Flesh foods are, under Bible sanction, to be resorted to only in the absence of more agreeable and natural food stuffs." P. S. BOURDEAU, M. D.

The Value of Relaxation

ONE needs physical as well as mental relaxation. It is a good practice at the end of the day's labors to lie prone on the back and give one's self up simply to resting. Every muscle of the body should be at rest. Such a method brings to a man not only rest but self-reliance. He schools himself to keep out of the mind those affairs of the day that might come in to arouse new thoughts and perplexing questions. He has a time for all things, and realizes the necessity of this time for gaining strength that will enable him to grapple with the important questions of life in a more able manner at another time.

Such a man is not so indiscreet as to take up any measure that he cannot bring to a successful termination. He feels his own limitations; he understands his own powers and capabilities more accurately, and he is led to look about him for all that is good and true and noble in life which will help him to grow "from his dead self to higher things."

When one realizes that within his own body he carries a wonderful Presence, and that his body is a temple in which this Presence abides, he feels less of the fever of personal ambition and personal gain. He feels that his little world is not the center of the universe. Not his own ambition, but his duty to this higher impulse within, commands that his every effort shall be his best. Bending every energy to every task, at the end of the day he rests content, but not satisfied, with the results achieved.—H. B. Farnsworth, M. D., in *Good Health*.

News from the Field

Burlington

SABBATH and Sunday, June 6 and 7, I met with the Burlington church. The Lord came near, and we had a good meeting. On Sunday, we had a business meeting, as they had had no election of officers this year, and a new elder and deacon were elected for the remainder of the year. The other officers were reelected. Brother Ralph Osborn was elected as elder, and Brother John McCurdy as deacon. After the preaching service in the evening, the new elder was ordained; and following this, the ordinances of the Lord's house were celebrated.

At the ten o'clock service at the Baptist church on Sunday, the pastor, Rev. Myers, announced that there would be no service in the evening, as he was going to the Adventist church, and invited his congregation to go with him. The pastor assisted in the service, opening the meeting with prayer and assisting in the singing. He also, with most of his congregation, partook of the communion. The attendance was over one hundred. Rev. Myers is a very friendly gentleman, and is a firm believer in the near coming of the Lord. He manifested a desire to know more of the truth.

The Spirit of the Lord witnessed to the word spoken, and the minister's responses were fervent. My prayer is that this friendly feeling may result in some of those who were present accepting the truth, and taking a stand with God's remnant people.

W. D. PARKHURST.

Grand Ledge

ON one of the beautiful banks of Grand Ledge, the Sabbath school and church school, with friends of both, gathered June 10 for an outing.

An interesting and instructive program, consisting of music and select recitations, was given. Elder L. N. Lane and Brother John Carman, who were present, addressed the company in well chosen words of good cheer, which helped to make the occasion one of profit.

Such gatherings cause us to long for that country where those who meet shall part no more.

MRS. ETTIE WILLIAMS.

Bedford

I HAVE enjoyed my school work this year very much, and I at least was much benefited. My desire is to be where, and do what, the Lord sees will best advance his work in the earth.

MRS. L. A. CURTIS.

News and Notes

—Prof. J. G. Lamson of Cedar Lake attended the Institute at Berrien Springs.

—Elder S. M. Butler went to Berrien Springs last Thursday to attend the Teachers' Institute.

—Miss Florence Kelsey, who taught the church school at this place, went, Monday, to Berrien Springs to attend the summer school.

—The Otsego church sent an order to this office last week for one hundred copies of the special number of the *Sentinel*. They also sent eight dollars on the sale of Christ's Object Lessons.

—Elder W. C. Hebner has located his tent at Kellogg, a small place east of Allegan. There was an attendance of sixty-five at the first meeting. We hope to have a report from there soon for the readers of the *HERALD*.

—Sister McCoy, who is canvassing for "Ladies' Guide," writes that she and her husband are located at Glenn, "a prosperous farming country." She thinks it will take a year or more to thoroughly canvass that part of the country.

—The Sabbath school report blanks have been sent to all the secretaries. If any one has failed to receive one, please inform us at once, and we will send you another, as we wish to receive a report from each school in the conference.

—Those from this place who attended the Big Rapids campmeeting report a good meeting. Compared with the campmeetings held in the past, before the conference was divided, it seemed like a small one. But the interest was good throughout, and all felt well repaid for being there. We expect to give our readers a fuller report of the meeting in the next issue of the *HERALD*.

—Under the auspices of the Grand Rapids Health Club, a cooking school consisting of a course of ten lessons is being held in the Sanitarium food store of this city. It is conducted by Mrs. Ward of the Battle Creek Sanitarium cooking school. Two lessons a day are given, one at three o'clock in the afternoon, and at eight in the evening, to accommodate all who wish to attend. At the close of the hour's lesson, Dr. Geisel, of the Battle Creek Sanitarium, gives a lecture. These lectures are very valuable, as the scientific reasons are given for lesson in healthful cookery. The tickets for the course are one dollar, or fifteen cents for one lesson.