

The West Michigan Herald.

"Watchman, What of the Night."

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Melchizedek.

Melchizedek was a man, a Canaanite, the king of Salem, (afterwards called Jerusalem) and priest of the most high God. See Heb. 7:4 and "Josephus' Antiquities of the Jews," Book 1, chapter 10, paragraph 2. Melchizedek was the proper name of this man and not his official title, although it has a significance, as many other Bible names do.

Although there is no record of the birth or death of Melchizedek, if he died, there is a record of the birth and death of Christ. It was the order of the priesthood of Melchizedek and not the likeness of his personality that was conferred upon Christ. If Melchizedek was a created being and for that reason had no parentage, it is yet true that he had beginning of days. It is true, however, that he may have been without end of life, for like Enoch he may have been translated and his priestly office continued in heaven. See Hebrews 7:8 and Rev. 5:8-10. None but men can officiate as priests for man. Such were both Christ and Melchizedek.

See Hebrews 5:1,2; 2:16-18. The experiences of Christ, Enoch, and Melchizedek on earth were doubtless similar in many respects. See Gen. 5:22,24, "Josephus" above cited, and Hebrews 5:7.

It was the order of Melchizedek's priesthood that was without beginning of days. Days began at creation, (Gen. 1:5) but the plan of salvation through the gospel and with it as a part the order of the priesthood conferred upon Melchizedek, was ordained and predestinated before the world was. See 1. Cor. 2:7, 11. Tim. 1:9, and 1. Peter 1:18-20. Doubtless God foreknew and foreordained Melchizedek as priest before the world was made, as he foreknew and foreordained Christ to that office, and as he foreordained Cyrus to be king, and Jeremiah to be a prophet. See Isa. 44:28; 45:1, and Jer. 1:5.

A. SMITH.

Missionary Sabbath at Battle Creek.

The fourth Sabbath of each month is especially set apart for the consideration of missionary interests at the Tabernacle services at Battle Creek. Sabbath May 27, was "Missionary Day." The discourse at the morning service was given by Eld. G. W. Morse. The text of the sermon was the question found in the 22d verse of Matt. 27: "What shall I do, then, with Jesus?" The following is a brief synopsis of the discourse:—

1. Pilate had Christ and Barabbas in his charge—under his control. Christ was the Lifegiver, the Saviour of mankind. Barabbas was a robber.

2. The people demanded the release of Barabbas and the crucifixion of Christ, and Pilate granted their requests. He did what he chose to do with Jesus.

3. Every human being has Jesus

at his command. He giveth life to all, and to all a measure of strength of body and mind. Whatever one does he does with the powers of mind and body supplied to him by and through Christ—he does it "WITH" Christ. When Christ is released and given control of our powers of mind and body the acts of our lives are according to his will and are righteous.

4. But we also have a "Barabbas"—a robber—with us, the "carnal mind," the "old man," the "law of sin and death," and when we yield to that—liberate it and let it order our lives—then our actions are of "that wicked one," and Christ is crucified afresh.

5. Our fellow beings, and the circumstances and conditions of life in the world round about us, constantly call upon us to release either Christ or Barabbas. Some call for Christ to be manifest in our lives, but by far the majority call for the robber. Continually the question is before us, "What shall I do with Jesus?" By every act of our lives we liberate Christ, or we crucify him.

6. Christ was, and still is, the end, or object, of God's law "for righteousness." He was, and still is, the living exemplification, the tangible manifestation, of the law of God. Therefore, when we release Christ and let him order our lives, he will live out God's law in us.

7. Christ was, and still is, the great Missionary to the world, and when we let him control our lives—live in us as he wants to—he will live a missionary life in us.

8. Then, what is the relation of the law of God to missionary work and interests?

(a) The first commandment says, "Thou shalt have no other gods before me." God also says to

us through his Son, "Go ye into all the world and preach the gospel to every creature." To refuse or neglect to comply with this last quoted command is to acknowledge another authority as above God, and is consequently a violation of that first precept.

(b) The third commandment says, "Thou shalt not take the name of the Lord thy God in vain." While this command forbids all blasphemy and unholy language, it is also much farther reaching than that. One meaning of the term "in vain" is "false, deceitful, without effect." Christians bear the name of Christ. They have the Christ-life in their possession, and for a definite purpose. Said Christ, "As my Father hath sent me, even so send I you." This is the gospel commission in another form; and for a person to maintain that he is letting Christ control his life, and at the same time refuse to fulfil the gospel commission is one way of taking God's name in vain—in a false, deceitful manner—failing to use God-given powers according to God's intent and purpose. "In vain do ye worship me."

(c) Proper observance of the Sabbath constitutes a sign, or evidence, that the Lord has sanctified us. But sanctification is a setting apart, a preparation, for a sacred or holy work. That work, for Christians, is the work of the gospel—the "ministry of reconciliation." To pretend to observe the Sabbath and at the same time fail to show the fruits of sanctification—that for which the Sabbath stands—is a false claim and hence a violation of the fourth commandment.

(d) "Thou shalt not kill." The unconverted are under sentence of death, and unless brought to accept the Saviour they will ultimately suffer eternal death. The gospel is the remedy that will save them from that fate, and its promulgation has been committed to the followers of Christ. Failure to teach the gospel will result in

the loss of life—the death of sinners—and he who is guilty of that failure thereby becomes responsible for the death of the sinner, and hence a violator of the sixth commandment.

(e) "Thou shalt not commit adultery." This commandment forbids all unholy, unrighteous alliances, as well as all grosser forms of evil of the class specified. For an individual to profess to be a child of Christ, to let Christ rule in his life, but at the same time fail to manifest the fruits of the Christ-life, which is a gospel missionary life, is evidence of an unholy alliance, and therefore constitutes spiritual adultery. The Lord so designates it in many places in the Scriptures.

(f) "Thou shalt not steal." To withhold that which belongs to another is as much stealing as it is to take that which is not our own. By the gospel commission God calls for service from those who have accepted of salvation. To withhold that service is robbery of God. Christians are debtors to those of their fellow beings who have not accepted of Christ. Paul realized and acknowledged this obligation. By failing to pay that debt we are guilty of robbing those to whom we owe the debt.

(g) "Thou shalt not bear false witness against thy neighbor." The witness of a professed Christian's life for his neighbors, and for all who come under his influence, should be that which is called for by the gospel commission—a missionary witness. If this is not so, he is bearing a false witness, and that witness, or testimony, is AGAINST his neighbor—against his eternal interests.

(h) "Thou shalt not covet." Covetousness is unlawful desire. The professing Christian who fails to fulfil the gospel commission to such extent as he is able, does so because he desires ease and freedom from what he believes to be the attendant discomfort, trial and hardship. Or, he may have some

other occupation or business in view that he prefers—desires. In both cases the desire is an unlawful one, not in harmony with God's expressed will, and hence is a violation of the tenth commandment.

The remainder of the discourse was given to the presentation of practical considerations whereby Christians could do that with Christ that would let him live missionary lives in them.

Educational.

GLENWOOD.

Our school closed May 19 after nine months of earnest work. We, pupils and teacher, have progressed. I have never known a band of children so filled with the missionary spirit. Many efforts were put forth which we know God will bless. During the year the scholars have also sold forty "Story of Joseph" and nearly fifty copies of the "Life Boat" besides giving away papers and a Bible.

We have added to our school furnishings, having purchased a globe and three good roller maps, all of which the children earned. Our Sunbeam Society have nearly five dollars toward a new dictionary. During the year four quilts were pieced by the children, one a worsted which sold for three dollars unquilted. Our boys have made a strawberry bed and the girls have the ground in readiness for a flower bed. Quite an interest has been taken in the improvement of the grounds. Two trees were planted and several rose bushes, while vines were set out and a warfare against weeds and sand burs was waged in the fall.

One thing more than all else toward which we worked was the improvement of our language. We realized that we were very deficient in that respect. God requires a clean people, and pure words can only come from a clean heart. This is one thing which we as parents, teachers, and children need to cultivate.

Another thing in which we fell

short was proper respect for those older than ourselves and above us in position. We took it to the Lord in prayer, and many of the children are now standing upon higher ground.

Our school closed with exercises, at which a goodly company of patrons and others were present. Being a busy season of the year, most of the brethren were unable to attend.

My prayer for our parents and teachers is that co-operation may become more and more the watchword.

MYRTLE MARJORIE HALL.

HORR.

The family school of Brother T. L. Harrington at Horr closed March 29 with a few simple exercises, after five months of profitable work. I think there exists in a home school that heart-to heart work between parents and teachers which we cannot find in our church schools.

There were six children in the school. As the school began in November and closed in March, we had no school garden, but we had practical work in canvassing, sewing, and by making each study practical. We could see an improvement in both teacher and pupils at the close of the term. Surely in order to gain light one must give out the light he has already gained.

In one of our canvassing trips three of us walked eleven miles and sold but one "Story of Joseph," but I know the Lord blessed our weak efforts.

The improvement which the younger children made was encouraging to me. Three of them could not write at all without a copy at the beginning of the term, and before it ended they had no trouble in writing short letters to parents and teacher. The parents of these children were God-fearing Christians, co-operating with the teacher in everything. I know the Lord blesses those who will sacrifice comforts of life for the education of

their children. The children are helping their parents faithfully that they may have a school next fall.

I was never happier than when I entered our little schoolroom the first morning. It was 14x14 feet. Our stove was an elevated oven set in a box of clay. Everywhere I could see how the children had worked for this term of school. Oh, that more of our fathers and mothers would heed the warning of God and give their children that education which Daniel and his companions received. Then they would be prepared to stand against the wiles of the devil.

T. MARIE HALL.

Grand Rapids Young People's Society.

The following study was prepared and given by the Young People's Society of the Grand Rapids church on Sabbath, May 27th. The young people have been making a thorough study of the Sabbath in the past few weeks, and this is a general review. We find the studies very beneficial to our young people in helping them to go out and give the message to others. We feel that all our young people should become familiar with the truth that they may be able to go out and help in giving the message to others.

1. Author of the Sabbath,—Ex. 20:8-11. John 1:1.
2. Sabbath Instituted,—Gen. 2: 2, 3.
3. Object of the Sabbath,—Mark 2:27. Ex. 31:17 (last clause.) Isa. 40:28.
4. The Sabbath as a Memorial,—Gen. 2:1-3. Ex. 20:8.
5. The Sabbath as a Sign,—Ezekiel 20:12, 20. Ex. 31:13, 17.
6. Extent of the Obligation,—Matthew 5:17, 18. Isa. 56:6, 7. Numbers 15:14.
7. Proper Observance of the Sabbath,—Isa. 58:13. Ex. 16:22, 23. Neh. 13:15, 22. Luke 4:16.
8. Change (?) of the Sabbath,—Dan. 7:25. II Thess. 2:3, 4. Isa. 24:5.

9. Sabbath in History,—Encyclopedia Britannica, Article Sunday; Encyclopedia Americana, Article Sabbath; Dictionary of Chronology, Page 313, Article Sunday; Abridgment of Christian Doctrine, Page 57.

10. Sabbath in New Testament,—Luke 4:16; 23:56. Acts 17:2. Acts 18:4; 13:42.

11. Sabbath in Prophecy,—Isa. 56:1-7; 58:12; 66:22, 23. Rev. 14:12.

12. Christ and the Sabbath,—Luke 4:16. Matt. 24:20. Luke 4:31.

13. Perpetuity of the Sabbath,—Matt. 5:17, 18. Rom. 3:17. Luke 16:17.

14. Sabbath Observers,—Jews down to the present time. Waldenses. Companies of people in Russia, etc.

15. Sabbath in the New Covenant,—Heb. 8:10.

16. Sabbath Restored in This Dispensation,—Rev. 14:12. Isa. 58.

17. Sabbath in the Restoration,—Isa. 66:23.

18. The Two Laws,—Neh. 9:13, 14. II Kings 21:8. Psalms 19:7. Rom. 7:12; 3:31. Act 15:5, 6, 24.

EDITH BRUCE.

A Word to Our Sabbath-Schools.

We are nearing the close of another quarter when Sabbath-school officers will be chosen for another six months, and we wish to call the attention of our schools to the following statement: "It is not best to always keep the school under the management of one man; for he will give the school the mould of his own mind and ideas; but there should be workers in the school who will be able to impart fresh thoughts, and advance the school in spiritual life. The school may be attached to one who has served long and faithfully, but the good of the school must be considered, rather than the personal preferences of teachers or pupils. When it is evident that the school would be benefited by a change, by the accession of workers who know

what it is to have a burden for souls, then let nothing stand in the way of the change. Those who have no ambition to lift up self, though they may be deposed from office by this arrangement, will eagerly lay hold of every help by which the Sabbath-school scholars may be elevated and advanced." Testimonies on Sabbath-school Work, p. 91.

We have seen Sabbath-schools where the same officers have been retained so long that they thought the school could not run without them. Such schools are spiritually dead.

When Christ ascended on high he gave gifts unto men. There are different gifts, but no man or woman has all of them, consequently there is a need of changing officers so all these gifts can be brought into our Sabbath-schools. We trust our Sabbath-schools will consider this matter.

MARGARET HAUGHEY.

Report of the Sabbath-school Department of the West Michigan Conference for the Quarter Ending March 31, 1905.

Number of schools that reported	70
Membership	2472
Average attendance	1700
Number of classes	409
Donations	\$485.43
Used for school expenses	210.04
Donated to Missions	264 96
Donated to Haskell Home	10 43

MARGARET HAUGHEY.

News and Notes.

Those who attended the General Conference returned last week.

There will not be another General Conference for four years.

Miss Mabel Jaffray went to Decatur last week to remain for a time.

Are you going to attend camp-meeting? If you are, begin now to plan for it.

A summer school will be held at Berrien Springs. It will begin June 28 and last six weeks.

The most interesting reports given at the General Conference were those given by the workers from the Foreign Fields.

We have received a neat little catalogue of the Hinsdale Sanitarium which is located at Hinsdale, Ill. From the description we judge that the location is ideal.

The meeting that was appointed to be held in Grand Rapids June 3 to 5 was changed to Kalamazoo and began Monday, June 5. We hope to be able to give our readers a report in the next issue.

We hope our church elders and Sabbath-school superintendents will endeavor to get the young people to subscribe for the "Youth's Instructor." We believe this paper should be read by all of our children and youth.

Professor G. W. Rine is writing a series of articles for the "Signs of the Times" on the subject of "Foretokens of Our Lord's Return." The first article appeared in the issue of May 24, and the series will continue nearly six months.

"The Bible Training School" is a monthly journal devoted to the interests of house-to-house Bible work, and all who are thinking of engaging in the Bible work should subscribe for it. Subscription price twenty-five cents a year.

Perhaps our readers watched the columns of the HERALD for General Conference news. Our time for writing was limited and we knew you would get the news in the "Review," for as a matter of course you all take the "Review."

This blue pencil mark is to notify you that your subscription expires with this number. If you want to know where the tents are going to be located for the summer and when and where camp-meeting will be held, you want to renew your subscription at ONCE, for our next issue will contain some information in regard to these things.

"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."

"Talents used are talents multiplied.

Sanitarium.

Born—On Saturday, June 3, a son to Dr. and Mrs. F. L. Eggleston.

Dr. A. J. Reid and Elder A. T. Jones have returned from Washington and resumed their duties at the Sanitarium.

Dr. J. H. Kellogg left last week on a short trip through the West, and is spending some time in Minnesota.

Miss Nettie Garlock and J. D. Jones, both Sanitarium nurses, were quietly married last week, Reverend Potter officiating.

Dr. Carolyn Geisel has returned from California much rested by her vacation, and has taken up active work at the Sanitarium.

One hundred twenty-five persons registered last week, and a large number departed to their homes. We are glad to see this interchange. We know that those who leave carry with them more or less of our precious Truth.