

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

Earnest Toil

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays the wages,
"Good and faithful one well done!"
—Selected.

Christian Growth

MANY times the growth of plants is used in the Scriptures as illustrating Christian growth. The Creator said, "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit." The possessor of the power we see manifested in the grass and trees says to us, "Bring forth fruit." "Herein is my Father glorified that ye bear much fruit." The divine command is given thus: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Listen to Christ as he speaks: "So is the kingdom of God as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow he knoweth not how." Paul the apostle says, "Ye are God's husbandry," meaning tilled land.

Again the Lord says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to give unto them beauty for ashes; that they might be called trees of righteousness, the planting of the Lord."

Again we read: "As the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God

will cause righteousness and praise to spring forth before all the nations."

Wonderful are the things that God will do for us if we will but let him.

We are his tillage, we are his planting, that he might be glorified. "Consider the lilies of the field how they grow." "I will be as the dew unto Israel." "He shall grow as the lily, and cast forth his roots as Lebanon." "His branches shall spread and his beauty shall be as the olive tree." "They that dwell under his branches shall return, and shall revive as the corn and blossom as the vine."

All this has been written that we, by careful and continued study of the Word, might have encouragement in our growth in grace. As groweth the grass, the vine, and the lily, so must we.

A. G. HAUGHEY.

Shall We Put Off The Curse Of War?

WE as a people believe that it is in our power to avert war for a time by earnestly and scripturally praying to the God of heaven, that the general winds of war and strife may not blow on the earth, on the sea and on the trees till the servants of God are sealed or made sure as his property, so that they will be prepared for any emergency. Rev. 7: 1-3.

Now, as surely as there will be limits to God's forbearance beyond which general war can be postponed no longer, just as surely before those limits are reached, God can suffer war to come which he could and would repress, were we as a people faithful in praying scripturally that war may be postponed for God's people to be sealed; for all can readily see that it is far easier to carry on the work of God on the earth in time of peace than in time of war, when so many exciting things come up to turn the thoughts of men, women, youth and children from the things of God.

Now, will simply praying without laboring to answer our prayers, without laboring for the salvation of others, keep back war, preparations for which are now going on on a scale eclipsing everything of the kind that has ever been seen in our world? No,

verily! there must be associated with our prayers earnest efforts that will agree with the object for which we pray. We must labor for the salvation of our fellow beings as we have never labored before. Then shall God in mercy repress the tide and curse of war, strife, bloodshed and confusion. We must now zealously, earnestly engage in the converting work of Elijah (Mal. 4: 5); otherwise God will disturb us from our indifference, and slumbers of carnal security, and from our sinful inactivity, by suffering the curse of war to smite the earth. Verse 6, compared with Zech. 5:1-4 where a flying roll is declared to be "a curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it (and there are plenty that steal now-a-days, even from God); and every one that sweareth shall be cut off as on that side according to it." "I will bring it,—the curse symbolized by the flying roll,—forth, saith the Lord of hosts, and it shall enter the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." Verses 3, 4.

Here is the destruction that comes through war and answers to the curse mentioned in Mal. 4: 5, 6. Of that curse mentioned in this passage, we are to understand that it will come prematurely, if we do not engage in a work answering to that of Elijah, as we should in view of "the coming of the great and dreadful day of the Lord." And the opposite is true; the curse will be deferred if we do the work here pointed out as we should. This cannot refer to the curse of the plagues, for that will come the sooner for our hastening to do the work the Lord has assigned us. That curse cannot be averted; it will surely come upon the wicked of this generation.

How precious is this time of peace in which to do the work that God in mercy has laid upon us to perform. Shall we improve the opportunity? or shall we worse than squander it away in laying up treasures upon earth for strife and war to scatter to the winds in the near future?

D. T. BOURDEAU.

Educational Department

The Educational Convention

PURSUANT to vote of the General Conference at its last session, held in Oakland, Cal., the officers of the Educational Department issued a call for a convention to assemble at College View, Neb., June 12-21, 1903. This was the first general meeting ever held by us strictly in the interests of the educational feature of our work, and, naturally, some apprehension was felt as to its success, especially since there was but a limited time in which to prepare for it, either by the department committee or the workers in the field. All, however, were happily disappointed to find a large number of delegates present at the opening meeting. These came from all sections of the home field, and represented every phase of our educational work,—college, medical, intermediate and church schools. Other branches of the work were well represented, the president of the General Conference and other members of the committee, three Union and four State conference presidents and several ministers being present, and taking part in the proceedings.

The purpose of the convention, as stated in the recommendation of the committee on education at the General Conference, was to "unify and strengthen the work." This idea predominated all the proceedings. It is a gigantic undertaking to build up a denominational system of education. It is not enough to avoid the worldly methods and text-books which lead the student into error, but we must provide something to take their place that will supply his mental needs, as well as develop his spiritual nature. The education of our children and youth must not be cheapened. But in our efforts to accomplish this result it would not be strange if there should arise some diversity of opinion, especially since many of the workers are widely separated, working out the problems by themselves. It will readily appear, then, that a meeting for interchange of ideas, and study of principles, must result in great good. After ten days spent in this kind of effort, all went away with a clearer view of the principles upon which our educational work must be prosecuted, and a better understanding of one another.

Beyond adopting a form of organi-

zation, modeled upon the same general plan as our conference and church organization, and recommending a course of study for the first ten grades of our schools, the convention took no formal action. The course of study is, in the main, that outlined in Prof. C. C. Lewis' "Manual For Home and Church Schools," which has been in use more or less for the last two years. The total results of the meeting may be summarized somewhat as follows:—

1. The educational work is a facility which the message has created for the advancement of the message.
2. More complete unity of the evangelical and educational workers.
3. A better understanding of the object of our educational work.
4. A clearer understanding of its possibilities.
5. A better understanding of the four lines of our educational work, and of their relation to each other.
6. More thorough organization.
7. A more definite policy regarding text-books.
8. A definite recommendation concerning courses of study in church and intermediate schools, and a clearer understanding of the principles which should control in arranging courses for the colleges.

The full proceedings of the convention will be published shortly in a twenty-five-cent pamphlet. See announcements later. S. M. BUTLER.

Lives of Great Men

SACRED history presents many illustrations of the results of true education. It presents many noble examples of men whose characters were formed under divine direction; men whose lives were a blessing to their fellow men, and who stood in the world as representatives of God. Among these are Joseph and Daniel, Moses, Elisha, and Paul, the greatest statesman, the wisest legislator, one of the most faithful of reformers, and, except Him who spoke as never man spake, the most illustrious teacher this world has known.

In early life, just as they were passing from youth to manhood, Joseph and Daniel were separated from their homes, and carried as captives to heathen lands. Especially was Joseph subject to the temptations that attend great changes of fortune. In his father's home a tenderly cherished child; in the house of Potiphar a

slave, then a confidant and companion; a man of affairs, educated by study, observation, contact with men; in Pharaoh's dungeon a prisoner of state, condemned unjustly, without hope of vindication or prospect of release; called at a great crisis to the leadership of the nation—what enabled him to preserve his integrity?

No one can stand upon a lofty height without danger. As the tempest that leaves unharmed the flower of the valley uproots the tree upon the mountain top, so do fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honor. But Joseph bore alike the test of adversity and prosperity. The same fidelity was manifest in the palace of the Pharaohs as in the prisoner's cell.

In his childhood, Joseph had been taught the love and fear of God. Often, in his father's tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of Him who from the throne above revealed himself to Jacob. He had been told the story of the conflict beside the Jabbok, when, renouncing cherished sins, Jacob stood conqueror, and received the title of a prince with God.

A shepherd boy, tending his father's flocks, Joseph's pure and simple life had favored the development of both physical and mental power. By communion with God through nature, and the study of the great truths handed down as a sacred trust from father to son, he had gained strength of mind, and firmness of principle.

In the crisis of life, when making that terrible journey from his childhood's home in Canaan to the bondage that awaited him in Egypt, looking for the last time on the hills that hid the tents of his kindred, Joseph remembered his father's God. He remembered the lessons of his childhood, and his soul thrilled with the resolve to prove himself true,—ever to act as became a subject of the King of heaven.

In the bitter life of a stranger and a slave, amidst the sights and sounds of vice and the allurements of heathen worship, a worship surrounded with all the attractions of wealth and culture, and the pomp of royalty, Joseph was steadfast.—"Education."

Medical Department

Difference Between Plant and Animal Cells

UNDER favorable influences, plants have the power of storing up energy by taking from the inorganic elements of air, earth and water, and forming organized substances such as starch, sugar, albumen, fat and cellulose or wood. All these substances can produce energy when brought in combination with oxygen to produce heat.

Animal cells are unable to store up energy as do the vegetable cells, by combining the different original elements into organic forms. They must take the energy which has been collected by plants, and, by the aid of digestion and assimilation, transform them into substances which are in turn converted into heat and energy in the human body.

The vegetable kingdom is the original source of energy. The sunlight which shone ages ago, thus storing up energy in trees and other plants, we now see shining forth again in our oil and electric lamps.

Food substances furnish fuel to the body as do wood and coal to the locomotive. In this way our bodies are machines differing only in the delicacy of their mechanism, and the very wonderfully intricate processes by which the energy is used. As the result of combustion in the locomotive, two classes of wastes are given off—gas products which escape in the smoke and solid wastes which form the ashes. This is also true in the combustion which takes place in the human machine. We are, as the result of combustion, always giving off gaseous poisons, which pass through the lungs and skin, and solid poisons, which escape through the excretory organs.

We can easily see that animals are not food properly, but complicated machines for consuming food. For one animal to eat another animal in order to sustain life, would be like consuming one engine or force utilizing machine by another. Such fuel would certainly be of the most expensive kind, and at the same time of the very poorest quality, for it would contain much incombustible or waste material which had already been burned. Flesh food contains quantities of poisonous substances, for every cell activity results in pro-

ducing waste products. Vegetable cells produce the pure food products, giving us pure stored energy, while in animal food we have vegetables at second hand in the process of deterioration, as they have been going down the scale of organization; and then, besides, they are combined with poisonous substances, resulting from animal activities and always liable to contain disease germs.

Plants build up, while animals tear down. In the flesh of all animals, there are always present waste materials, which are the result of broken down products that are on their way out of the body. It is quite impossible to eat meat without taking also some of these waste substances which overtax the human organs, thus wearing them out before their time. All the food which is contained in animal cells is stored up in a form that is not soluble in water. By long washing, the waste matter which the flesh contains may be removed, leaving a tough, elastic substance, which is the tissue that was alive before the death of the animal.

The part which is soluble in water is the waste matter. Beef tea, then, is simply a solution of the wastes, poisons, and germs found in the flesh after the death of the animal. All poisons when taken into the body first stimulate the cells to greater activity, acting as irritants, and this is one reason why the patient feels temporarily exhilarated after drinking beef tea. This stimulated feeling must be followed by the reaction which always follows the taking of poisons into the system, for stimulants do not impart energy or force, but cause the nerve centers to discharge their stored up energy to an abnormal amount.

DR. P. S. BOURDEAU.

How to Get The Correct Standing Position

STAND with the back against the wall; the door is preferable, as there is no baseboard, and the line from head to foot will be straight.

Place the heels, hips, shoulders, and back of the head firmly against the wall. Reach downward with the arms, keeping them to the sides, with the thumbs outward, and the little fingers touching the wall. While standing in this position, roll the head backward as far as possible, or until the eyes rest on the ceiling just over the head; at the same time allow the

chest to move forward, but keep the heels, hips, and fingers firmly against the wall. When the chest is lifted, and the shoulders are the length of the head away from the wall, keep them in this position and raise the head, bringing the chin slightly in.

The body is now in a correct standing position, the head is erect, the chest out and up, the hips back, and the abdominal muscles are slightly contracted.

Now walk away holding this position; swing the arms to relax the body enough to prevent having a stiff appearance. If you are accustomed to doing your work in an incorrect position, it is well to try this position several times a day. Any of the ordinary duties of life may be made a beneficial exercise if done in a correct position.

T. CAROLYN LEMONS.

The Danger of Rusty Nails

THE danger of running a rusty nail into the foot or hand consists in the fact that a rusty nail is never clean. The wound caused looks slight, but it is usually deep,—what the surgeons call a "punctured wound,"—and as rusty nails are often found about streets or stable yards, where the tetanus or lockjaw germ loves best to lurk, the danger to be feared is the onset of this dread disease. Here, again, a doctor should be consulted immediately, for when lockjaw once sets in it is generally too late for him to do much. While waiting, bleeding may be encouraged by soaking the child's foot in warm water and gently squeezing the wound. The doctor will sometimes immediately open the wound further with a knife, in order that he may wash away all possible germs; or he may wait until some redness or swelling gives sign of further trouble. The great point is, that his advice should be carefully and quickly followed, for although five times out of six no further trouble need be feared, the sixth time is sufficiently terrible to make any one careful.—*Selected.*

DURING the life of Christ, the sick and afflicted were objects of his special care. When he sent out his disciples, he commissioned them to heal the sick, as well as to preach the gospel. When he sent forth the seventy, he commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order to prepare the way for their minds to be reached by those truths which the apostles were to preach.—*White.*

Missionary Department

How to Introduce Religious Conversation

LET us resolve never to let an opportunity pass by without entering into some religious conversation. But it often taxes one's ingenuity to introduce the subject easily and gracefully. One with greater zeal than skill queried of a friend, "Did you ever hear of a man stronger than Samson?" "Yes," replied his friend. Surprised, he asked again, "Who was it?" "It is yourself," was the rejoinder. "Why, how is that?" he asked. "You have just now dragged him in by the ears."

A sister desiring to talk of the present truth but being at a loss to know how to commence conversation with friends without making a similar egregious blunder, after fervent prayer for guidance, purchased a set of the charts now advertised in the *Review and Herald*. Shortly after an irreligious neighbor called at her home, with her bright baby boy just beginning to talk. He soon spied the tall figure of Nebuchadnezzar's image on the wall and said, "Man! man!" The mother looked with interest. An explanation of the king's dream and Daniel's vision of the four beasts as illustrated by the chart was then given, with a brief quotation from "Thoughts on Daniel."

Another friend, a jolly youth, called on business and became interested in the tall image. The son of religious parents, a Sunday school pupil, yet wholly unacquainted with the book of Daniel, he expressed an interest to learn. To each of these friends the nearness of the consummation was briefly presented, with a prayer that the seed sown might be watered by divine grace and at some future time bud and blossom and bring forth fruit.

To a youth we gave a little tract, "We Would See Jesus," with the remark, "I hope you will find it interesting." He replied, "I hope I shall; I am not very easily interested. I would like to find something interesting; I shall read this and see." He went on his way. God has often overruled as small means to the conversion of sinners. Followed by prayer and watered by divine grace, who knows how it may germinate and grow, although but a tiny seed?

L. C. HUTCHINS.

"Serve the Lord with gladness."

Batavia

WE commenced tent meetings here in Batavia, Tuesday evening, June 23rd, with an attendance of about seventy. Wednesday evening the congregation numbered about eighty, and last evening, the 25th, there were only about sixty present, as the Maccabees had a dance in the hall across the street from us.

The people are friendly, and seem much interested in the subjects presented. We are of good courage in the Lord, and our faith looks forward to good results from this effort. We ask the prayers of all our dear people for the success of the "tent work" this summer.

W. D. PARKHURST.

W. H. HECKMAN.

Obituary

Thomas Parker was born March 31, 1830, at Fowler, St. Lawrence county, New York. He served in the Union army during the greater part of the war between the North and the South. March 31, 1866, he was united in marriage to Miss Melissa Goddard at Niles, Mich. In May, 1892, he became a member of the Seventh-day Adventist church at Sand Lake, Mich., died May 29, 1903, at Sand Lake, aged 73 years, 1 month, and 29 days. Deceased leaves a wife, one sister, and many friends to mourn the loss. The funeral was conducted under the auspices of the local G. A. R. at Sand Lake, May 31, 1903. Sermon to a large congregation in the Methodist church by the writer.

W. H. HECKMAN.

Tithe Receipts for June

| | |
|---------------------------|----------|
| Blendon, - - - | \$ 12 15 |
| Benton Harbor, - - - | 75 68 |
| Carson City, - - - | 18 32 |
| Cedar Lake, - - - | 46 20 |
| Ceresco, - - - | 8 48 |
| Grand Rapids, - - - | 197 58 |
| Grandville, - - - | 11 42 |
| Hastings, - - - | 11 70 |
| Horr, - - - | 12 89 |
| Individuals, - - - | 76 89 |
| Muskegon, - - - | 60 25 |
| Medical Department, - - - | 10 00 |
| Mendon, - - - | 53 01 |
| Potterville, - - - | 26 00 |
| Paw Paw, - - - | 30 07 |
| Wright, - - - | 40 53 |
| Total, | \$691 17 |

"Vow, and pay unto the Lord your God."

News and Notes

—Two new Sabbath schools have just been organized, one at Glenn, and one at Holton.

—Eld. and Mrs. S. N. Haskell are spending a few weeks at the summer school at Berrien Springs.

—Miss Myrtie M. Kellogg, of LeRoy, is visiting at the home of Brother George Ayars in this city.

—Elder Haughey expects to meet with the Hastings church, Sabbath, July 11, and Howard City, July 18. Baptism will be administered in both places.

—R. E. Harter called at the office last week. He came from Big Rapids where he and Brother Videto are holding tent meetings. He reports the interest increasing.

—Brother J. E. Root, of Wright, called at the office last week to see about a teacher for their church school next year. Application for teachers must be made early, as there are many calls.

—Reports received from the Menominee campmeeting are encouraging. The speakers were Brother E. R. Williams, Elder D. T. Bourdeau, Dr. Mary Paulson, Elder William Covert, and Elder A. G. Haughey.

—Dr. Carolyn Geisel returned to Battle Creek, Friday of last week, after having spent ten days in this city giving lectures at the cooking school. Those who attended expressed themselves highly pleased with the school.

—From a letter received at this office from Brother Eugene Leland, who is supported by conference while laboring in Ontario, we glean the following: "I have just returned from our campmeeting where we enjoyed a good time, and where plans were laid for the future work in this province. I have been assigned to the school work and will move to Lorne Park, where the school is located."

—THE HERALD is now printed on the college press at Berrien Springs, Mich. Our correspondents will please take note of this. Copy must reach us at least ten days before the date of the paper in which it is desired to insert it in order to insure publication. This does not apply to the matter in the "News and notes" column, which is made up and mailed the Friday afternoon prior to the date of issue.