

The West Michigan Herald.

"Watchman, What of the Night?"

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THE WEST MICHIGAN HERALD.
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Evangelical.

* "Time is Short."

For ten years I have been looking, longing, to see just what we are seeing to-night; gatherings of young men and women that believe the third angels message, that believe in the soon coming of our King; gatherings of young men and women who believe in these truths, and the precious truths which cluster around them; gatherings of young men and women to plan, to pray, to council for service.

Sitting here to-night my mind has gone back especially to two or three places—thirty-three years backward, and I stop, and in my mind I see a little cottage in a part of southern Michigan, and a mile away from that cottage is pitched a white canvass tent, and my dear Brother Lane here, and Brother Van-Horn, stood there in that tent night after night; and there was a little six-year-old boy living in the cottage, and sometimes he was taken to the meetings in the evenings, and sometimes he had to stay at home with the babies, while father and mother went to the meeting. But at any rate there was enough enthusiasm that came from that tent down to that cottage so that that boy has never forgotten it. There were some things fastened in his mind then that, thank the Lord, have stayed there.

Coming this way about ten years and that boy attended a camp-meet-

ing at Alma, Michigan, twenty-three years ago. With a group of boys and girls he hunted up a minister one day to ask him this question: "Is it wrong for Christian boys and girls to play croquet?" Hunting for a minister they finally came to a tent where they were told a minister was, and the boy went to the tent door, and the man he encountered was the man that God lead out as the human leader when this message started—a young man when it started, but more than 20 years he has been sleeping. I asked him with trembling, for I was afraid of ministers then, and I do not know but I am yet, I look with awe and reverence, taught by my mother, and especially to that man. I had heard him speak many times. But I managed to ask the question when he had stepped outside where the group of young people stood, "Is it right for us to play croquet?" I shall never forget the look, never forget the tone, and I give you this answer to-night as the key-note of this convention. This was the answer, as he looked around into our faces: "Time is short, time is short, time is short." He went back into the tent. We had our answer. Those three words have rung in my ears from that time to this. I give it to you to-night as the keynote of this convention, God granting it may be so in every heart—time is short. That was 23 years ago. As I look back over it it seems more like 23 days. The years slip faster now than they did back there. There is a mighty work before us, and a short time to do it.

THE RESPONSIBILITY OF THE PRESENT HOUR.

Yesterday, in about forty minutes, there was a crisis, in about a thousand lives in the great city just west of us. To-night the city is in

mourning in the midst of the holiday season. Many hearts surely thrill with fear, and dread and sorrow at things like this, but have you heard the latest: a hundred thousand lives were snuffed out to-day; a thousand, more or less, yesterday thrills us with fear, yet a hundred thousand to-day. Where?—In every part of this old world. It was the same yesterday, and the day before. What is it to you? To me? Every one of these lives, dear to the Master who gave his life for them and for us. The most of those who perished in the fire yesterday were young people and children, as you probably noticed: happy, bright and cheerful, loving life as well as we do, and God loved their souls as well as he loves us. I am afraid that most of them knew nothing about our Jesus and His soon coming. It is too late to tell them. We will have to hurry, for troubles, of which that is only a drop, hangs over not only that city, but a thousand others. Time is short!

Young men, young women, boys and girls, brothers and sisters, our Elder Brother, our Friend, our King, is all filled with intensity, with love, with zeal, with earnestness to finish this work, and save all he can of those so dear to Him. Let us help him. There is plenty of time for fun by and by when the fire is over. There is plenty of time for gaining an education along many, many lines by and by; let this one thing be our education now: how to win souls better.

OUR MOTTO.

Standing as we are to-night, with only a few moments of 1903 left, you can count them easily now—1903, with its record, is leaving us. We stand on the threshold of 1904. Let us take for our motto, for our key-note, not only for this conven-

* Stenographic report of talk given by Elder Luther Warren Dec. 31, 1903, at the opening of the Young People's Convention.

tion, but for all the year of 1904, let us take those three words: "time is short." Let us to-night allow the Master's love for us to win our hearts, that we may be saved to win other souls. Let us take for the keynote of this convention, in its very first meeting, let us make it practical in our individual lives and hearts: "Time is short; won to win."

Some how to-night, sitting here, I found the tears very near, very near by as I thought of the thousands, the hundreds of thousands, the millions of boys and girls, young men and women, gathered throughout this old world; and there is a company here to-night, that if filled with the power of God as he longs to fill us, could so quickly carry the blessed joy, and sweetness and comfort, of His love and His power, to every one of them. There are enough here to-night that if we dedicate our lives for 1904 we could see wonderful things done before a year from to-night.

I trust we shall see a mighty revealing of our God during the few days we are here together. Let us begin it to-night! Let us give Him room to-night! Let us settle it to-night as we have never settled it in the past, that all there is in my body, mind, heart, all there is to me, God shall have for soul-winning wherever he can use me best. And I ask you to join me to-night in laying all that God has given us of tact, of talent, of influence, of power of body or mind, upon the altar of Christ for service. Won to win; His love has won my heart, and I long to-night to show that I care that he has been so patient and gentle with me, as I never have shown it in the past; and I purpose, in His strength, that 1904 shall mean more in his service for me, than any year that has gone. Ask how many of you who are here to-night, leaving the past, giving it up to him who can cover its mistakes, and sins and failures, and put them out of his mind, and very soon, praise His name, put them out of

our minds, leaving the past with Him—how many of you dedicate 1904 to his service: won to win, remember that time is short. How many? Will you stand? Not just yet. Others are going to stand, I am sure. Don't do it because others do. Make it a personal matter, if you are the only one. Will you to-night by standing say, all there is to me, my voice, my hearing, my time, whatever means he puts into my keeping, my talent, whatever it is, I give to Jesus to increase, to make something of, that precious souls for whom Jesus died may be won to Him before it is too late, for time is short. How many? (hearty response.)

Education.

BY E. J. WAGGONER.

I remember something more than a dozen years ago, when I was assisting in a series of Bible studies in Massachusetts, I walked out one day with a friend, a minister of the Gospel. We were talking over the matter of education, self-improvement, etc., and he deplored the fact that, as a minister he was deprived of the privileges of growth; that inasmuch as he was compelled to travel from place to place he could only have his hand-bag with him, was obliged to forego the privilege of his library. I said to him, "You are obliged to carry your Bible with you, are you not? And in that you have a whole library of books—you have the germ, the sum of all education."

We have heard the same thing said many times, but the mere saying of it does not let us know always how to avail ourselves of the advantages that are offered us; and I am persuaded that one of the great difficulties in the way is the improper conception of what education consists in. Too many people think that education is merely an accumulation of facts. If that were true the educated man would be the one who knows all the facts, but you know that it is an impossibility. It would be much like the

idea of a lady who once wrote an article for the paper of which I was editor, and with it she sent a note of apology for the very apparent unfitness of the article to appear in print. Among other things, she said, "Why, I don't even know how many NOUNS there are." Fancy how long a time it would take to learn the names of all the NOUNS, since nouns are only names of things! Not only a lifetime but eternity would be too short for an education of this sort.

I remember once climbing some very high mountains in Switzerland where I beheld a most wonderful sight. On the one hand I could see for two hundred miles into France, and in another direction an almost like distance, with lakes, and mountains, and villages in full view. It was indeed inspiring. Near by I saw a number of cows grazing. They had eyes and looked about but they did not see what I saw. The thought suggested itself, what is the difference between these cows and the man who stands here and sees all these things, and yet sees nothing only the bare material things, does not see God—does not see the power behind and within these things? The only difference is, the man sees a few more of them than the cow, but they do not do him any more good, for he has not his sight faculty developed. Education is the ability to learn to SEE, and then to rightly use the things that are seen.

That is the object of education, and the only book in all the world that will develop that is the Bible. "The entrance of thy words giveth light; they give understanding to the simple."

BASIS OF ALL TRUE EDUCATION.

Now taking that popular misconception of education, that it consists in a knowledge of facts, it is apparent that nobody can learn anything except what is in creation—that is within creation. It is a part of the divine plan that God is to be revealed in his created things. The Bible is the condensed word of

God. In it we get the mind of the Creator concerning all things which we are to study in this world, and in the world to come. The Lord by wisdom made the heavens, stretched out the heavens by his understanding, and out of his mouth comes wisdom, and the Bible is the word of his mouth; so that in it we have the beginning, the secret of all education. I am persuaded that the Bible as the text book of all knowledge, of all science, is not grasped, not understood by anybody as it should be. There are many people who have seen many things, and have recorded their observations in books. We use them as our spectacles, as Carlisle calls them. But to know the secret of these things we must go to the book which reveals the secret of the Creator, which gives us the mind of the Creator, His ideas. There we can learn to see. So the most direct way is to take the book which we have with us, and study it—it contains all things that may be desired, that may be attained.

BUT HOW SHALL WE STUDY THE BIBLE?

When Jesus took his disciples up to a mountain, and was transfigured before them, he admonished them to say nothing about it until the Son of man be risen from the dead. They kept this saying, but they had great questioning among themselves as to what the rising from the dead meant. I imagine Peter said, "Now I think it means this;" Thomas declares he does not know about it; James offers his opinion, and Philip says, "What do you think of that?" If they had resolved themselves into a modern Sunday School, they would say they were studying the Scriptures. They were in reality studying nothing. They were simply speculating.

What they should have done, and what every one should do in studying the word of God, is to ACCEPT THE SIMPLE STATEMENT AS MEANING EXACTLY WHAT IT SAYS and meditate upon it, that the righteousness of it may permeate

the whole being. Studying and learning are to the mind what eating is to the body. Physiologists tell us, and we ought to know it from our own common sense, that in order to get the benefit of the food we eat, allowing that it is the right kind and in proper combination, it must be thoroughly broken up and masticated; because the system cannot absorb it except it is dissolved, and these marvelous flavors, that life which evades all search and yet is contained in that piece of bread, be let loose, and the system take it up. Study is simply taking in mental food, the true food of truth,—not fancy, not speculation, not what somebody thinks, but THAT WHICH IS KNOWN,—taking it in and then doing with it precisely what you do with your food, digest it, letting the secret flavors and influence of it come out from the shell of the word, and permeate your whole being. We cannot explain the secret of it, but we know that, the "entrance of God's word giveth light."

Education means the ability to discern truth from error, right from wrong; to be able to see below the surface, beyond the immediate surroundings; in short to be able to see God, because God is. Truth is that which is. God is the God of truth. There is no truth except it comes from God, and reveals God. Then you see when a person has acquired this, and when he does it once for all, and he is once fairly started in this line, he can then go out and the whole universe of God is a book to him. Wherever he is there is a school. He can not go anywhere in the universe where there is not a gospel sermon, for "the heavens declare the glory of God."

THE HARVEST IS IN THE SEED.

Now I am not speaking entirely of theory. I know a little of it from my own experience. My early education was broken, a little here and a little there, without the opportunity of finishing any course. For years I never saw a group of

school children going along the street with their books but I did not envy them. But circumstances were such that I could not do this, so I just settled down to the idea that I must be a fool in the wisdom of this world. About that time I became interested in the study of the Bible, and after some years of application to my intense surprise I found that many of those things that I had longed to know, and that I had given up all hope of ever knowing in this world, were coming to light and in a glory and setting that I had never dreamed of seeing them in the days of my going to school. So I found an illustration of that truth, that he who would lose his life shall find it. In giving up as I supposed, all hope of an education in this world, I found that I had come to the very beginning, without which there can be no proper ending.

Now the harvest is all in the seed, because as a man soweth so shall he reap. How we shall end our education depends entirely upon our beginning, and we never can go on except we begin at the very beginning. As one well known philosophical writer has said with great truth, the beginning is not that which people ordinarily begin with, but that which they end with. We come backward to the beginning. That was so in my case. Jesus Christ is the beginning and the end, and we get properly and fully at the beginning of education, by coming right back to the simplicity of God's word, we shall then be surprised to find that that beginning contains the end. So, I said, the Bible is not only the germ but the sum and substance of all education. And I most earnestly desire to see the day when those who love truth will know where to find truth, and then devote their time to mastering the Bible, not to learn it by bits, not to get somebody's ideas about the Bible, but to get the Bible themselves then a whole lifetime can be spent in one continuous process of digestion and assimilation of the truth of God.

News and Notes.

—Elder R. C. Horton will continue his work in Kalamazoo for the coming year.

—Elder W. H. Heckman has been laboring in Grand Rapids and Langston since the close of the tent effort at Hodunk about the 27th of October.

—The Conference Committee met in Battle Creek Thursday, January 14, to consider some important matters with reference to the work of the conference.

—J. B. Blosser, the Lake Union Conference Field Secretary, will spend some time in West Michigan, and assist in placing our canvass-work on a higher plane.

—Elder W. C. Hebner expects to hold meetings in the new school house at Maple Grove this week. He will also continue his work in the same district for the coming year in which he has labored so faithfully the past season.

—Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

—We would bespeak a careful reading of this issue which contains further reports of the work of the Young People's Convention as presented by Dr. Waggoner and Elder Luther Warren. Our next issue will contain further reports from the Conference.

—Our paper is late this week on account of the heavy press of work in connection with the recent Conference. We trust you will patiently bear with us under these existing circumstances, and hope nothing shall prevent your receiving the next issue on time.

—The work commenced at our recent Young People's Convention in Battle Creek has continued to grow, and the Spirit of the Lord

has witnessed in a rich measure to His power to save souls. Young and old together are dedicating their lives to service for the Master.

—Miss Elizabeth McHugh, who has been engaged in the Bible work in Grand Rapids for sometime, reports some excellent openings for future efforts in that city. Several parties who once requested that their readings be discontinued have recently invited her into their homes again.

—In response to the invitation of the West Michigan Conference Committee, Elder W. D. Parkhurst moved to Grand Rapids from Coldwater to take the pastorate of that church. The prospects are excellent for a good work to be accomplished in that city, and plans are already being laid for more aggressive work.

—Tuesday evening the Conference assembled at Charlotte witnessed a very impressive service in the ordination of Fred Brink to the Gospel ministry. Elder M. B. Miller offered prayer, after which Elder Covert gave the charge. Elder A. G. Haughey then extended the right hand of fellowship.

—The Southern Watchman for 1904 will contain a series of special articles from the pen of Sister White on the "Old Testament Prophecies." These articles will treat upon many of the prophecies that are difficult to understand, and thus will be of great value to Bible students. Price of the Watchman is \$1.00 per year. Send us your subscription.

—Elder Wm. Covert rendered valuable assistance in the work of the recent Conference at Charlotte. Elder S. E. Wight, president of the North Michigan Conference, Elder E. K. Slade, Superintendent of Education of the East Michigan Conference, and H. E. Osborne of Battle Creek, were also present and participated in the deliberations of the Conference.

—We trust that every church officer will see that the blanks that

have been sent are properly filled and returned at once. Last quarter many churches did not return the blanks at all. We have our yearly reports to make out, and cannot do so without the information asked for in these blanks. If any have failed to receive blanks by this time send in for them and they will be sent immediately.

—The first meeting of the Conference convened Friday evening, January 8, at 7:30 o'clock. Elder Wm. Covert from Wisconsin occupied the hour, basing his remarks upon the text found in 1 Cor. 10:11, and bringing forcibly to our minds the importance of the hour, and the responsibility placed upon each as a child of God. Elder Haughey then made a few remarks expressing his heart felt gratitude for the manifold blessings of God to him and to this people.

—The delegates and visiting friends of the Conference joined with the Charlotte Sabbath School in their exercises last Sabbath. Elder Covert spent a few moments giving a brief review of the lesson of the previous Sabbath. Mr. H. E. Osborne then took up the lesson of the day, drawing therefrom some practical suggestions for our conduct in this Christian warfare. Elder A. G. Haughey gave a five minute talk on Sabbath School donations, after which all participated with the home school in making our Sabbath offering.

—A great beginning has been made in the sale of "Christ's Object Lessons." What is needed now is an earnest, united effort to complete the work that has been so well begun. In the scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11. Every branch of God's cause is worthy of diligence: but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers.