

Lake Union Herald

"In due season we shall reap, if we faint not"

VOL. III

BERRIEN SPRINGS, MICH., FRIDAY, NOVEMBER 17, 1911

NO. 46, EXTRA

Lake Union Conference Directory

Office Address, 215 Dean Building, South Bend, Ind.

President, ALLEN MOON. Office Address.

Secretary and Treasurer, W. H. EDWARDS. Office Address.

Field Agent J. B. BLOSSER, Berrien Springs, Mich.

Educational Secretary, CARRIE R. MOON, Office Address.

Executive Committee.

ALLEN MOON,
S. E. WIGHT,
W. H. EDWARDS,
G. E. LANGDON

O. MONTGOMERY,
W. H. THURSTON,
H. H. BURKHOLDER,
J. J. IRWIN.

E. A. BRISTOL,
J. B. BLOSSER,
O. J. GRAF,
J. W. MACE.

MINISTERIAL INSTITUTE

The Gospel Ministry—No 2

A. G. DANIELLS

The Ministry As a Calling

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4.

The Word of God here declares that the calling to the gospel ministry is a spiritual, sacred calling, as distinguished from the secular, professional vocations of men. In worldly pursuits, if a man loves nature, he may choose farming as his business; if he has an ambition to care for the sick and suffering, he may choose to be a physician; if he enjoys money-making and has a business-turn of mind, he may choose to be a merchant, or a man of some other kind of commerce. These are of the world, but the work of the ministry is from heaven, and pertains to the kingdom of God. It is not a matter of option. The work is Christ's.

When Jesus was closing His ministry on earth to take up His ministry in the heavenly sanctuary, He said to His disciples: "As My Father hath sent Me, even so send I you." John. 20:21. Thus these men were made His ministers on earth. To them was committed the work of the gospel, which He "began both to do and teach." Acts 1:1; Heb. 2:3.

The same relationship exists between the ministry and the work of the gospel, that Christ sustained to that work when here. The apostle Paul said, "Now then we are ambassadors of Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

No man ever appoints himself an ambassador for a kingdom. No man deliberately chooses ambassadorship, as he chooses law, medicine, commerce, or science. It must be by appointment. So with the gospel minister; he must be called of God.

The Call to the Ministry

Since the work of the gospel is God's work, not man's, being wholly of a sacred, spiritual nature, and requiring righteousness and spiritual power for its advancement, the question arises, Who may venture to enter upon it? and what is the evidence of the call?

While the Bible does not give a prescribed formula to direct in this important matter, it records many instances in the lives and experiences of men, which plainly show that the Lord does call certain men to His work. The call does not come in precisely the same form to all who are called, but it comes, and is, in time, accompanied by unmistakable evidence that it is from God.

First, there is the direct, impressive call which lays hold of one's conscience, and holds him with an unyielding grip until he surrenders, and promises God to be obedient to the divine command.

The call to Moses was of this direct kind. It was the voice of God speaking to him from the burning bush, and in this case, unmistakable evidence was given to Moses, on the spot, that he was not being misled in the matter. Ex. 3 and 4.

The experience of Samuel is another illustration of this direct call. It was not Eli who convinced Samuel that he must devote his life to the service of God. 1 Sam. 3:7-21. Gideon received a direct, definite call, and was given assurance that the call was from a superhuman source. Judges 6:11-40. The call given to Saul of Tarsus was so direct and impressive that he said, "Woe is me if I preach not the gospel!" He often alluded to this call as most comforting and assuring, while enduring his great trials of suffering and affliction. Acts 22:12-15; 26:13-19.

Then there is the indirect call. While the direct call must be the most satisfactory, no discount should be placed upon the indirect call. Many men who have achieved great success in the ministry, have entered upon this work with no evidence whatever of a direct call. One way in which this indirect call comes, is through the needs of the fields, which appeal to a man. He believes the message; he believes in the movement; he believes that the Lord is to finish His work in this generation; he sees great avenues of service which appeal to him, and in response to this mute appeal, he is led to consecrate his whole life to the work of God.

Still another way in which this indirect call comes to men to enter the ministry, is through the conviction that comes to men already in the ministry, and to lay members as well, that certain brethren in the church ought to give their lives to the work of the gospel. In many cases this has been the only evidence that men who have become able ministers have had, at the beginning of their work, that they were called to it by the Lord. Acting upon the urgent counsels of others, they gave their lives to the work and enjoyed signal success.

But in whatever way the call may come, every one who is called should give good evidence of the call. "Give full proof of thy ministry," was Paul's counsel to Timothy. Success in winning souls to Christ should attend the labors of all who are truly called to the work of the gospel ministry. The fruit gathered year by year from the earnest toil of the minister, will be proof that his call is from God. This was the evidence that Paul gave of his call. He said: "Are not ye my work in the Lord?" . . . 1 Cor. 9:1,2. The converting power of God upon the labors of all who enter upon this divine calling, make them soul-winning laborers for the Master.

Elder Spicer's Talk

November 9, P. M.

The story of the exodus was written especially for the people upon whom the ends of the world are come. 1 Cor. 10:11. The experiences of God's people in the exodus were written for the learning of God's people in the last days.

Israel was called out of Egypt that they might serve the living God (Ex. 8:1),—that they might keep His commandments. Ps. 105:43, 45.

To-day God is calling a people out of the world, from the bondage of sin, and the distinguishing features are—keeping the commandments of God, and having the testimony of Jesus. As it was in the exodus, so it is now—the Sabbath is the test.

In Ezekiel 20 we learn that when God made Himself known to His people in the land of Egypt, He gave them His Sabbath as a sign that He was the true God that sanctified them. They had forgotten His holy Sabbath, and here began the reform, preparing them for their entrance to the earthly Canaan. In these last days, before the coming of the Lord, the Sabbath reform is going to the world, calling out a people, preparatory to entering the heavenly Canaan. Rev. 14.

Moses and Aaron went to the people with the burning message, to turn to the true and living God, and to keep His holy Sabbath. To the people then the Sabbath was a test, and in these last days it is the same. In the time of the exodus it brought trouble and persecution. So we find to-day a special effort to oppose and prevent people from accepting the commandments of God. Even now there are more than one Seventh-day Adventist in prison for the Sabbath of the Lord. All over the world the powers of earth are trying to frustrate God's purpose in the Sabbath reform.

Isaiah 51:7-11 brings a message of courage. In the exodus it was a conflict between the people of God and the dragon; in the advent movement, we find the same. Rev. 12:17.

As the time of the exodus drew near, God began to prepare for the deliverance. Acts 7:17, 20. Man may lose hope and forget what God has said, but there is a God in heaven who is never surprised, and does things just at the right time. There is no power on earth that can frustrate the fulfillment of the prophecy of the Word.

Twenty-five hundred years ago the prophet Daniel was shown the work for these last days (Dan. 8:13, 14, 17). The time was given for the beginning of the great work, not only in heaven, but on earth. Then went forth that great and solemn message, that the "hour of God's judgment is come" (Rev. 14:6). Not till 1844 did the world ever see that message that was to go to every kindred, nation and people. Then began the great advent movement. Of a surety this is God's work for these last days. Things like that do not come by chance.

As in the type of the exodus movement the people were brought into Canaan, so this movement of 1844 will lead into the eternal Canaan.

Elder G. B. Thompson's Study

November 9 — Evening Hour

"Finally, my brethren, be strong in the Lord, and in the power of His might." Eph. 6:10. This is the conclusion, a summing up of something that has gone before. It is essential for people who face the mightiest conflict that has ever been faced, to understand the source of their strength. It is essential as individuals to know where to find that which will give sustaining grace in the darkest hour of earth's history. The strength of an individual from a spiritual standpoint is not in his mental attainments; it is not how much he knows about science, philosophy, or anything else, but it is in the living connection that he has with God. The strength of the church is not in numbers, nor in the size of institutions, but in the spiritual power of the people.

"Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven." Deut. 9:1. That was a wonderful work, — a small nation to cross the river and possess nations mightier than they were. How could that small nation go in and capture great, walled, and mighty cities? Whatever was the secret of their power, is the secret of our power; and if we find out how they did it, we can understand

how we can carry forward the work of God that He has given us to do.

"When the host goeth forth against thine enemies, then keep thee from every wicked thing." Deut. 23:9. I understand that was the secret of their power. It was in consecration, putting away sin; going to battle with a clear conscience. When God has that kind of people, it will not take long to finish the work.

After they went across Jordan and captured Jericho, they went out to capture a small city. They were defeated, and had to fall before their enemies. The Lord could not go with them because there was sin in the camp. That is the reason of the weakness of God's people to-day.

He always takes those through that trust in Him. "Because all those men which have seen My glory and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it." Num. 14:22. The Lord had started with them, yet because of their complaining, their fault-finding, their criticism, the Lord says they will not see the promised land. The Lord told them it was a good land, and they all said it was a good land; but they saw giants, and walled cities, and obstacles. Such an *unhealthful* country, yet great giants were over there. Caleb and Joshua saw God beyond the obstacles, and knew the source and strength of their power.

"And Caleb drove thence the three sons of Anak." Joshua 15:14. He led the people when he was eighty-five years old and drove out those giants. His strength was in the Lord and in the power of His might. We need the same kind of faith and courage.

Jesus was moved with compassion when He saw the sheep without a shepherd. That is the spirit we want.

On the tomb of Adam Clark is chiseled a hand holding a candle-stick and the candle is burned out. Underneath are the words, "In laboring for others I have burned out." That is the burden of souls that needs to rest upon us.

The Lord did not design that the children of Israel should go into captivity. Ps. 81:13. Had they realized the source of their strength and obeyed the instructions given, their enemies would soon have been subdued.

In their captivity when they turned to God, confessed their sins, and humbled their hearts, and had faith in prayer, and prayer only, and went out to battle, the Lord gave them victory. I Sam. 7:4-14. The same way that God's people gained the victory there, is the way for His people to gain victories now. The Spirit of the Lord may point out evil, selfishness, pride, or anything that God hates, and when that is put away, strength and might and power will come to His people, and the earth will be enlightened with the light of this truth. We may lose out, but God will take the people through. The most serious thing that we face in our experience is to be sure that we are right with God. We may deceive our brethren, but we cannot deceive God.

Elder W. A. Spicer's Talk

November 10, 9:15 A. M.

This is a continuation of the study of the two movements, the exodus movement and the advent movement. The advent movement is more than a people talking about the advent; it is a people on the march; the living God doing things on the earth among His people, and leading that movement. When God set His hand to deliver the people the first time, He put in the church the gift of prophecy. By that gift the Lord brought Israel out of Egypt, and by that gift He preserved Israel in the way through the wilderness, leading them to the land of promise. Hosea 12:13.

Exodus 3:10-12. Moses had formerly been self-confident,

very willing to do the work, but under the inspiration of the Lord, he had learned there was no strength in the power of the fleshly arm, and when the call came, Moses said, "Lord, who am I that Thou shouldest choose me to do this work?" And the Lord said, "Certainly I will be with thee." If God be with a man, the man is qualified to do the work which God asks him to do.

I Cor. 10:11. In the exodus movement when God set His hand the first time to gather His people out, He set in their midst the gift of prophecy, and the text says that was written for an ensample to the advent people in the last days when the end of the world shall come. Then according to that text alone, what must we expect to find in the church when God sets His hand the second time to gather the remnant of His people to lead them into the land of promise?—The spirit of prophecy.

"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). In Revelation 19:10 we are told that the testimony of Jesus Christ is the spirit of prophecy. The agencies through which this gift is exercised are called prophets. Then in the remnant church there will be heard the voice of the prophet. According to the sure Word, just as when God set His hand the first time by a prophet to bring Israel out of Egypt, it is absolutely certain that when the right advent movement begins, the voice of the spirit of prophecy must be in the time of that movement. When the time came in the days of '44 that the right advent movement must begin, the voice of the spirit of prophecy was in the time of the movement. What an evidence that was of the presence of the living God in the movement!

Exodus 3:16, 17. Moses was to gather the children of Israel and tell them, "The Lord has appeared to me and says 'I have seen you, and know your affliction.' " 4th chapter, verses 29, 31. The people of Israel thought they were forsaken. When the Lord sent a message to them, they found in that an evidence that the living God was still alive, that He had not forsaken His people on earth. Just so when the gift was manifest in the world among the advent believers in the days of '44, they saw in it an evidence of the leading hand of the living God. Only the God of heaven can bring forth things like that, for in every such case, the men who began the movement did not understand what they were doing. They saw the truths and they took their stand, and out of that grew the advent movement; and in the midst of it that voice of that special gift. It is too late for anybody to rise up now and say that is not the right gift.

Place of the Gift

In the days of the children of Israel they had the law spoken from Sinai. That was the standard, the rule of life. God desired means by which He could say to His children, "Now is the time to do this, to-day break camp and move forward," and so in so many ways God himself spoke, telling the people how to go, calling them back to the supreme law when they had wandered from His voice. He kept warning, encouraging, entreating, guiding His people through the wilderness by that gift. That is just the purpose of the Lord in giving that gift in the advent movement. Not that by that gift the Lord gives new doctrines. We have the Bible, the word of the living God, supreme above all others, no book like it. That gift in the church is to minister this Word to the people, and this Word is the test of every gift.

In the *Review* of October 3, 1854, written by Elder James White, I read these words: "Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very

moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position." All through our history that gift has been true and loyal to the supreme book of God. The instrument may be fallible and human, just as prone to mistakes as any teacher in the church or any apostle in the church, but all through these sixty-five years by that blessed gift there has been a voice saying, "This is the way, walk ye in it."

Sabbath at the Institute

At 9:30 the workers and visitors united with the Battle Creek Sabbath-school, and the Tabernacle presented something of the appearance of former days, particularly the auditorium where the senior department met. About fifteen years ago this school had a regular membership of twelve hundred. It now numbers over four hundred. This remarkable decrease is encouraging, when it is understood that a large majority of the former members are scattered over the earth, holding up the light of truth. It is hoped that ere long many more who are now members of this school will be out heralding this last message to the world.

Elder Thompson occupied the hour following the Sabbath-school. He took for his text Matt. 4:11-14. There are always blessings and sacrifices in the call of God. In the parable of the supper those who were called failed to appreciate the call, so did not accept it. This was a call to the perishing things of earth; the call of God is always to something enduring. In I Thes. 4:7 we find a call to holiness—a call from sin to that which is holy and clean. One who is in sin is in slavery, unable to do the things that are right, controlled by a power too great to resist. God calls us to freedom which comes with the Spirit of God in the life. Deliverance, freedom, and victory are sure to every one who fully and completely accepts this call to holiness.

Every sinner is called to salvation but the call will not save unless the salvation is accepted. It is a call from death to life, but many do not accept because of the glittering things that are seen. These are all to perish, and by the eye of faith only are seen the things eternal. In Matt. 4:18, 19 is given the call to men who were toiling for the perishing things of earth. Jesus called them from their temporal labor to work for God.

When God called Abraham, he went not knowing where he was to go. He questioned not about the temporal things. He asked no questions as to the climate of the country or the conveniences of surroundings.

Jesus was called to leave all — to go to a foreign field, — to even lay down His life, that He might save that which was lost. He is our example.

Some are called to bear responsibility, as was the case with Joseph. Others may be called to give up some cherished object or plan.

In Luke 9:59 we read of some who wish to tarry before they answer the call, but the call is, "Go thou." Everything is to be placed upon the altar, and every follower of Jesus to be ready to answer the call of God. The price of great victory is great surrender. "The light that lights the world is a *burning* as well as a *shining* light."

The afternoon was occupied by Elder Daniells in telling about his visit to Russia. Truly, God is blessing His work and His people in that part of the harvest field. The brethren and sisters there show their love for God by their willingness to sacrifice and to suffer for the advancement of this message.

"When I was a boy my mother was very poor, but she was never too poor to buy her boy a good book, and to this more than anything else I owe my success in life."—*Clay*.

Elder G. B. Thompson's Talk

November 12, 1911—11 A. M.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind." "And there appeared unto them cloven tongues like as of fire," "And they were all filled with the Holy Ghost." Acts 2:1-4. This was a very remarkable and majestic occasion where the Spirit of God came down and took His place in the church. In the case of the disciples they were altogether in one place and of one accord. There must be a preparation for the reception of Christ's representative. Now it says they were of one accord. They had not always been in a condition like that. For ten days the disciples prayed before the pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to continue in effectual prayer, confessing sins, beholding Jesus by faith, and becoming changed into His image. They put away all differences, waiting in expectation for the fulfillment of His promise. Before God visits His people with the latter rain, we shall see a similar experience.

Just before Elijah's ascension to heaven the Lord came to him and said, "Elisha shalt thou anoint to be prophet in thy room" (1 Kings 19:16). He was to give his position and work to another. This was a test of his willingness to submit to God's ways.

We need, by the aid of the Spirit of God, to make an examination of our own hearts, to look into our own standing before the Lord, and where selfishness and self-sufficiency seem to cling around us, to seek God most earnestly. We want to be where the Lord can trust us with His blessing and with His Spirit, then we can work great things for God.

The Spirit of God was recognized in the church, and His presence was recognized by His people. We notice how it was on the day of Pentecost (Acts 2); when Peter stood up to speak, the Spirit led him to the Word. The Spirit of God never leads a man away from the Bible. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" There was a mighty conviction with that message. Peter simply took the Bible and read there the fulfillment of the prophets. All that great multitude was convicted, and they began to say, "What shall we do" to be saved? This message ought to bring conviction to men's hearts as at Pentecost, though perhaps not in so great a number. We cannot create conviction; all we can do is to present the truth, leaving it with God to present the conviction.

Again in the fifth chapter of Acts, in the case of Ananias and Sapphira, we see the Holy Spirit leading in the affairs of the church. We want to be where we will recognize the Representative of Jesus in the church. He is here just as truly now as He was at that time.

In the selecting of some business men (Acts 6:3,4), the chief qualification was the spiritual fitness for the place. The apostles wanted to get away from the official and commercial lines of work, and give themselves continually to prayer and to the word of God. The highest position that God ever gave to anybody is to preach the gospel.

I am glad we have the same God, and the same Spirit, and the same promises for the finishing of this work that they had back in the early church.

Elder Spicer's Talk

November 12, 2 P. M.

In the days of Israel there was opposition to the gifts of the Spirit in the church. Num. 16:1-3. Those were days of controversy for God's people, but there was something

more than human in it; even so it is in this advent movement. The Holy Spirit has placed the gifts in the church, and we need not be troubled as to how the Lord is going to handle it. God is getting a people ready to take them into the eternal Canaan.

It was the cry of Dathan and Abiram that Moses and Aaron were taking too much upon them—lifting themselves up as popes over the congregation. They were in for individualism. God answered that thing, and that answer is written for our time.

Moses said in verse 28, "Hereby ye know that the Lord hath sent me to do all these works; for I have not done them of mine own mind."

The next day the whole congregation murmured against God's servants. Then trouble followed, and the plague came into the camp. The people had taken possession of that movement, and God had to deal with it.

In this terrible time the quick action of God's servants stayed the plague. Aaron hastened into the midst of the people with his censer, bearing incense, standing between the living and the dead, and the plague was stayed.

The leaven of unbelief and apostasy does not build up anything. We see it to-day; people are doubtful, tempted and shaken. These agencies and influences are working now, and it is time for those who know God and His truth, to take the censer and stand between the living and the dead.

We can never have the latter rain without the shaking time. They are to come together, and we are in it.

In Numbers 17:10, the margin says "children of rebellion" in referring to the experience of chapter sixteen. In this thing that has been working among us, the spirit of prophecy from the beginning of it has called it a spirit of rebellion against God and His truth, an organized rebellion.

We must hold to the truth of God, the word of God, and the work of God. There is where our sympathies and our hearts are to be.

News Items

The total enrollment at this date, November 12, is one hundred and fifty-two. This includes the instructors—Elders G. B. Thompson, A. G. Daniells, and W. A. Spicer. Among the workers are Drs. D. Paulson and A. J. Thomason. One of the latest arrivals is Elder G. B. Starr of Boston.

Elder G. B. Thompson's Study

November 13, 11 A. M.

In yesterday's study we devoted our time to the study of the Spirit of God in the early church; how His controlling, guiding power was seen in that church.

We want to study the question a little further this morning. We are dealing with a great mystery, the mystery of godliness. There are things connected with the work of the Spirit of God that our finite minds are not able to comprehend. But we can read the Scriptures, we can think about them, meditate about them, and ask God for light.

There is a statement in Vol. VIII of the "Testimonies for the Church," page 21: "It is the absence of the Spirit of God that makes the gospel ministry so powerless." The real fundamental thing is the presence and power of God's Spirit. We want the life-giving energy of the Holy Ghost.

"Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do." The Saviour said that He could do nothing of Himself. That is the condition of all His servants. In order for Him to do the work that He came into the world to do, He had to receive the anointing for service. Acts 10:38. "The Spirit of the Lord is upon Me, be-

cause He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. All that is the work of the gospel minister. The Lord does not bestow His blessing for any selfish purpose; it is always for service.

Christ's first anointing for service was after His baptism, and at that time He began His gospel ministry. If Jesus needed that anointing for service, truly His servants need it. We fall into many grievous temptations because we fail to receive from God this anointing for service. It seems like an unpardonable presumption to attempt to go out and meet temptation without the endowment of the Holy Ghost. It is a wonderful thing to have a living connection with the Spirit of God. We cannot comprehend the sacredness, the holiness, the unspeakable glory, the majesty of the Holy Spirit. When Isaiah was given a view of heaven he saw the throne of God, the King, the seraphim, and the attendants of His throne, he was overcome by his own sinful condition. Isa. 6:1-5.

Paul speaks in 2 Corinthians 13:14 of the "communion of the Holy Ghost." This is a fellowship which is certainly a great and solemn privilege. Our only safety is to be in continual communion with the Holy Spirit. When you get into debate with the Spirit of God about something, this communion is interrupted. In Ephesians 4:30 we read, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Bitterness in the soul of a minister will grieve God's Spirit just as well as bitterness in the laity. Did you ever have the experience of saying something behind a person's back? Did you ever feel that it had a good effect upon your spirituality?

In writing to the Galatians Paul gave instructions along this line. Gal. 5:15. Think what we call people who devour one another. The Spirit of God changes the nature of the heathen cannibals, making them kind and gentle. It will change the nature of cannibals here, bringing into their lives the fruits of the Spirit.

Elder Spicer's Talk

November 13, 1911, 2 P. M.

We will continue the study of the two movements, the exodus movement and the advent movement. Just as truly as God led Israel of old through the perils, just so truly He has been leading this advent movement. Whenever God begins to do some special work, what may we expect the enemy to do? To counterwork it if he can. So when the time of the promise drew near, when this four hundred years had nearly expired, Satan began to prepare; and when Moses and Aaron appeared before Pharaoh with a message from God to show special signs and wonders, what did Satan do? Exodus 7:11, 22. He came with a special manifestation. So far as I know, this is the first instance of Satan working with a manifest demonstration through human medium.

Then in the last days, just as Satan opposed Moses and Aaron in the work of God in the exodus movement, we may expect to see him opposing God's special work in the advent movement; and every time our work moves forward with a leap and bound, we will find Satan on hand with some new way of harassing the workers of God.

When did our work arise? In the year 1844. When the hour of God's judgment arrived this work began. In the year 1845 Joseph Bates began to keep the Sabbath. In 1846 he published his Sabbath tract. By 1847 a little company had begun to gather around, this standard and to see somewhat clearly the scope of the message. By 1848 they were preparing to publish, and in 1849 our first paper was printed in Middletown, Conn., by Elder James White. So in the days of '48

and '49 they were really ready to launch things out to the public. When did modern Spiritualism arise? In 1848. There is a wonderful significance in it. Just as our work was starting out over in the New England quarter, Satan launched into the world that terrible deception of modern Spiritualism to try to counterwork the work of God. The danger in Israel was not spiritualism out in Egypt among the people, but spiritualism and idolatry in Israel. We read in Deut. 32:12, "So the Lord alone did lead him, and there was no strange god with him." The Lord says they forsook the Rock of their salvation and they served demous; they became corrupted by the false notions and philosophies and worship of the nations round about. Satan who tried to head off the exodus movement in Egypt, was now trying to corrupt it on the journey toward Canaan. He made his master stroke just before they reached the borders of Canaan. After Balaam made a vain attempt to curse Israel, Satan taught him how to do the work, and that was to get the Moabites and those Canaanites to entice the Israelites away from God into sin,—there just on the borders of Canaan. In Numbers 22:25 we read: "And they called the people unto the sacrifices of their gods, and the people did eat, and bow down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel."

In Psalms 106:28 it says they ate from the sacrifices of the dead. So really the worship that they joined in was the worship of the spirits of the dead. Satan there made his master stroke to destroy Israel by leading them into spiritualistic worship. That happened in the exodus movement as an example for us under the advent movement. What is our danger as we come down to the last days? "And snail show signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Matt. 24:24. In the last days who are the elect? The advent people, the remnant church. So Satan in the last days is to come down with such deceptive power that if it were possible he would deceive the very elect, the remnant church itself. Is there any danger to Seventh-day Adventists on this line of spiritualistic theories? Why, don't we know that the dead know not anything? Aren't we clear on that? Yes, but you know Galatians 5:20 says that witchcraft is one of the works of the flesh, and when a man gets crowded over on to Satan's ground, the bewitching power of Satan can confuse his mind and overthrow his reason and fascinate him so that the man himself is not strong enough to resist. When Satan comes to Seventh-day Adventists to deceive the very elect, will he tell us, "Now this is Spiritualism"? What will he say? "This is the third angel's message, a larger, broader view of the message, and if you want to keep progress with the message, accept of this broader view." Spiritualism has changed its form in recent years. It comes in a new dress. It is leavening all the churches of the country, and many people are spiritualists without ever knowing it; and that is the way Satan is working to deceive the whole world and prepare them for the great and final deception. It spreads out in all these forms. Of course when it comes to Seventh-day Adventists, it will be labeled "third angel's message."

Satan has come down with great wrath, knowing he hath but a short time. We are not fighting against flesh and blood, but against principalities and against evil spirits in high places. Remember he is the one that drew a part of the angels from the organization of heaven, from loyalty to God, and from the throne of God to destruction; and he has come down in great wrath with all his angels to deceive, if possible, the very elect. We need to sink into God, keep hidden in Him, and trust not to our own way and our own wisdom.

"Let everyone that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. Keep your sins forgiven, keep your heart clean, for it is the clean heart that is going through. We are none of us sufficient for ourselves, but the

foundation stands sure. The message that has built up this work is the message that will finish it. These great main lines of doctrine are the things that made us Seventh-day Adventists, and they are the things that will make other people Seventh-day Adventists. We are to stand on the sure platform.

Progress of the Message in Russia

A. G. DANIELLS

Elder A. G. Daniells occupied the Tabernacle pulpit on Sunday evening, November 12, and gave an interesting account of the progress of the third angel's message in Russia. His remarks in brief were as follows:—

When John was on the isle of Patmos, many scenes were presented to him by the Lord Jesus Christ, one of which he describes as follows: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb."

This company had been redeemed by the blood of Jesus Christ, through the preaching of the gospel of salvation; and here is proof that this gospel will be preached not only in all the world, to all nations, but that it will gather out from all these nations, some of the people. It shows that inasmuch as Christ died for all the world, there will be some from every nation as the fruits of His death and His ministry in their behalf.

The Scriptures plainly teach that in the last generation before Christ returns, the gospel of His kingdom which He is to establish on earth, will be preached to every nation on the face of the earth. When Jesus was asked what would be the sign of His coming and of the end of the world, He gave, among other signs, this one: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Later, this very work was presented to John on the isle of Patmos, and he said: "I saw an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." When that message had been proclaimed to all those nations, John saw the Lord Jesus Christ coming to reap the harvest of the earth. From these texts, it is evident that the last generation will see the greatest missionary movement that the church has ever carried forward in all its history.

Seventh-day Adventists have long taught that the generation had come for that great missionary movement to be carried forward. We have always believed that the threefold message of Revelation fourteen, which has made us as a people would be carried by this people to all nations. It is not my purpose to-night to take up this question just in this form, and deal with it in its fullest scope, but I refer to it as a preface to a statement I wish to make with reference to the progress of this message in Russia, for I do not see how any Seventh-day Adventist can understand the facts regarding the work in this great empire without having his heart thrilled with gratitude and devout thanksgiving.

God is doing as signal a work in Russia to-day as He has ever done in the history of the church. Notwithstanding the many restrictions and prohibitions of the Russian government, the cause has during the past year made greater progress in that empire than in any other country in the world, with the possible exception of China. We now have four thousand believers in Russia; we have three organized conferences and six organized mission fields. We have a tithe income of about \$25,000 a year. We are baptizing about 800 believers every year. Our people are circulating literature everywhere and creating an interest in all parts of the em-

pire. We find the people there as ready to engage in general missionary work as anywhere in the world.

Our Russian brethren and sisters are real adventists, and very greatly appreciate the efforts their American brethren have made to send the message to them. Wherever I met with our people they earnestly requested, by formal vote, that I should present to our brethren in America their Christian greetings.

At Riga when they learned that Elder Boetcher and I were to spend a day or two with them, they made great efforts to decorate their hall, as an expression of their appreciation of our visit. A number of them spent the entire night before our arrival, in gathering leaves from the forest, and plating them for streamers, mottoes, etc., with which to decorate their house of worship. They also secured a nice variety of ferns, potted plants, and flowers for the rostrum. They did this to show how thankful they felt to the American people whom I represented, for all they had done to plant the third angel's message in Russia.

Elder W. A. Spicer

November 13, 1911—7:30 P. M.

Some years ago I was on my way from Calcutta in India to Karmatar in western Bengal. I had received a telegram that Elder D. A. Robinson was dying of smallpox. Elder Brown who had been with him at Karmatar had just died, others were sick, and they telegraphed that Elder Robinson they feared was dying. So I started for Karmatar to reach him before he should die, to be with him in his last hours. It was a dreary journey that night, for we had been all along such a slender little band of workers. Elder Brown, Elder Robinson, and myself were the only ministers in Asia at that time. One had already died, and the other we feared was dying. That meant that I would be left alone there. I sought the Lord earnestly that night on the railway train. I prayed to the Lord that as I opened my Bible to give me a text that should be His message to me that night. My finger fell on the text in Daniel 6 that I never remembered having seen before, and it was a message of comfort to my heart. Daniel 6: 27—"He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." I tried to get out of it the conviction that that meant deliverance for Elder Robinson, but I could not, and later he died, but I was with him for some hours before he died, and that text was a blessed text of comfort to my heart. Although the workers fell away, though we were left as it were almost orphans we knew there was a God in heaven who delivereth and rescueth, the living God who actually does things on earth for His children.

As we look abroad in the earth to see what God is doing, to note some evidences of the intervention of the power of this living God, it seems to me first of all this advent movement is one of the greatest wonders in the world, if not the *greatest* wonder in the world, the greatest evidence of a God in heaven doing things on earth. What is the explanation of this movement arising, increasing, and spreading to all nations? The world looks on wonderingly at this thing. You remember a few years ago the *Christian Advocate*, the leading Methodist organ in this country, said: "Small though their numbers are, their missionaries are found in every quarter of the earth. Their aim is to run the world." Well, we confess to the soft impeachment that our aim is to run in to all the world with this message, and really it is a surprise to people in the world to see how this message goes. Some of them ask, "How is it that you get your people to go, and what grip have you on your people to get them to give?" We haven't anything except the most precious, blessed message that the world ever saw or heard. That message gets into the hearts of the people, and the work spreads and grows.

The power is not of man, we know that. If the whole General Conference committee, if this whole Lake Union delegation of workers should give up the truth and begin to fight against it, we could not stop it. Men would come from the plow and from the shop just as we came, and they would take up this same message, and this work would move right forward to victory. We find the explanation of this in many places, but in just one little portion, a prophetic flashlight pictures the whole thing. Two thousand years ago on the Isle of Patmos, the Lord showed John in vision a scene of the last days, and he wrote it, and we have it here in the 14th chapter of Revelation, with the translation just as John wrote it. As the Lord opened the view, he beheld the second coming of Christ, and just before that he was shown an angel bearing a message to every nation and kindred and tongue and people crying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment is come." He saw the people who were carrying that message, and he described them in the 12th verse: "Here are they that keep the commandments of God and the faith of Jesus." At the end of the long prophetic period of Daniel, in 1844 the hour of God's judgment came. The world before that had never seen a people keeping the commandments of God and spreading to the world the message, "The hour of His judgment is come." The year 1844 brought the hour of God's judgment, and it brought the beginning of this advent movement, the full threefold movement. Before that time God was preparing the agencies with the first angel's message movement under William Miller and his associates. Things like this do not come by chance.

Some time ago I was standing in the city of Nuremberg in Bavaria, Germany, watching the great clock in the market place. It began to strike twelve, and a little door opened in the face of the clock and nine little doll-like figures, came out onto a platform, representing Charles the Great and his eight princes. Charles the Great took his throne, and those little figures, representing the princes, walked around in front of him and did obeisance to him; and then as the clock ceased striking, those little figures disappeared again into the clock. When the great clock of eternity struck the hour of God's judgment in 1844, there sprung on to the stage of this world's history a people keeping the commandments of God and the faith of Jesus, who began to lift the cry, "Fear God and give glory to Him, for the hour of His judgment is come." Ever since they have been pressing on their way with this message.

You remember Christ said about John the Baptist, "What went ye out for to see? A prophet? Yea, I say unto you much more than a prophet." How was John the Baptist more than a prophet? Is it not that John the Baptist was more than a prophet uttering prophecies? John the Baptist and his message were the fulfillment of prophecy. Isaiah had spoken of that messenger that was to come to prepare the way of the Lord and make His paths straight, and when John the Baptist came, his work was a fulfillment of prophecy. Just so this advent movement is more than a people talking about prophecy. The movement itself is the fulfillment of prophecy. It is represented as going rapidly under the symbol of an angel flying in the midst of heaven. That angel is more than a symbol. Has not the Lord commissioned some angel that excels in strength to lead the onward march of this advent movement? That is why it is that somehow beyond all our planning, this message is spreading like wild fire through the world.

How wonderfully God has prepared the world for a quick work in our time. Here is an envelope from China which was dropped into the Chinese post office away in Hong Kong, China. It is dated April 9 in China, and May 4, in Washington. In four weeks the little envelope was brought from China into our office in Washington. When Morrison a hundred years ago went to open Protestant missions in

China, it took him nine months to go from New York to Hong Kong, the port of southern China. Now in just a few weeks we are in touch with China.

Here is an envelope received a few days ago from Siberia. It is dated in Russia October 15, and in Washington November 1. In just fifteen days it sped across Siberia and across Europe, across the Atlantic, and was dropped into our office at Washington, and yet you know the man who invented the modern system of postage died in 1878. I have here a statement from the *Washington Times*: "Within the lifetime of men and women now living, the world had not seen a mile of railway or a single steamship crossing the ocean. To-day the world has on land 550,000 miles of railway, and on the ocean 18,000,000 tons of steam carrying power." What does that mean? For nearly six thousand years the world had been going on in the old way, but just a few years before the hour of God's judgment came, the slow way that had done for six thousand years would no longer do, and suddenly the whole history of man was changed. What a wonderful transformation the steam railway and the steamship have made in the world. Here is a clipping from a Washington paper: "Circles globe in thirty-nine days, smashing record." This world has become a very little thing after all. The countries once so difficult of access are now opened up, and here is a man who made a trip around the world in thirty-nine days. How do you account for such an abrupt change as that in the history of man? It is the work of God.

In 1838, the year in which William Miller and his associates set their faces toward 1844 for a definite campaign, the first steamship crossed from England to New York. About the year 1815 a member of the New York legislature absolutely ruined himself politically, because he averred that the time was close at hand when men would be traveling by steam over the land at the rate of twenty-five or thirty miles an hour. He was so enthusiastic about it that they put him down as unbalanced and it ruined him in politics.

There is laid at our feet the means for reaching all the ends of the earth in just a few days of time. Almost any day you think of it, some of these ships are carrying messengers bearing this message of the judgment hour. To-night Elder Hills and wife are getting down to Amoy, China. They will be landing within a few days if they have not been delayed by the revolution; Elder Little and wife are nearing Japan on the way to China. Another ship is carrying Brother Ricks to India. Next week Brother Aldrich will be sailing, the first worker to land in the Canary Islands off the coast of Morocco.

We read of the children of Israel how the Lord opened the way through the Red Sea. We say that was a wonderful miracle, and it was. The Lord has not simply opened one sea to us, but He has made us a path over all the seas to carry this message to the ends of the world. There is electricity running across every continent, every sea. South America asks a question, and we respond. India says, "Can we do this?" and our Mission Board sends a message back. It was in 1844 that the first message was ticked off between Washington and Baltimore saying, "What hath God wrought?" When the hour came for the message to fly swiftly to all the world, a divine hand put at our disposal the agencies for a quick work. We give little thought to the mail system, the railway, and the steamship; but a few years before this generation began, the world had never thought of such things.

Some time ago India cabled to us for a man and wife, both nurses. Brother and Sister Leach were called to the phone and asked if they would go to India. After a few moments consultation, they said, "Yes, we will go." In four days from that time they were on their way.

With the system of cables we have, there are wonderful possibilities in the dissemination of news. Here is an item

LAKE UNION HERALD

ISSUED WEEKLY BY THE

LAKE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

PRICE, FIFTY CENTS A YEAR.

PRINTED BY EMMANUEL MISSIONARY COLLEGE PRESS, BERRIEN
SPRINGS, MICHIGAN.Entered as second-class matter November 3, 1908, at the post-office of
Berrien Springs, Mich.All subscriptions should be sent to your local conference tract society
office.All matter intended for publication should be sent to the Editor, LAKE
UNION HERALD, Berrien Springs, Mich.Approved advertisements will be published in the HERALD at the fol-
lowing rates: Forty words or less, fifty cents for each insertion, and
one cent per word for each additional word. Each group of initials
or figures counts as one word. Cash must accompany copy for all
advertisements.

MRS. LOU KIRBY-CURTIS - - - EDITOR

from a Chicago paper. "Berlin. Goes to prison for religion. Is Seventh-day Adventist. German army recruit will not work or drill on Saturday." They gave an account of his testimony before the court, and it is a wonderful testimony. I have talked with numbers of our young men who have gone through this experience of imprisonment, and I never heard any of them suggest the line of argument that came to this young man as he stood face to face with the court to receive a five year sentence for refusing to break God's Sabbath. They read of this in South America, in Asia, in Europe, and in America from the Atlantic to the Pacific. How quickly some great crisis could be used of God, and the whole world be set tingling with the news of the work of God. It is not how long it will take *us* to finish the work, but how long it will take the *Lord* to finish it. There is many a dark land with no witness, many a country in which there is no messenger ready to lift the cry of the message when the crisis comes, and so the Lord is hastening us out, and, thank God, He is leading the advance.

Even the air ship is being pressed into service. Over in Austria a canvasser was distributing some cards advertising a series of Seventh-day Adventist meetings. He was arrested and taken to the police court. His cards were piled on the table. Soon after the governor came in, and the police said he did not know what to do with those cards. The governor took them to his office. One of the nobility, who was going to take a trip in an airship, called on the governor who said to him, "Take these cards along, and scatter them as you go, and the people will think they fell from heaven." He did so. Some weeks after the man who was conducting the series of meetings, received a letter from a man in Bavaria, saying it was too far to come to the meeting, but he would be glad to have reading matter. So you see that nothing can be done against the truth.

As we look out over the world, we see them coming into the ranks by the thousands to take the place of those who are drifting out of the ranks. During the second quarter of this year in the European division, they baptized 1,300 new converts, and 300 were taken into the church by vote, having previously been baptized. We see everywhere the hand of God doing special things.

Isaiah 42. He is God that sends the breath of life to all, and He speaks of that as evidence that He can send the agent of salvation to all. The God of heaven is in touch with every soul on earth, and He has more angels than there are people on earth. There are more for us than there are against us.

We are bringing to men something more precious than all else on earth. A countess who died in a Berlin hospital sent this message to the church, "I die a Seventh-day Adventist in the hope of the soon-coming of Jesus and the first resurrection." That was worth more to that countess than all the titles the world could give.

Now is the day of salvation. God sends the message of invitation to every heart in all the world.

The Question Box (Continued)

Conducted by Elder A. G. Daniells

6. We are asked to give our brightest and best young people for the ministerial and missionary service, but the Lord has said that He has chosen the weak things to confound the mighty, and the foolish things to confound the wise. How do you reconcile this?

In the work of God, the very best of us are weak and ignorant, compared with the mighty affairs we have to meet. As a rule, it has always been that the great and the strong, the rich and the powerful, are found outside of the church. In this age and in this denomination, it is a fact that we are all of the common lot; we are a small people, as compared with the world, with a big message.

7. Would you consider it proper to make a call for people to forsake their sins and turn to Christ in the early part of a series of meetings? or should one wait until after the Sabbath question and other doctrinal subjects have been presented?

We should always exercise the best judgment in making revival efforts in our tent and hall meetings, among strangers. It is best to give the people opportunity to become acquainted with us. It is not necessary to wait until after the Sabbath question, or any other particular subject has been presented, but the people certainly have the right to have some knowledge of us, and to have some basis for confidence in us, before being asked to commit themselves to the work we are doing.

8. Is it consistent with the religion of Seventh-day Adventists for them to raise hogs? What should be the attitude of the ministry toward it?

I do not think it is consistent for Seventh-day Adventist ministers to raise swine. They should set an example in that respect, and endeavor to teach the brethren and sisters that it is not the best kind of product for them to grow on their farms. They should be advised to grow grains, fruits, and other things that are consistent with our belief and teachings.

9. What would you advise a young man to do who feels that he is called to the ministry, but is lacking in education, and has not the means at hand to get the necessary preparation in one of our schools?

I would advise him to make a desperate effort to get into one of our colleges. With the opportunities now at hand, if he has the perseverance to make a good minister, he will have the perseverance to get into school. A person with good ability, nerve, and determination, can earn a scholarship during the summer to put himself through one of our schools during the winter.

10. What should a conference committee do with a man who has been in the work for year's and now brings no fruit, but is far along in years?

If the man has been faithful in previous years, and has been successful in bringing souls to Christ, and his present inability to produce fruit for his labor is the result of declining years, although he may cease from active labor, his credentials should be continued, and he should continue to receive his support from the tithe, which is his inheritance. In case he has never produced fruit, the conference committee has neglected its duty in allowing him to continue in this way, and not advising him to take up some other vocation whereby he could earn his living.

"A dollar in the *head* is worth five in the pocket, and you might say fifty on the back, because that in the pocket will get out, that on the back will wear out, but that in the head grows sharper by constant use."—*Franklin*.