

A. G. Daniells

# The West Michigan Herald.

"Watchman, What of the Night."

VOL. III.

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THE WEST MICHIGAN HERALD.  
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## Camp-Meeting.

ATTENDANCE OF CHURCH MEMBERS.

It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefit of the meeting, and God calls upon you to number one in the ranks of truth.

Some will say, "It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed." Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining

every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege.

Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side, and obey His commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for His people. He will bless every effort to honor His cause and advance his work.

—Mrs. E. G. White.

## The Use of the Tithe.

ELLEN G. WHITE.

"Thou shalt command the children of Israel that they bring thee pure olive oil, beaten, for the light to cause the lamp to burn always." This was to be a continual offering that the house of God might be properly supplied with that which was necessary for His service. The people to-day are to remember that the house of worship is God's property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe. The tithe is to be used for one purpose—to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people and carry the burden of the flock of God.

But there are ministers who have been robbed of their wages. God's provision for them has not been re-

spected. Those who have charge of our church buildings are to be supplied with the means necessary to keep these buildings in good repair, but this money is not to come from the tithe.

A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said the tithe is to be applied. Those who make this use of the tithe are departing from God's arrangement. God will judge for these things. One reason that the tithe may be appropriated for school purposes, still another would reason that canvassers and colporters should be supported from the tithe, but a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should to-day be in the field one hundred qualified laborers where now there is one. God cannot look upon the present condition of things with approval, but with condemnation. His treasury is deprived of the means that should be used for the support of the gospel ministry in fields nigh and afar off. Those who proclaim the message of truth before great congregations, and who do house-to-house work, as well, are doing double missionary work, and in no case are their salaries to be cut down. The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given.

There is a lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never before worked,

have been given the instruction, "You must sustain yourselves. We have not the means with which to support you. This ought not to be if the tithe, with gifts and offerings, was brought into the treasury. When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar. The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's requirements. The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion.

Many ministers are lying in their graves, brought there by sorrow and disappointment, and by the hardship brought upon them because they did not receive sufficient for their labors.

Let us remember that God is a God of justice and equity. There would to-day be many more ministers in the field, but they are not encouraged to labor. Many workers have gone into the grave heart-broken because they had grown old and could see that they were looked upon as a burden. But had they been retained in the work, and given an easy place, with a whole or part of their wages, they might have accomplished much good. During their term of labor these men have done double labor. They felt so heavy a burden for souls that they had no desire to be relieved of overwork. The heavy burdens borne shortened their lives. The widows of these ministers are never to be forgotten, but should, if necessary, be paid from the tithe.

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's work, and be faithful in paying their tithe into His treas-

ury, His laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not made use of the tithe to support other lines of work. God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasury unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord said it should go. Provision is to be made for these other lines of work. They are to be sustained; but not from the tithe. God has not changed; the tithe is to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.

#### A God-Given Plan.

The plan of aiding the mission school work of the Southern Missionary Society by means of the Self-Denial box is not of human origin. It was first suggested by Sister E. G. White, January, 1904. At the General Conference Council in College View, September, 1904, Sister White explained how it was given to her, and also gave a very earnest exhortation concerning the use of these boxes. She said:

"As I have considered the poverty and needs of the Southern field I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night as I was praying for this needy field a scene was presented to me which I will describe.

"I saw a company of men working, and asked them what they were doing. One of them replied,

'We are making little boxes to be placed in the home of every family that is willing to practice Self-Denial, and to send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of the money that saved by economy and self-denial will be an excellent education for all members of the family.'

"I have written concerning these boxes, and the self-denial they will encourage, and I now ask if you will respect the light that God has given His people? These boxes should be used more than they have been. And let no one ever by pen or voice hinder their circulation.

"Let every mother teach her children lessons in self-denial. Oh, how much money we waste on useless articles in the house, on ruffles and fancy dresses, and on candies and other articles we do not need. Parents, teach your children that it is wrong to spend God's money in self-gratification. Tell them of the poor colored people, and their needs, and encourage them to save their pennies wherever possible to be used in missionary work. They will gain a rich experience through the practice of self-denial, and such lessons will often keep them from acquiring habits of intemperance.

"Let the work of these self-denial boxes be carried on more than has yet been. And do not weary of their use. We also ask you to give of your clothing such articles as you do not need.

"The Saviour commended the widow who cast her mite into the temple. Others had put in of abundance, but she had given of her living, all that she had.

"The Lord calls upon every one to whom he has entrusted means to give for the support of His work. And he will greatly bless those who follow His example of self-denial.

In forwarding donations to this society through the "regular channels," please be sure to state defi-

nitely what the money is for. It is not enough to say that it is for the colored work, or for the work in the South. If you want your donations to be used in establishing and maintaining schools for the colored people, please to say to your librarian or church treasurer that it is "for the Southern Missionary Society."

C. P. BOLLMAN,  
Sec'y. S. M. S.

**Hollanders Attention.**

The time for our annual camp-meeting is drawing near. The people of this conference are looking with glad expectancy toward the day of its commencement, and to the Holland brethren and sisters and the Holland work in general this coming camp-meeting means a great deal.

Our conference is doing its utmost for the progress of the work among our nationality, and in harmony with this spirit, the Holland speaking people will be given the privilege of hearing preaching in their own language at the camp-meeting. Council meetings will be held also, for the purpose of studying the needs of the Holland work.

We therefore urge all our Holland brethren and sisters to make a special effort to attend the camp-meeting at Allegan next month. Let all feel the importance of these meetings and their individual responsibility in this matter. Our English speaking brethren manifest a great interest in the progress of the Holland work. Surely we as Hollanders ought to have even a much greater interest. Therefore let us show our burden for our work by attending the camp-meeting in order to insure its success.

Yours in Christ,  
J. W. HOFSTRA.

**Financial.**

**June Receipts.**

Tithe,	\$1,313 79
Washington Fund,	19 85
Mission Board Offerings,	4 22

Weekly Offerings,	29 70
Tent and Camp-meeting fund	15 75
Cedar Lake Academy,	6 50
Mexican Mission,	5 00
Haskell Home,	3 75
West Michigan Herald,	5 05
Sabbath-School Offerings	35 26
On Account,	135 10
Merchandise,	24 32
Express,	30
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	\$1,598 59

**June Tithe Receipts.**

Battle Creek,	474 53
Berrien Springs,	101 07
Belding,	9 22
Bedford,	67 20
Burlington,	24 86
Byron Center	11 88
Carson City,	19 05
Cedar Lake,	52 69
Eaton Rapids,	3 74
Grand Ledge,	25 90
Grand Rapids,	150 62
Hesperia,	16 37
Individuals,	216 00
Medical Department,	20 00
Mendon,	19 41
Monterey,	45 00
Mt. Pleasant,	1 00
Orange,	3 60
Otsego,	11 79
Palo,	18 00
Trufant,	11 91
Waverly,	9 95
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	\$1,313 79

**How to be a Successful Sabbath-School Teacher.**

1. Come every Sabbath.
2. If you must be away, provide a substitute.
3. If you cannot provide a substitute, notify the superintendent.
4. Come early.
5. Give your entire attention to your class.
6. While teaching, be sure you have the attention of all.
7. Teach the lesson.
8. Question rather than lecture.
9. Teach the practical.
10. Be sure your teaching is effective.
11. Encourage them to commit Scripture to memory.

12. Educate them to bring a contribution.
13. Cultivate a missionary spirit in your class.
14. Have the missionary spirit yourself.
15. Be wise as serpents and harmless as doves.
16. Stand by your superintendent.
17. Live near the Saviour.
18. Give your best work to God.

—Selected.

**News and Notes.**

The editor spent last Sabbath in Kalamazoo.

Elder A. G. Haughey spent last Sabbath with the church at Rothbury.

The summer school at the Emmanuel Missionary College is progressing nicely.

Will the Sabbath-school secretaries who have not sent in their reports PLEASE do so at ONCE?

Brother J. W. Hofstra, who is holding a tent meeting at Robinson says, "My tent work is progressing favorably at this place."

Elders G. B. Thompson, A. G. Haughey, W. D. Parkhurst, and M. N. Campbell will hold some meetings in Battle Creek in the near future.

Miss Jessie Counselman, who has been connected with the Michigan Home for Girls as resident nurse, has gone to Aurora, Ill., to engage in the medical missionary work.

Providence permitting, Elder A. G. Haughey will visit the following places:

Mendon	July 15
West Olive	July 22
Ceresco	July 29

Doctor Julia A. White, who has been connected with the Battle Creek Sanitarium for some time, is at her home near Kalamazoo. Her parents are in failing health and

need the benefit of her medical skill.

Elder C. A. Hansen, who has been laboring in Kalamazoo, went to South Dakota this week, where he expects to join his wife in visiting relatives and friends. They expect to go to India in September. Brother M. N. Campbell will have charge of the work in Kalamazoo.

Brethren E. F. Collier and J. D. Reavis are holding a tent meeting at Berlamont. We quote the following from a letter written by Brother Reavis under date of July 3: "Last evening was our first public meeting and we did not have room for the people. Brother Collier spoke, and with our music we had a very nice opening. I find this work to be a good summer school for me. I hope to do all the good I can."

#### Battle Creek.

Mrs. Minnie Harnden is still improving, but as yet is unable to resume her duties in the Tract Society office.

Elder I. H. Evans is in the city on some business in connection with the Review and Herald Publishing Association.

Regular Sabbath-school and preaching services are now being held at Lake Goguaac. About thirty Sabbath-keepers and interested outside people met at 3 o'clock Sabbath afternoon for Sabbath-school, after which Elder R. W. Parmele spoke to the little company. It is hoped that many more may become interested, and that much good may be accomplished as the result of these meetings.

Elder W. S. Hyatt, of South Africa, occupied the hour of the morning service in the Tabernacle on Sabbath. He gave a most interesting discourse in regard to the work in that needy field, and presented an earnest appeal that the colored people be educated that they may carry this message of

truth to the people of their own race. In the afternoon he spoke to the young people, after which a collection of \$25.56 was taken up to go toward the support of the South African Mission teachers.

#### AT REST.

Elder Daniel T. Bourdeau was born in Bourdeauville, Vermont, December 28th, 1835, and died at the home of his daughter, Doctor Patience S. Bourdeau, in Grand Rapids, Michigan, June 30, 1905, aged 69 years, six months and two days.

His parents were converted when he was five years of age, at which time they embraced the Baptist faith. At the age of eleven years he was baptized, and when he was sixteen his parents sent him to the Baptist seminary founded by Madame Feller at Grand Line, Canada. While there his attention was first called to the Sabbath question by a Catholic priest. At the age of nineteen he began preaching, and one year later was ordained to the Gospel ministry and labored as a Baptist pastor. Shortly after he was ordained he commenced to observe the Sabbath.

He was offered a position as professor in the Grand Line Seminary. He did not accept this offer, choosing rather to carry out the commission given by Christ,—“Go ye into all the world, and preach the gospel,” and he traveled through the country as a missionary.

In 1861 he was married to Marion E. Saxby, of Bakersfield, Vermont. His faithful companion was a help mate to him in his gospel ministry, and for sometime he continued his labors in Vermont, Iowa and Illinois. In 1868 he went to California by way of Panama.

He went abroad twice while engaged in his chosen work and labored in France, Switzerland, Corsica, Alsace Lorraine, and Italy

and organized many churches. He finally located at Battle Creek, Mich., in order to educate his children, Patience and Augustine. He wrote many tracts and other papers of a religious character, and was engaged in the preparation of several manuscripts at the time of his death.

In May he attended the General Conference at Washington and returned with renewed spiritual strength, but weakened physically, and failed rapidly until he fell asleep June 30th.

Funeral services were held at the home of his daughter in Grand Rapids, Sabbath afternoon, July 1. The services were conducted by Elder W. D. Parkhurst assisted by Elder Wm. Crothers. Words of comfort were spoken from 11 Timothy 4: 7, 8. Miss Margaret Bilz, state secretary and evangelist of the W. C. T. U. and an intimate friend of the family, prepared and read a very interesting and touching obituary. The many beautiful floral tributes brought by loving friends were indicative of the high esteem in which Elder Bourdeau was held. The most beautiful of these, however, was a large spray of damask roses, the gift of the Young People's Society of the Grand Rapids Seventh-day Adventist church.

Sunday, July 2, the remains were taken to Battle Creek, where services were held in the tabernacle, conducted by Elder A. G. Haughey, assisted by Elders I. D. VanHorn, W. D. Parkhurst and G. W. Morse. Text Psalms 116:15. Interment was made in the Battle Creek cemetery.

Elder Bourdeau leaves a wife, one son, one daughter, one brother, and many other relatives, with a host of friends to mourn their loss. They all look forward to the time when “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away.”