

Lake Union Herald

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

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MINISTERIAL INSTITUTE

Elder Thompson's Talk

November 15, 1911—2 P.M.

The hour yesterday was devoted to the study of some of the conditions upon which the Spirit of God is given to us. Pride, selfishness, evil-surmising, hatred, pride of opinion, all tend to hinder the blessing of the indwelling Spirit of God. There must be a surrender of self to God in order to enjoy His blessing.

John 14: 16; John 2: 1. Jesus says, "If I go away I will send you another Comforter, that He may abide with you forever." If any man sin we have an advocate,—we have a Comforter, a Paraclete. A. J. Gordon puts it like this: "After the day of Pentecost these words were fulfilled, and now we have one Advocate on the throne, and another Advocate here. Just as sometimes there is a law-firm in which there are two partners, one is pleader, and the other is counselor." The text states the fact that the Spirit of the Lord is here with His people to guide and direct, and to keep them till the end of time.

Epesians 1: 7, 18; 3: 16 and Philippians 4: 19 bring to us a message of the riches and the glory of Christ's grace. It always seems that the riches of His glory conveys a fullness even more than the riches of His grace. According to the riches of His grace, we have the forgiveness of sin, whereas the riches of His glory bring before us all the power and riches of heaven.

It is a great blessing for a man to say, "I know that my sins are forgiven." That is what every Christian must know. He must know it just as Abraham knew it. His faith was counted to him for righteousness. We need something beyond the forgiveness of sin—even the divine power that will keep us from sin. We want the riches of His glory to be strengthened by His Spirit in the inner man. That will be righteousness, and glory, and power even beyond the forgiveness of our sins. We wish to emphasize the fact of the mighty fullness there is in God for every soul.

It is through the agency of the Spirit of God that the new birth is wrought. John 3: 3-8. In another place it reads, "We are born not of corruptible seed, but incorruptible." That is the Word of God, which is the sword of the Spirit; but the agency, the mighty agency, that uses the Word in the conversion of a soul, is the Spirit of God. It is the same power that creates us new creatures in Christ Jesus that brought forth creation at the beginning of the world, when the Spirit of God moved upon the face of the waters. There is something that talks to man when he is in his sins. He

hears, as it were, not a visible voice perhaps, but a divine voice, or impression, leading him away from his sins. There is something that goes along with him to his work, that keeps talking to him, pleading with him, admonishing him to turn away from his sins to God. Like the invincible wind it is sovereign in its work. That Spirit is pleading everywhere. We have all experienced its influence, its power, its pleading. Many of us have done all we could before we were Christians to keep from surrendering to God. We did not want to keep the Sabbath; we did not want to give up; we steeled our hearts against the Spirit; but there was an irresistible power that went with it. One of the greatest dangers in the world is in resisting the Spirit.

We are not all endowed with the same gifts. There is one Spirit, but a diversity of gifts. In 1 Cor. 12: 11 we learn that these gifts are distributed by the Spirit of God, not by the church. It is our duty to receive the gifts of the Spirit, for it was God who put them in the church. We must reach the place where we are willing to have the Spirit use us. We cannot use the Spirit.

It is possible for one to be clothed with the Spirit and power of God, and then to lose that power. This condition may be reached, and the individual not know that the Spirit has departed. We want to cherish the presence of His Spirit and pray that God will keep us from that kind of an experience.

Nothing can stand before the wind, and so nothing can stand before the Spirit-filled preacher of the Word. May the Lord give us that blessed experience. We know that where we have earnestly sought God in prayer, we have seen power attend our work.

Again the Lord bestows His Spirit upon the surrendered heart. Romans 8: 14, and Acts 5: 32 have the same thought. "As many as are led by the Spirit, they are the sons of God." According to this scripture, to be a son of God, one must be led by the Spirit, and the Spirit is given to them that obey Him. There must be obedience, a willingness to permit the Spirit of God to have His way. But the question comes up, "Am I willing to let the Lord have His way with me?" What does it mean to allow the Spirit of God to lead us? Why, it means to give up every cherished ideal that is wrong; to go where the Spirit of the Lord might direct. We cannot ask God for His Spirit so that we can labor in this place, or where we happen to have our home, or where our parents live, or where our wife's people live, or where we have a little farm, but we must go where the Spirit directs. We must ask God to give us His Spirit so we can labor where He may call us. The greatest blessing is to be right where we know God wants us to be, where He can lead us, and then to allow Him to lead us. So it means something to really surrender—to give up our own way.

"If any man thirst let him come unto Me and drink. He that believeth on Me, as the scriptures hath said, from within shall flow rivers of living water." John 7: 37-39. This text reveals another condition in the bestowing of the Spirit. If we thirst, that is the great thing. It means something to be thirsty. When we get a real thirst we will be willing to give up all, to make any sacrifice. Then we will receive the Spirit in its fullness.

"Courtesy, as a mere business quality, is worth its weight in gold."

Religious Conditions in Turkey

Elder A. G. Daniells addressed a very large and attentive audience at the Tabernacle, Wednesday evening, November 15, relating many interesting items which he had gleaned during his recent visit to the Turkish mission field. He prefaced his remarks with a general outline of the division of the entire European field.

The Turkish mission field in which our denomination is operating, is a division of the Levant Union, which embraces Turkey, Persia, Arabia, Syria, Greece, and Egypt, and is presided over by a superintendent who has his residence at Constantinople.

Up to the present time the Turkish mission field has been one of the most difficult mission territories in any part of the world. The dominating religion is Mohammedanism, which is fanatical and cruel in the extreme toward all other religionists. It is difficult for Protestants to make any progress among the Mohammedan people, consequently we have been greatly hindered in our efforts to proclaim the gospel of Jesus Christ in Turkey.

The Mohammedan religion does not bring to the people a personal Saviour. The Mohammedan knows nothing of the gospel as the power of God unto salvation. Like the Greek church of Russia, the religion consists altogether of ceremonies and forms, including washings, fasts, regulation prayers, etc. By observing these the Mohammedan expects to atone for sin. Consequently he lives in sin, lives with his natural unregenerated heart, with all the wicked tendencies of his nature to battle against. All day long the Mohammedan may be seen repairing to the mosque, where he goes through his various ceremonies, swaying his body, with his face toward Mecca, stooping until his forehead rests upon the tile floor, and offering prayers to Allah.

For a long time we have been endeavoring to introduce the third angel's message into Turkey. The work was started there many years ago by a Brother Anthony, a Greek who went over there from this country. He went there as a missionary, but he could not proclaim himself as such. He could not open a mission there in a formal way. Those were days of restriction, prohibition, and persecution. Brother Anthony located at Constantinople, where he went into business as a shoe-maker, doing practical missionary work with people who came to his shop. He engaged them in conversation, and where he found it safe and possible, he extended it into Bible readings, and into missionary work to make known the third angel's message. In the course of those conscientious, God-fearing efforts, he found one man who certainly proved to be good soil into which to drop the seeds of gospel truth,—Brother Z. G. Baharian, who was an Armenian. He became deeply interested, and followed it up until he embraced the third angel's message.

At that time we had no literature in either the Turkish or the Armenian language. Brother Baharian could obtain only from conversation with Brother Anthony, his views of this message. He felt that he must have more. He learned that we had missionaries in Switzerland, so he decided to go there to become better acquainted with this people and this truth, and to learn the English language, that he might keep in better touch with us and read our literature. He remained there two years, learned the English language, was baptized by our brethren there, and returned to Turkey, a missionary of this denomination. He has remained loyal, active, and consecrated to this work up to the present time.

Brother Baharian has passed through many severe trials, having been imprisoned seven times. On one occasion he was carrying on Bible work with four young men. It was not an easy matter for them to pursue their Bible studies for the reason that men who banded together in those days were suspicioned by the police. One day they were all ar-

rested and sentenced to imprisonment, but instead of complaining, they rejoiced, and said: "Well there is one advantage in being in prison; we can now have our Bible study." And so they did. They remained in prison three months, and during that time Brother Baharian conducted a Bible institute. They had their regular hours for work and exercise, for study and for prayer; they followed their program carefully, and at the end of those three months those four men came out of prison Seventh-day Adventists. One of them, Brother Buzugherian, was present at the Friedensau Council last summer. He has been imprisoned eleven times. In relating his experience he says: "I am used to prison now, and it has no terror for me." He is an ordained minister now, and working in Turkey for the triumph of this message.

On another occasion Brother Baharian was arrested, and carried from one prison to another without being given a trial. His wife, who was very anxious about him, tried to locate him; but on arriving at the prison where he was supposed to be, she would be informed that he had just been removed to another. Finally when her money and courage were both gone she sat down on her bundle by the roadside and began to weep. An American gentleman who was traveling in Turkey chanced to pass that way and asked her what was the matter. She told him her story. His heart was touched. He told her to come with him and he would aid her in finding her husband. On arriving at the prison where Brother Baharian was, he inquired of the officials on what grounds they had imprisoned him.

He could not understand their reply except that it was something about the man's religion. The American gentleman then demanded the authorities to give Brother Baharian the right to a trial. The result was that in a short time he was set free.

Our people in Turkey have not only suffered imprisonment, but they have passed through some of the dreadful massacres that have befallen that country since we began our work there.

Since the revolution in Turkey about four years ago, when the Sultan, who had reigned so tyrannically for so many years, was deposed, and the present constitutional form of government went into operation, Turkey has enjoyed full civil and religious liberty. Anybody can go into Turkey today and preach any religion he chooses. Our people are circulating our literature very extensively, and translating it into the Armenian and the Greek. God is blessing our laborers there. But oh, they are so destitute! The following extracts from a letter recently received from Elder E. Frauchiger, of Constantinople, will illustrate something of the work we are doing and the needs of the Turkish field:—

"Now I am holding with Elder Ising the first tent meeting in the Levant field, at Haifa, on the ground between Galilee and Samaria, at the foot of Mt. Carmel, one half hour from the place where Elijah was hid in a cave. The Carmelite priest has at present built a church over this cave to preserve it. Twenty minutes from our tent we found also the first school of the prophets in the days of Elijah. This place is at present kept very strictly by the Mohammedans.

"The people here are mostly immigrant German colonists, who came here in the advent movement of 1835-40, hoping to meet the Lord here, and so fulfil the text in Isaiah 2:2-4. As they became disappointed, they lost more or less their confidence in God. By the help of the Lord, we hope to restore it, that this truth which has gone out 2000 years ago from this place may again be established in this country.

"The attendance at our tent-meeting has reached eighty-five persons. We have also a little institute for our workers. May the Lord to whom all power in heaven and earth is given, bless our efforts.

"And now my dear Brother Daniells, I have only one question. Would it not be possible for one of the union or local

conferences to be able to make us a present of an old tent for our summer's work in Asia Minor? It would be a great help to our field. The houses in this country are mostly very narrow. If possible, it would cause us all much pleasure."

News Items

Wednesday

The enrollment has reached one hundred and sixty.

Elder Spicer spent Sunday at Jackson, where he preached the dedicatory sermon at that place.

Tonight Elder Daniels is to give a talk on the progress of the work in Turkey, and his experiences there during his recent visit.

Elder Burkholder, who has been ill at his home in Ohio, arrived today.

Elder Langdon was able to attend meeting today for the first time, having been confined at his room with the grippe since the first day of the Institute.

In spite of the storm Tuesday night, a large audience came out to hear Dr. Thomason's talk on health. The good attention given showed the interest in this subject.

Elder W. A. Spicer

November 16, 9:15 A. M.

Isaiah 42:13-16. The Lord says, "For a long time I have holden My peace," but now He will hold His peace no longer. He will make waste mountains and hills, dry up rivers, bring the blind by a way that they knew not, make darkness light before them, and make the crooked paths straight. There is a living God in heaven who can do the work. He doesn't have to count facilities and means and agencies. We will follow that thought through the great ways of the world's history as viewed in the light of prophecy.

Take the time of the Exodus movement. Isaiah 43:3. "For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee." When the time came and Egypt stood against God's plan, He gave Egypt for the ransom of His people. He wrought with signs and wonders until there came the slaying of the first born; then the opening of the sea, and deliverance from Egypt. Years afterwards when spies went into Jericho, Rahab said, "We heard about the wonders your God did in Egypt at the Red Sea, and the hearts of the people of Canaan melted within them." When God delivered Israel the nations shook and trembled. The world never had seen anything like that. God did the work and nothing could stay His hand.

We came down to the deliverance of the people of Israel from the Babylonish captivity at the end of the seventy years. Long before that time came, Isaiah in the 44th chapter and 28th verse wrote: "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built." You will read in the margin the year 712. When did the time come for the return of the Babylonish captivity? 536. Then in 712 the prophet Isaiah was writing about something that was to come to pass way down nearly two hundred years afterward. The Lord named the man. I understand that word "Cyrus" suggests shepherd, servant of the Lord. It was written 150 or 160 years before Cyrus was born. There was his name in the book, and Josephus tells us that Cyrus understood by the reading of this portion of Scripture that he was the man to do that thing.

The first verse of the next chapter says: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." We know that if the people of

Babylon had shut up those gates inside the wall, they would have had Cyrus' army in a trap. I have here a copy of a translation from a stone dug up, secured from the British museum in 1879. It is a record of these times written by the priests of Babylon at the capture by Cyrus. "On the 16th day, Gobyras, Pasha of the land of Gutium, and the troops of Cyrus without a battle entered Babylon." They did not have to fight their way into Babylon. They entered while the feast and the revelry was going on, and the gates being open, the army of Cyrus just marched in and took possession.

Ezra 1:1. When the time came for the return of the people from captivity, the Spirit of God stirred up Cyrus and he issued a proclamation to the world saying, "The God of heaven has given me this kingdom. He has charged me to restore that house. Whosoever there is of His people, let him go up and do the work." The Spirit of the Lord was bearing witness throughout the nations of the earth, and the whole world heard about God's work and what was to be done there. Just as soon as the Jews began to return to begin the work of rebuilding, the people of the land began to try to hinder. They hired counselors and sent them down to the court of Cyrus to frustrate his plans and put a stop to the building; and we read that all the years of Cyrus, they were working there to hinder the work at Jerusalem.

In Daniel 10 we have just a little view of the court of Cyrus at that time. In the third year of Cyrus, Daniel says the thing was revealed to him. He prayed and fasted, seeking God for help. The angel of the Lord came to him and said (12th verse), "Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard." But his praying and fasting lasted three weeks. Did it take the angel of the Lord three weeks to come from heaven to earth? We know that it did not, because on another occasion while Daniel was praying, before he finished the prayer an angel touched him that a few minutes before had been standing before God's throne in heaven. Heaven is just that near to us; angels that this morning were before God's throne in heaven, may walk up and down our assembly. Then what delayed the angel in coming to Daniel's help? The angel tells here in the 13th verse. "The prince of the kingdom of Persia withstood me one and twenty days." You see the people of the land of Canaan had hired counsellors, and Cyrus was inclined to listen to their representatives. They were trying to hinder the work of restoration, and the angel of the Lord was working with Cyrus. "But lo, Michael, one of the chief princes came to help me." Christ Himself came from heaven to earth to help that angel in his work at the court of Persia, and these hired counselors from the land of Canaan were not able to carry out their purposes, and the work of God went forward. That just opens a little view; showing how when the time came for the work of God to be done, and the powers of earth tried to frustrate it, the angels and Jesus Himself came to do the work. There was a living God in heaven who was doing things on earth, so the work went forward and was accomplished.

We come to the days of Christ. It seems as though at the time when Christ was born, a hand was laid upon all the earth. The doors of the temple of Janus in Rome, the war temple that was open whenever there was war, were closed. It seems as though God put stillness and quietness in the earth. Then too His providence put the highways of the Romans running out to all the ends of the earth, tracks for the gospel to run over. They put their stamp on all the world and opened way.

Then came the crucifixion, the resurrection, and then the destruction of Jerusalem in A. D. 70. You remember the disciples came to Jesus and called His attention to the temple, what a marvelous work it was. What did Jesus say?

"The day will come when not one stone shall be left upon another." This was an astonishment to the disciples, for those stones were of immense size. The problem would be really how to get the stones off one another. When the time came, it was a terrible day in Jerusalem. After they cried, "Let His blood be upon us and our children," the Spirit of God was withdrawn from Jerusalem, and it seemed as though a frenzy took possession of that city and that nation until they were fanatically mad. Historians liken it to the frenzy of the French Revolution. Josephus tells us that Titus himself, who overthrew the city, as he rode around the walls called heaven to witness that those things were not of his doing; and after the destruction of the temple he called some of the leaders of the Jews before him and said:—

"After every victory I persuaded you to peace, as though I had been myself conquered. When I came near your temple, I again departed from the laws of war, and exhorted you to spare your own sanctuary, and to preserve your holy house to yourselves." Josephus' "Wars of the Jews," Book VI, chapter 6, page 2.

He tried to save it, but those Jews were perfectly mad. They themselves were responsible for the destruction. Then at the close, when it was all over, and Titus was viewing the ruins, Josephus says:—

"When he saw their solid altitude, and the largeness of their external stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the following manner:—

"We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do toward overthrowing these towers!"

There was something about it that the nations of the world recognized as the hand of God in what was done. The Lord has told us through the prophets of the change that was to come, and Jesus had said there should not one stone be left upon another of that temple. That generation saw the fulfillment of it in a way that impressed the heathen men of war that there was something supernatural about that time, and the events of which they had been the eyewitnesses.

It is interesting to note that in A. D. 69 the heathen temples on the Capitoline Hill in Rome were destroyed by fire, laying in ruins the emblem of the heathen worship. In that next year the sanctuary of the people of God was laid in ruins. The time had come for the gospel of Jesus Christ to go to the world.

In 2 Thessalonians 2, there is a warning concerning a power that was to rise in the church, in the temple of God, setting itself forth as God, lifting itself up, assuming authority; and when was it to rise? The apostle said, "It doth already work." How long was it to continue? Until consumed by the glory of the coming of Christ. There is just a little flashlight picture of a power that was to stretch from those days of the apostles down through the ages to the end of time. What do we see in history answering to that picture?

Is it the Protestant Church? Romanists, themselves, say this Protestantism is a modern thing. Of a truth, spiritual protestantism stretches from the apostolic time down through the ages. But this spiritual church was not setting itself forth, exalting itself, and speaking with authority. It was hiding in the dens and caves through long ages. But is there any religious organization in the world that stretches from apostolic days right down through, that did exalt itself, assert authority and power, and speak with great words? I read from Barry's "Papal Monarchy," page 48:—

"Rome is the meeting place of all history, the papal succession, oldest and newest in Europe, filling the space from Cæsar and Constantine to this democratic world of the twentieth century, binds all ages into one, and looks out toward a distant future in many continents."

That just reminds one of 2 Thessalonians 2, and so we have already through history the fulfillment of that prophecy.

Then we come to the time when, according to the prophecy, the power was to gain a supremacy among the kings of the earth,—that long period of 1260 years when it was to work and persecute and set itself forth with authority over men. It began to work in the days of the apostles, but there was to come a time of special power and supremacy among the kings of earth. We come down in history to the days of Justinian, emperor of Rome,—down to the days of 500 and onward, and we see there a special era in the history of the whole world. I read from Finlay's "Greece under the Romans":—

"The reign of Justinian is more remarkable as a portion of the history of mankind, than as a chapter in the annals of the Roman empire, or of the Greek nations. The changes of centuries passed in rapid succession before the eyes of one generation."

This is a remarkable statement. Why? Because the time of the Papacy was at hand when that power that the prophets described was to lift itself up and rule with power and authority among men. Within a few years the changes of centuries passed before the eyes of that generation. I read from Barry's "Papal Monarchy" of the change that took place in the Papacy:—

"Down to the sixth century, all popes are declared saints in the martyrologies. Vigilius (537-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state and rulers of the state."

The time was at hand when that little horn was to come up among the other horns and rule. Again note this,—In the year 533 Justinian issued his letter pronouncing the pope as the head of all the churches, and putting all the bishops under his jurisdiction. But at that time, the Ostrogoth power was ruling in Rome. The crisis came in 538. Not that the Ostrogothic horn was plucked up in 538; the text doesn't say that. That last horn was really plucked up by the roots in 552. The little horn arose, and before it the three others fell down, that is in its presence. In that siege the Goths withdrew from Rome. Gibbon says:—

"If a single post had given way, the Romans and Rome itself were irrevocably lost."

Again I read from Finlay's "Greece under the Romans":—

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defence against Witige (538), commences the history of the Middle Ages."

That was the turning point of history. That was the generation in which the "events of centuries passed before the eyes of that generation." Finlay says that ancient history ends right there; and in that defeat of the Goths before Rome in 538, begins the history of the Middle Ages,

I read again from Barry's "Papal Monarchy":—

"If the Papacy were blotted from the world's chronicle, the Middle Ages would vanish along with it."

The testimony of the historian fits right into the prophecy. It had said that the time would come when that little horn, the papal power, would lift itself up as a king among kings. It was to rule with authority, and that was to be the long period of papal tyranny and oppression. The historian puts his finger on that time and says that was the turning point of history when the changes of centuries passed before the eyes of that generation, and he names the very point where he located the watershed.

In 538 began the history of that long period of papal supremacy. How long was it to continue? 1260 years. We

come down from that time 1260 years, and again what kind of events are taking place in this world? The decree of the French Revolutionary Senate abolishing religion. I read from "The Modern Papacy," by a Jesuit writer, Rev. Joseph Rickaby, D. J.:—

"When in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death, no successor should be elected to his office, and that the Papacy should be discontinued."

Napoleon was the man that was usually having his way in those times, and he decided it would be better for the world to discontinue the Papacy.

"But the Pope recovered; the peace was soon broken; Berthier entered Rome on the 10th of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the 19th of August, 1799, in the French fortress of Valence, aged 82 years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that the Pope, the Papacy was dead."

That was what the French Revolution thought. But the prophecy that had spoken of that deadly wound, had said also that it should be healed. This writer goes on to say:—

"Yet since then the Papacy has been lifted to a pinnacle of spiritual power unreachd, it may be, since earliest Christian history." It reads just like a comment on the text.

In the days of Justinian there was a crisis in the earth; the events of centuries passed before men in that generation, and out of it grew the Papacy. We come down to the end of that period, and we find the world again in a great crisis in its history; and the changes of centuries passed before the eyes of men within a few years. We find the world in the throes of the French Revolution. Up to that time, the governments of Europe were modeled after the old ideas of absolutism and unlimited monarchy; but at this time, when the long reign of oppression was to end, men rose up and in a frenzy of fury, tore away the shackles that had bound them. This was the turning point in the history of man. The "Cambridge Modern History," Vol. VIII, chapter 25, page 754 says:—

"The French Revolution is the most important event in the life of modern Europe. . . . It brought on the stage of human affairs forces which have molded the thoughts and actions of men ever since, and have taken a permanent place among the formative influences of civilization."

From this time dates the modern idea of constitutional government and of representative institutions as opposed to the old autocratic and papal theory of government that belonged to the Middle Ages. We have read that the history of the Middle Ages is the history of the Papacy, and now that the period of Papal supremacy is drawing to an end, the minds of men were breaking the shackles. Speaking of the days just before the French Revolution, Duruy says in his "History of Modern Times," page 498:—

"Thus the Middle Ages, destroyed in the political system, in the civil system still existed."

Political changes had come in, but in the civil administration the old ideas of absolutism and tyranny prevailed. But the time of the prophecy had come when there was to be a break in the long reign of oppression, and a new era was to be ushered in. The thoughts of men were catching the inspiration of the new time. The governments in the very spirit of the Papacy were endeavoring to repress it, and to hold it in check under the civil system of the Middle Ages. But as in the parable, the new wine broke the old bottles, and mankind rose up and in the frenzy of the French Revolution, struck a deadly blow at the Papacy and at the old order.

In the eleventh of Revelation the prophecy deals with those times of revolution when in their fury against Papal tyranny,

men struck at all religion and warred against the Word of God. The prophecy declared that the two witnesses, the Old and New Testaments, were to be put to death in the streets of that city that made up great Babylon in those days. Here is a word from a writer in London, Joseph Galloway, who, writing in 1802 said:—

"That the prophecy respecting the conquest and death of the two witnesses might literally, as well as figuratively, be fulfilled, the commissioners of the convention dressed up an ass, and loading it with the symbols of Christianity, led it a mock procession with the Old and New Testaments tied to its tail, and burned them to ashes amidst the blasphemous shouts and acclamations of the deluded multitude."

This warfare against the Word the prophecy assigned a period of three days and one-half, or three years and one-half literal time. Allowing a few odd days for the spreading of the proclamation of the convention abolishing religion, we apparently have this period marked out in the following quotations from history: First from Hutton's "Age of the Revolution" page 256: "On November 26, 1793, the convention, of which seventeen bishops and some clergy were members, decreed the abolition of all religion."

Allowing a little time for this decree to be proclaimed in the provinces, the three and one-half years bring us to the speech of Camille Jordan in the French Assembly, June 15, 1797, "declaring that religion should no longer be proscribed, but protected", and exhorting that "worship should be free in France." Upon this speech, says Sloane, in his "French Revolution and Religious Reform," page 229, "All penal laws against the clergy" were abrogated.

Now let us pass on down the course of history to the ending of the next great prophetic period, that of the 2300 days of Daniel 8, expiring in 1844. We have seen in former studies that centering around the days of 1844 came great changes in the world's history. As that time of the promise drew near of the cleansing of the sanctuary, the work of judgment in heaven and the time when the advent movement bearing the full three-fold message was to go forth, the whole history of man was changed so far as means of quick transit is concerned, and facilities for the rapid spread of the message. Again the world had reached a time when the changes of centuries were to pass before the eyes of men within a few years. With the days of 1844 an era was reached in the history of humanity and of the world. It is wonderful to watch the developments of those times from the point of view of the opening of the wide field before this message. Note just a few of these events. In 1844 Livingstone established his own first mission station in Africa, at Mabotsa. In the next year it was that, moved as one historian says, by a power he did not understand, a conviction began to press upon him that the time had come to open up the dark continent, and he cried out, "Who will penetrate through Africa?" It was in 1844 that the German missionary Krapf landed at Mombasa on the African east coast, and from the new-made grave of his wife and infant child, sent the message to Europe: "This is a sign that you have commenced the struggle; the hour is at hand when you are summoned to the conversion of Africa from the eastern shore."

It was March 21, 1844 that the Sultan of Turkey issued the decree: "The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate."

The year 1842, just before the hour of God's judgment brought the time for this last message to go to the world, brought the opening of the first five treaty ports of China. That was the unbarring of the gates, followed by the opening wide of the doors of all China to missionary effort. Speaking of a few years in the fifties, just at the time when our own work was gathering headway in America and get-

ting ready to spread through our own land and then to take its flight abroad, Dr. A. T. Pierson says ("Modern Missionary Century," page 25): "As the little band advanced on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."

Thus as the time came for the last message to go to the world, the Lord's hand was revealed in power before the eyes of all the nations and the world entered a new era. It is a wonderful generation in which we have been living, and wonderfully God's providence has led forth in the rapid spread of the third angel's message.

Now we come to our own time, to the last days of this generation, when the work is to be finished. Just here I believe in a special sense, apply the words of our first text. For a long time the Lord has held His peace; He has restrained Himself. But now, as the text says, He is to cry out. The work is to be done. Speaking some time ago of the changes within a period of five years, Secretary Paton of the Congregationalist Mission Board said:—

"Within five years the missionary situation has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman Empire for the advent of Christ. We are in a new fullness of time."

This man was not speaking from our point of view of prophecy, but recording his conviction borne in upon him by the facts that stand out before our eyes. We know the meaning of these events. We know that it means that the time has come for the wondrous working of the Lord, and this we see from day to day in the swift onward march of the third angel's message.

At the great World's Missionary Congress at Edinburgh, Scotland, in June, 1910, there were gathered in their thousands the missionaries whom the providence of God has led out in the opening of all the nations of earth. In that greatest missionary assembly of modern times an address was adopted as an appeal to Christendom to rise to the opportunity of all the ages. In this address the following statement was made as the supreme conviction of that representative missionary body:—

"The next ten years will in all probability constitute the turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience." They tried to compress in a few sentences the prevailing conviction of the hearts of the men who have been used of God in opening all these lands abroad, and when they summed it all up, they said we were facing the crisis in modern history. We know it well enough. The Lord says, "For a long time I have holden My peace," but there is to be delay no longer. God will finish the work and cut it short in righteousness. Let us be of good courage, throw ourselves and our all into the service of the Lord, and we will see the finishing of the work by the power of God.

The Gospel Ministry—No. 4

(The Minister and the Field)

A. G. DANIELLS

Selecting a Field

In field work the minister has something more to do than simply to study the Bible, pray, and read good books. He has service to render that calls for hard work. It is important, therefore, that he should understand the very best

methods for the performance of that service. Much depends upon good judgment, faithfulness, and thoroughness with which the minister attends to all that relates to the meeting that he intends to carry forward. The first question to be considered in this connection is, By what should a minister be governed in selecting a city, town, or rural district in which to labor?

First, he should take into consideration the calls that may come. We have an example of this in the experience of the apostle Paul. On one occasion he was endeavoring to go into the interior of Asia Minor, but was forbidden to go, and while in doubt as to what he should do, a call for his services came from another place. Acts 16:6-10. In this instance, the Lord directed Paul, and prevented him from going where he thought to go and sent him to a place where he had no thought of going. Why may not the Lord guide us to-day in such matters, and send us where He has people who have not heard the truth, who want light, and are willing to walk in the light when it comes to them?

As far as possible, we should endeavor to select a place where the message has never been preached. We should avoid building upon the foundation of others.

When the town, city, or country district has been selected, it is necessary to give attention to the smaller details; for instance, the hall or the schoolhouse in which we are to work, or the lot on which to pitch our tent. If the meetings are to be conducted in a hall, it is advisable to secure the very best we can afford, and one having a good reputation; if the meetings are to be conducted in a tent, the same care should be exercised in selecting the lot on which to pitch the tent. It should be in a respectable part of the town, centrally located, and in the direction where people usually go to church. This will have an influence upon the people in their decisions to attend the meetings. In the larger cities it is often difficult to secure a suitable location. It is not a matter of choice, oftentimes, but a matter of getting any place at all. We should be careful not to pitch our tent under the shadow of a church. Endeavor to locate the tent far enough from any church that you will not in any way disturb the services, and where it will not appear as though you were locating there for the purpose of taking another minister's congregation. If it is absolutely necessary to pitch the tent in the immediate vicinity of a church, it would be well to go to the pastor of that church and explain the situation, expressing regrets for having to locate there.

Preparation

After we have secured the hall or schoolhouse, or the lot on which to pitch the tent, the next step is to put everything in proper condition for a religious service. The lot around the tent should be cleared of all weeds, briars, stones, etc. Great care should be given to the interior of the tent. The ground should be as smooth and level as possible, the seats should be comfortable, and free from dust and anything that will injure the clothing. We should always remember that the people whom we are seeking to reach, have been accustomed to going to churches where they have attractive surroundings, and even when we have done our very best, the tent will be a rough, unattractive place for them. The tent should be a good one, and well lighted. It makes a great difference whether a tent is well lighted and cheery, or whether it is so dingy that the people have to sit in semidarkness.

If a hall or schoolhouse is used, it should be made clean, and kept well ventilated. If the seats are loose chairs, they should be well arranged and kept in order. We should be very thoughtful and painstaking in the little things. There is good religion in that, and it will make its impression upon a man's whole life-work. The place of meeting should be made as attractive as consistent with the means at our command. If possible, have a few nice plants or ferns on the

stand. Put up some attractive, appropriate mottoes. People come there in their difficulties, their sorrows, their griefs, and their anxieties. If we have mottoes on the wall bearing upon the Word of the Lord to cheer and encourage the sorrowing and the distressed, it will be a help to them. These mottoes are cheap, and it is a good plan to change them occasionally.

Securing and Holding an Audience

After securing a good location and making it attractive, the next step is to secure a congregation. We must let people know that we are there, and what we are there for. Hence we must announce our meetings. There are several ways in which this may be done

First, through the public press; second, by invitation cards; third, by bulletin boards; fourth, by personal work.

In the matter of advertising, we must be governed by the conditions prevailing where we are at work. The method that might be successful in one place, would be a failure in another place. In some places the paper seems of little value, and the invitation card is everything; in other places the invitation card is almost useless, and the paper is the successful means of advertising.

In the case of the invitation card, it is better that it be distributed by the minister and his assistants, rather than by boys who are employed for that purpose. Usually it will be no detriment to the minister to do this work, and at the same time it gives him an opportunity to call at the homes of people, become acquainted with them, and invite them personally to the services. I would not recommend cards having a long list of subjects, as it might have a tendency to keep people away from the services until the subject in which they are especially interested is to be presented.

Having secured an audience, it is important that a minister should know how to hold it.

One of the greatest secrets of holding an audience is to visit as many of the members in their homes as possible. This brings the minister close to the hearts of the people and close to the conditions that surround them. The minister who is faithful and active in house-to-house visitation will get a strong hold upon his audience and keep it together. He should be a searcher for souls. The minister that does not visit the people is not called to preach.

Another essential in holding an audience is good preaching. This is next in importance to house-to-house work. The minister should speak to the people so earnestly and forcibly that they will feel that he surely has a message from God. A good, strong sermon is the best advertisement a man can have. The people who listen will tell their neighbors about the clear exposition of the Bible which they have heard, and thus influence others to attend.

Another thing which is a great help in making a service cheerful and interesting is a song service of fifteen minutes before the meeting opens. If the minister is not so fortunate as to have an organist and a choir, he should endeavor to draw them from his congregation. Singing is a most important part of the service, and it should be well managed.

Leading People to Decide to Obey the Truth

It is not enough to lead people to decide. We must lead them to decide *to obey*. We do not expect that everybody that hears us will obey, but we must expect that some of the seed sown will fall into good ground,

The first item, and one of the chief elements in this, is the earnestness of the preacher and the workers who are associated with him. Of course, it is the Spirit that leads them to obey, but we must have an overwhelming burden for this work, and preach God's truth as though we believed it with all our hearts.

The most potent factor in leading people to decide to obey is earnest prayer. Great victories may be won on our knees

with God in our ministry. It is to be feared that many a tent effort has ended in humiliating defeat, that might have closed in glorious triumph, if the workers had gone apart by themselves, and there prayed earnestly to God to move the hearts of the people. The Lord sends us not only to warn souls, but to win them to him.

Binding off the Work

In order to bind off his work well, the minister must do a thorough work, preaching the whole truth. He must preach God's truth as it is, using wisdom in the order in which he presents his subjects. The one who preaches the message first should be so thorough, and give the message so fully, that when the people take their stand, they will do so with a fair understanding of the whole truth. When people take their stand under such work, they are not likely to waver a little later on, when another preacher comes around and preaches something that they have not heard from the first preacher.

Elder Spicer's Talk

November 16, 7:30 P. M.

We wish to study this evening the lives of men and women of God in ages past who bore witness and lived lives that inspire our hearts and cheer us on the way in this our day of conflict and service.

The apostle says in Hebrews 12:1,2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." By this "cloud of witnesses" he means the men and women of God in ages before who had lived by faith, and had laid down their lives for truth and righteousness, and had been more than conquerors. They left the testimony that it is a good thing to strive for God. From their lives we gather inspiration to press on "toward the mark for the prize of the high calling of God in Christ Jesus."

The first witness that the apostle gives us in the 11th chapter of Hebrews is Abel (4 verse). "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Abel was the first martyr to the truth of God. It was a long time ago, and he did not live a very long life. He began to bear witness for God, and though he was slain, yet by his testimony he still is speaking.

Abel bears witness to us that it is a good thing to live for God even though it does take one's life. It was a conflict between God's way of being religious and man's way of being religious. Cain was religious, but he wanted to be religious in his own way; and when he saw that his offering was not accepted, and Abel's was, he took his brother's life.

It is the same controversy now. The Lord has made the Sabbath day holy. The world says, "Another day will do just as well; we will keep a day of course, but we prefer to have our own way about it." In this world God calls for Abels, for men and women that will be true to God and His holy work. Over in Russia and in Germany there are brethren, who in loyalty to God's Sabbath are now in prison.

Again, Noah is listed among the worthies of the world whose life inspires us to endeavors of faithfulness. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. Up to that time "There went up a mist from the earth, and watered the whole face of the ground;" but the Lord told Noah that the destruction of the earth by a flood was coming; and Noah spent his life bearing that warning message to the

world. He was a man of capability and of stong purpose in the world, and he might have been a power in the social and political life of his time; but he turned from the world round about him, and invested his all in carrying that message to the world. For one hundred and twenty years, midst opposition and ridicule, he continued his work. At last, the day came when the heavens clouded over, the thunders began to roll, the heavens opened, and the flood poured down, and the whole world knew that Noah was a wise man. That is written to cheer us on the way. The world scoffs and says, "Where is the promise of His coming? All things continue as they were." Let us go right on investing our lives and means in the third angel's message, for this is the message of God's salvation in these last days.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Men now think, "If I knew just how things were coming out, I would keep the Sabbath." But the trouble is, they do not know. Abraham went out not knowing whither he went. He only knew that God had called, and he would follow the Lord whithersoever He might lead. He only knew that God had called him out of darkness and into the light of His grace.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; chosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Think of it! a young man full of life and ambition, with the glory of Egypt actually within his grasp, turning his back upon it, and joining the despised people of God. We read that Moses had respect unto the recompense of the reward; he said, "There is more on this side with affliction, and trouble, and reproach, with Jesus and salvation, than there is on the other side." He joined himself to that despised people, and while the world scoffed, Moses knew he had made a good choice.

Some of our young people are turned away now by the allurements of the world. A good salary, a good position sometimes seems more to them than the glory of eternity. Oh, young brother, young sister, God has spoken good things concerning Israel in these days. A part with the people of God, an assurance of an inheritance in the blessed city is more than anything this world could offer. John saw the Holy City; he saw the pure river of water, clear as crystal flowing from the throne of God. One of these days, if faithful, we will sit down on the banks of that crystal stream, and we will drink at the Fountain Head. It is a real thing. Through all the olden times, men and women by faith proved the promises of God, and left that testimony for us, that it is a good thing to serve the Lord.

We come down to the days of the Reformation to such men as Luther, Zwingle, and others, and how our hearts are inspired to faithfulness.

In this list of spiritual ancestors we have many noble pioneers in this message who are sleeping, waiting for the resurrection trump. The thing for us to do is to put our lives and our all into this message, that we may quickly see it triumph in all the earth. What an incentive to loyalty and faithfulness in our time! We get inspiration from those who have gone before us, and in addition to that, we have Christ, the living Captain of our salvation, who was dead, but who ever liveth, to lead His army on to victory.

News Notes

November 17

The present enrollment is 165.

Elder E. K. Slade, now president of the Ohio Conference, arrived yesterday.

Elder Spicer occupied the evening hour Thursday, after which he left for Washington, D. C.

Professor Salisbury of Washington, D. C. arrived yesterday and occupied the second study period to-day.

Elder A. G. Daniells will address the Y. M. C. A. this evening, telling them why he is a Seventh-day Adventist.

Prof. H. R. Salisbury

Friday, 10:30 A. M. and Sunday P. M.

Professor Salisbury occupied these hours, speaking especially to ministers and Bible workers. He emphasized the necessity of Christian courtesy, not only in the ministry, but in the church. This courtesy was so marked in our Saviour that He would not even quench the smoking flax, nor would He bruise more a reed already broken. He was the very soul of courtesy.

Paul felt sorry when he made a mistake in replying to the high priest in disrespectful terms, and apologized for it, even though the mistake was due to his not recognizing the high officer.

We should shun the danger of criticism; be charitable to all except self. All may reach a higher platform in Christian life by letting Jesus come into the heart and allowing the Spirit to lead.

Emphasis was placed upon the importance of a daily program in the life of a minister, which is applicable to every believer in this message. It is too late to waste precious moments. Use the spare moments in storing the mind with useful knowledge.

Second Sabbath at the Institute

At five o'clock Friday evening, the workers gathered in the auditorium for a devotional meeting. It could truthfully be called a consecration meeting, the keynote of nearly every testimony being "entire consecration to God and His service for the finishing of this work." Courage seemed to fill every heart, and the Spirit of God came very near to His people. Truly these days of prayer and study together are already bearing fruit and certainly the influence will spread to all the conferences represented.

The evening hour was occupied by Elder Thompson. He based his remarks on Revelation 3:10, 11.

The encouraging statements found in these verses are for those who dwell on the earth just before Jesus comes. In the dark hours of temptations and trials which are thickening about us in these last days, deliverance is promised to all who keep the word of His patience.

In verse eleven, admonition is given to "hold on, that no man take thy crown." It would be a sad thing to give up—to let go the hold so near the victory.

The enemy knows that we are in the last great conflict, and he is using every deception to wreck souls.

Paul tells us (Acts 20:29) that "grievous wolves are to enter in not sparing the flock." The wolf knows that the way to destroy the flock is to scatter the sheep. The safety of God's people is to remain united. In the next verse he speaks of those in the church who will by their erroneous doctrines, lead away some of the flock of God. The only safety is to hold fast by faith to the living Word; to keep the fires of consecration burning brightly.

Noah was delivered in that evil day because he believed God and followed His voice. Lot was surrounded by wickedness exceedingly great, but God delivered him. As it was in those days, so it is now. We have a mighty God who is able to deliver, and His message to all His children is, "Hold fast till I come."

At 9:30 Sabbath morning, the workers again united with the Battle Creek Sabbath-school.

Elder Daniells occupied the hour following. He gave a

soul thrilling account of this message going to all the world, especially the old world.

In the afternoon Elder Moon led in a general social meeting, the keynote of which was, "Praise to God." The following are some of the testimonies:—

"I thank God for health and strength. I thank Him for sparing my life while I was a rough tobacco-using railroad man, and I thank Him because he took the desire for tobacco away from me. One time when I wanted to join the Brotherhood of Locomotive Firemen, they refused me insurance because I had heart trouble. Since then I have given up tobacco and my heart is in good condition. My desire now is to go forward by the help of God and preach this great message to others."

"I praise God for the wonderful blessing I have received at these meetings. As I go back to my work I expect to go with new courage, and I desire that the things I have heard here may be wrought out in my life. I want to go home with the power of this message in my life, that I may tell it to those who know it not, that they may unite with this people and go into the kingdom."

"I once heard of a testimony meeting where a man got up and thanked the Lord he had been delivered from so many shipwrecks and so many accidents by land. He certainly had reasons to be thankful. After he sat down another man rose up and said, 'I thank the Lord I have never had to pass through any of those things.' I have heard of those to-day who have been delivered from death, and I rejoice with them. I cannot testify in this way, but I know the Lord has delivered me from so many of my sins, and I thank Him to-day for His wonderful deliverance. I praise the Lord to-day for this wonderful truth. When I look back and see where the Lord found me about nine years ago, it almost seems like a dream to me, and I am reminded of the words of the song we sometimes sing:—

'He brought me out of the miry clay;
He set my feet on the Rock to stay;
He puts a song in my soul to-day,
A song of praise, Hallelujah!'"

"I praise the Lord because I can be here at this meeting, though I cannot say I enjoyed much of the blessing of the Institute, for I have not been here. When I came in last night and heard that good social meeting, I thought if that was a sample of the Institute, surely the Lord has been with you. I am glad I am here."

"I believe this afternoon everyone of us can rejoice that we have life. Many of us can testify that God has raised us up when at the point of death. I am glad this afternoon for temporal life. I have been wondering how many of us have come just as near spiritual death as Brother Moon has just been telling us he has come near a physical death. I believe those of us who have been spared from spiritual death are of good courage this afternoon. I praise God for His wonderful love to me, and for the blessings I have received from this Institute. I have never before received such blessings."

"I thank God for giving me the opportunity of hearing and seeing what I have to-day. I have been thinking of that scripture which assures us that trials are to be to us an evidence that God loves us. This is an encouragement to me. My life has not been free from trials, but in these I rejoice, because they assure me that God loves me and has a place yet for me to serve Him. I can no longer say I rejoice because I am a young man, but He has given me some vigor, which I trust He will accept in service to Him."

"Every day of this Institute has come loaded with rich blessings to us. I have endeavored to assimilate everything that has been taught to us, and the instruction which I have received I believe will remain with me during the days of my pilgrimage. I return home better equipped to do the Mas-

ter's work. I ask the prayers of all here that I may stretch every nerve toward forwarding the interests of God's work in the earth."

"I am not able to express to-day the gratitude of my heart to my Heavenly Father for all I have enjoyed at this meeting. I can say with the whole heart, Praise the Lord, but that fails to express it. God told ancient Israel that when the trumpet sounded an alarm, they were to move forward. I believe we have heard the bugle call sounding a double quick. We must quicken our pace, we must renew our consecration, we must take a more firm hold upon the arm of God and go forward. An expression in a letter I received some time ago from a fellow-worker impressed itself upon my mind. It is this, 'May you continue to walk in the way God is going.' Only a few words, but that expresses the desire of my heart to-day. I want to continue to walk in the way God is going, and I want to go fast enough to keep up with this message, and I want to be with that mighty company that sweeps on to victory when this third angel's message triumphs."

"How many times when I was a little girl on Sabbath afternoon I used to take that precious book, 'Early Writings', and go to my room, and I would read of this time when God would pour out His spirit upon His children. Then I would kneel down by my little bed and say, 'Dear Lord, when that time comes I want to be there.' I am so thankful He has kept me all these years, and today it is my privilege to be filled with His Spirit, and that I still have a chance to work for Him in the salvation of souls. I am so anxious for the time to come when the work can be finished and we can all go home. It cheers my heart when I hear how the message is going to the ends of the earth, and we can almost see the time of Jesus' coming. A few weeks ago our son came home from school to spend the Sabbath. He reached home about a half hour before his father had to go away. He took the suit case to the car, walking with his father. When he came back he looked so sad and said, 'Mama, I am just hungry for father. How I wish we could have papa with us.' I said, 'There is only one way; just help speed on the message and hasten the soon coming of Jesus. Then we can go home and we can all be together.' I am so glad the time is near. I want to be faithful to the end and then go home with you?"

"It has been my privilege to attend at different times quite a number of gatherings of this kind among our people, but I know I can say personally the Lord has never come quite so near, nor has given me such great victory as I have gained here this time. As we hear the words of courage from these strong young men and women, it fills my heart with praise to God. I know this work is going forward. It is a new era in the message."

"Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.' I rejoice for these words. My heart leaped for joy this morning as Elder Daniells pointed out the progress of this work in South America. It was my privilege to help start the work in that country, and to my knowledge, sixteen years ago there was not a Sabbath-keeper in all that country. Today there are organized companies, churches, mission stations, conferences, and union conferences in South America. The preaching of this gospel is a sign of the second advent. I thank God today for this sign, and I am determined by His help to be as faithful and zealous and earnest proclaiming the message in the home field as I endeavored to be when I first entered that field."

Question Box (Continued)

Conducted by Elder A. G. Daniells

11. Will a man who is really called of God to preach the gospel, make a request to be ordained?

It is better for a minister to do good, successful work, and

let the brethren decide when it is time for him to be ordained. No person should insist upon ordination, neither should he permit members of the church to intercede for him in this direction. When a man seeks for ordination, it is usually a good indication that he is not yet ready to be ordained.

12. Is it pride for a minister to endeavor to dress in a neat, becoming manner?

Ministers should have too much regard for the great cause which they represent to allow themselves to be slovenly and untidy in their personal appearance. They should be scrupulously neat and clean. They should be careful, however, to avoid extremes in dress. A rule which may be safely followed, is to dress in such a manner as not to attract attention. Care should be used in the combination of colors. Black is proper on all occasions, and on the Sabbath especially, the long dress coat is more suitable than a short business coat for the minister who stands in the pulpit.

13. Can tent-meetings be successfully conducted in the cities?

Many of our tent efforts in the cities are very successful in bringing people into the truth. In addition to this, they serve as a means of giving the warning and a knowledge of the truth to a great many who do not take their stand just at that time. Tent efforts are essential to successful evangelistic work in the cities.

14. What should be the average length of a sermon? About forty-five minutes, the entire service occupying not more than one hour and ten minutes. In order to accomplish this, the minister should have his subject well in hand, and not lose time in making preliminary remarks.

15. If the tithe was ordained to support the Levites, who were to have no inheritance in Canaan, is it proper for a minister who owns a farm to receive tithe for his labor?

"The laborer is worthy of his hire." The fact that a minister owns a farm, or other property, does not in any way exclude proper support from the tithe, so long as he continues faithful in his work, and is successful in bringing souls to Christ. Many ministers thus situated, have the privilege of paying into the Lord's treasury as much as they receive, in the way of offerings to the cause.

15. Should not elections in churches and conferences be conducted by ballot? It seems impossible to object to the report of a nominating committee without giving offense, and sometimes the committee is controlled by one person, and much dissatisfaction results.

I would not recommend the ballot method of voting. The open vote is preferable, as it is a safeguard against serious mistakes being made. No one man should strive to control a committee with regard to the report that is to be submitted. We should ever impress the thought that the nominating committee is not infallible; that it is not inspired in its report; and every person concerned in the election should have the right to differ with the committee in judgment, and to move to amend the report of the committee.

16. Is it proper to recognize the canvassing work as house-to-house ministry? What relation does the canvassing sustain to the evangelistic work of this denomination?

The canvassing work is a very essential part of our evangelistic work. The individual who goes from house to house selling our literature, is really a part of our ministry. This line of work is just as essential as the preaching of the message orally from the platform, and is a most important factor in opening the way for further evangelistic effort.

17. What steps can a minister take to get the church to help in a revival meeting?

He should first counsel with the church officers regarding his desire to carry on a revival work in behalf of the church;

second, he should solicit the cooperation of the most spiritual members of the church; third, he should seek to interest the parents who are especially burdened for the salvation of their children. If he has a strong spiritual life within himself, and great earnestness of heart, it will have an effect upon the members, and in most cases will arouse them to join him in the revival effort.

18. What class of laborers should be selected to work among the churches? Should licentiates who have never raised up churches be set at this work?

It is always better to place a man who has had experience in raising up churches in charge of such work. There is something in experience in winning souls that teaches one how to conduct this work, and gives him an influence that nothing else will. It would be difficult for an inexperienced minister to know just how to deal successfully with those who are older than himself in years and in the truth.

19. Should a minister make much of music in connection with his meetings in a tent or hall?

Music has a great influence in religious meetings, and we should make every use of it possible. Many people have been converted to God through the influence of song.

20. Does God forgive a sin before confession, or restitution is made? and how broad should be the confession? Are ministers and Bible workers under obligations of this kind, on equal footing with laymen? or is there danger of destroying one's influence by confession?

Confession and forgiveness of sins go together. The confession should be as broad as the sin, and the restitution should be as complete as the wrong. I do not think that a person destroys his influence by making a true confession wherever it should be made. It is not necessary that all the wrongs an individual commits should be confessed publicly. Sins are confessed to God; faults are confessed one to another. The obligation rests upon the minister or the Bible worker as much as upon the layman.

21. Does a worker who is nearly always late at meeting have a good influence on the brethren in the church?

I should think his influence would be to have the brethren always late. Every public worker should be an example of promptness. If he has an appointment at a certain hour, he should always be at his place of meeting at that time.

22. Is a licentiate minister an evangelist in the sense that we usually regard evangelists?

He would not be an evangelist in just the sense that the world understands the term. People of the world make a distinction between the man who is mighty in moving congregations and in carrying on revival work, and the pastor. We should, therefore, be cautious about advertising ourselves as evangelists and thus giving wrong impressions.

23. Has a church the right to take what has been given by the Sabbath-school for foreign mission work and use it to pay for a club of *Instructor*, against the protests of the Sabbath-school, on account of the church officers holding a higher position?

I do not think the church has the right to do this. It would be better to follow the wishes of the brethren and sisters in such matters. If money is needed for certain expenses, it is advisable to take a special collection for that purpose.

24. What should be done in case a Sabbath-school claims the right to retain the donations to foreign missions, on the ground that it has a mission field at home?

I do not think we have any mission fields at home, as compared with such great mission fields as Russia, Turkey, China, Africa, etc. Even in those needy fields the members are very faithful in giving their Sabbath-school donations, and they are dedicated to foreign missions.

25. If a person wishes to join a church by letter, and a member in said church objects to his being received, present-

ing charges that he can not substantiate, what course should be pursued?

Every charge that is brought against a member, or any person desiring to join the church, should be substantiated. If it can not be, it should be promptly withdrawn by the person who prefers it; otherwise there would be no real safety or redress for anybody, and individuals might be unjustly deprived of church fellowship.

26. Should a church elder or a Sabbath-school superintendent be re-elected year after year, for fear the election of someone else might hurt his feelings or offend him?

In the election of any person to fill a position in the cause of God, from the lowest office in Sabbath-school to the highest office in our organization, the interest of the cause should receive consideration, rather than the feelings of an individual. If a person is not filling an office acceptably, by reason of age, inactivity, or any other incapacity for such kind of work, he should be led to recognize this, and cheerfully give place to someone else.

27. Is the laying on of hands always essential in order for one to receive the baptism of the Holy Spirit?

I do not understand that it is. It is not commanded in the Bible, neither is there any definite instruction concerning our duty in the matter. It is presented to us as historical information telling what somebody did. The Bible records instances where the Holy Spirit was poured out both without the laying on of hands, and also in connection with it. In the ordination of an individual to the ministry, however, the laying on of hands is required. This is set forth in the Scriptures as a part of the ceremony of ordination. The gifts of the Spirit are not dependent upon any form for man to go through; they are given by the Lord, through His Spirit, independently of man.

28. Should a minister in city work sell our monthly magazines from house to house?

He should be governed by conditions existing in the place where he is laboring. In a large city where we have workers, a minister will usually have too much work on his hands in the way of visiting, preparing his sermons, and directing his workers, to have any time to engage in selling magazines from house to house. In small places, where there is not a staff of workers, he might be able to carry on this work successfully. He should use great care, however, to lead the people to see that he is not doing this work from any commercial standpoint, but for the sole purpose of placing good literature in their hands.

29. Are our magazines as profitable to use in connection with our tent-meetings as our books, pamphlets, and tracts on present truth?

I think they are. Our magazines are gotten out with a great deal of care, and everything is presented to attract and make the truth plain. The articles are short, which makes them better, in some respects, than many of the tracts that we have had for years.

30. Should Seventh-day Adventists carry life insurance policies?

As a people we have always taken the position that we should not carry life insurance policies; that we should put our trust in God and allow Him to manage affairs.

31. Would you advise the use of the individual communion cup in the communion service?

It seems very consistent and proper. Not only in America, but in Europe and other places, our people are in favor of the use of the individual cup.

Elder Thompson's Talk

November 19, 1911—2 P. M.

We wish to emphasize this afternoon something we have already been studying from a little different standpoint.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18. That does not apply especially to a prophetic vision. We all need a new vision of things.

Now it was this that gave Livingstone a vision of Africa's needs. He saw the needs of that great country, and gave his life to toil and work for the perishing. It has been the same with others.

Carey got a vision of India's needs; Morrison got a vision of China's needs. What we all need is to get a new vision of this work, and of what the Lord has for us to do in it.

We have heard about the shaking time, and it may be that we are having a shaking time among us as workers. Unless we get a new vision of things, and get hold of God so that we will do more and accomplish more than we have accomplished before, it will be a real shaking time for us, and we shall be shaken out.

Isaiah 66:8. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travaileth, she brought forth her children." In the scripture here, when does it say that a revival took place? When Zion travaileth. When we see that travail of souls, Zion will bring forth her children. We want the Lord to give us that travail of souls.

Acts 20:19,31. "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." "Therefore watch, and remember, that for the space of three years I ceased not to warn every one night and day with tears." Paul did not have certain hours to work. He worked night and day; all the time. He labored with tears. There was a burden on Paul's heart; he went about with a burden on his soul. He was willing to suffer afflictions that he might win souls and be true to God. 2 Cor. 11:25.

Psalms 126:5,6. Now there is no question about the reaping if we sow the seed in the proper way, but are we sowing in tears? If we reach the point where we actually sow in tears, we shall have more to reap. God never sends an increase when you have no burden for souls. "He that goeth forth with weeping," that must come into our labors and our experiences. Just as certain as a soul goes out with that kind of a vision there will be some fruit. We have to water the seed with tears.

Judges 6:33-34. Gideon went out with only three hundred men and won a great victory for God. The Lord prepared a leader for that work. "The Spirit of the Lord came upon Gideon,"—that is, Gideon was hidden; he was clothed with the Holy Ghost. We want to be sure that the Spirit of God clothes us and we are out of sight. If we are seen, we cannot do much; but if the Spirit of God clothes us so that we cannot be seen, then the work of the Lord will greatly prosper. May the Lord give us that blessed experience, that we may have precious souls and sheaves to present to the Lord.

Elder Daniells' Talk

Sunday, November 19—7:30 P. M.

(Closing Service)

Personally, I will say that this institute has been a source of great encouragement to me. The future looks brighter than it has for a long time. I believe we have a clearer vision of the service to be rendered just now at this hour, and from this time forward. I believe we have been looking in the right direction here, and we have been making earnest resolutions and determinations of the right character, and I earnestly pray that somehow the blessed Master will help us to carry them out; so I go from this institute with new courage; I go believing that we are going to see a great revival of spirituality in our churches in the Lake Union Conference and many other Union Conferences all over this land.

Perhaps I may say to our brethren who are gathered here to-night, that we have settled down to a great revival movement and campaign among our churches from the Atlantic to the Pacific, and from Canada to Mexico. We believe that the hour has struck for a deeper religious life among us, for a greater zeal, greater spirituality as a people, and I do not believe we are going to be seriously disappointed. I believe we are going to triumph,—going forth conquering and to conquer. I have made up my mind to that, and I hope that every minister and Bible worker and church elder in this congregation to-night, will settle it with God that as far as may lie in his power, that there shall be a revival of spirituality and power among our churches. I believe, brethren, that if we pray to our God and we settle this thing for a great revival in our midst, we shall have it; and may God help us to settle it.

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." Isa. 28:5, 6. This scripture I give to the ministering brethren and workers to-night; the last word of the Lord to you in this institute. What is the residue? The remnant, the last. There will be a people who will be the last representative of God on earth. Now what does the Lord say to them? Brethren, I want you to take this message to the people. The secret of all that shall come from this institute will be in pressing the battle to the gates. The host of the enemy will be turned back by the valiant service of the soldiers of the cross. We are not stop when the enemy turns and flees. We are to press the battle to the very gates and win the victory there.

2 Kings 13:19. Here is a case that shows a lack of perseverance, a lack of pressing on into the fight. "And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." Elisha showed him that there was a lack of perseverance, and a lack of strenuous effort; there was in him an element that would allow him to do superficial work. Joash should have smitten the earth until the dust flew all about their heads, but he gave but three little taps and stopped. It means something to press the battle to the gates.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11. Here the great question is whether I shall hold fast that which I have, or whether I shall let go and another shall take the crown I might have. The Master knew there would be danger of that, so He gives us this exhortation. He is more anxious than we are about it. No one need lose his crown, every one may have it.

"I have glorified Thee on the earth, I have finished the work Thou gavest Me to do." John 17:3, 4. Brethren, that tells the story; that statement has the right ring. O, what a blessed thing for any one of us to come up to our death as Jesus did there, or up to the judgment bar of God and look up into His blessed face and say, "God, I have glorified Thee the best I could, I have finished the task thou gavest me."

Paul was a man of zeal who had worked and had worn out in the service of God, and he said, "I have finished my course, I have kept the faith." This is pressing the battle to the gates. Paul kept the faith until his head was severed from the body. Let us keep the faith.

Let us press the battle to the utmost of our limits. I want to say to you, ministering brethren, if you will press this battle like some of these men of God did, the victory will be yours. I pray God to give me the strength to do it. I pray that He may give you the heart and courage to do it. We want to be able to say in the future, as we come in

contact with one another, that we are pressing this battle to the gates; that we are being faithful unto death; that we are holding fast that which we have; that we are fighting a good fight; we are finishing our course. I praise and magnify the name of the Lord that such great possibilities are within our grasp this year; and now as this institute closes may the benediction of the Lord almighty be upon us.

The Danish-Norwegian Work in Chicago

During the past summer a tent effort was held in that district of Chicago known as Logan Square. The attendance at all our Sunday evening services was fairly good, while at the beginning, the week-day services were not very well attended. This, however, became better as an interest in the truths presented, was created.

A Swedish Methodist minister attended a number of our meetings. He would generally come in about the time we were through offering prayer and leave as soon as we closed the sermon. One evening when we had a social service, he gave a very stirring testimony. He said he knew the Spirit of God was with these young preachers, and further, that these meetings had set him to studying. "I have taken my old histories and theological books down from the shelves,—books that I haven't touched for years," he said.

We were made glad by his testimony, but as yet he has made no further move toward accepting the message. Quite a few others acknowledge that we have the truth of God's Word, and some have expressed a desire to walk in it. So far, a few have made a start, and we are still trying to follow up the interest created, and trust that the upright in heart may all be led to come with us. We are planning to have baptism when we return from the Institute. We have recently been able to secure a good Bible-worker who will be a great help to our work. We are facing the future with hope and courage, for we know the God of Israel is going before us and our Scandinavian brethren and sisters in Chicago are loyal to God's truth.

P. E. BRODERSEN.

INDIANA

Word from Elder Lukens

A letter from Elder Lukens, written October 3, from Coorabong, Australia, was received at the conference office recently. He gives his address as 79 Grote St., Adelaide, South Australia, and would be glad to hear from his friends in Indiana. Part of his letter reads as follows:—

"Adelaide is over a thousand miles from here. I am expected this year to visit the camp-meetings in the southern part of the country. It takes five days by boat to go to the nearest conference west of where we will be located. That is the state of West Australia.

"In addition to my work as vice-president of the Union and looking after the work in that end of the country, I have been asked to take the presidency of the South Australian Conference. I presume I shall spend at least half of my time in South Australia.

"This is a great country. Flowers bloom all the year. From where I am writing, we can see the oranges and mandarins growing. Adelaide, our future home, is considered the most beautiful city in Australia. There is an abundance of fruit there.

"I have been at Avondale school for more than two weeks, and Professor Machlan and I have been working together and have been enjoying ourselves very much. Professor Machlan wishes to be remembered to his old friends in Indiana."

"Perseverance can sometimes equal genius in its results."

News Notes

The annual week of prayer is to be observed in all our churches from December 9 to 16.

The church-school teachers' institute will be held during the Christmas vacation at the Beechwood Academy.

In making holiday gifts it is well to remember that a good book is always appreciated and that we have a large assortment suitable for all ages and conditions.

Brother D. F. Rans of the Grass Creek church spent a few hours at the office while visiting his son Herbert, Wednesday, the 22nd. Brother and Sister Rans were on their way to Alabama where they will spend the winter.

Many matters of importance were considered by the conference committee at its recent session, one of which was a revival campaign among the churches during the winter months.

Only one month remains in which to complete the payment of our financial obligations for the year 1911. If you are behind in either tithes or offerings, determine to settle in full before the close of December.

One good brother sent us in a remittance the other day of \$75 on the \$300,000 Fund. We wish that our people all through the State might receive an inspiration from this and send in good, liberal gifts on this fund, which is so much needed.

Besides distributing the Harvest Ingathering *Signs* and collecting offerings for missions, some of the Wabash Valley Sanitarium nurses have lately been selling "Ministry of Healing" and *Life and Health* in La Fayette and surrounding towns.

Two of our Bible workers, Misses Nellie Rothbaust and Pearl Miller, made a short visit at Emmanuel Missionary College last week on their return trip from the ministerial institute at Battle Creek. They have resumed work in Indianapolis.

It is planned to hold an elders' institute some time during the month of January, the character of which will be something out of the ordinary. We trust that every elder in the State will begin to plan now to attend this meeting. Definite time and place will be announced later.

Do not fail to order in time your second books for the Reading Courses, if you have not them already. The books are intensely interesting—"Passion for Men" in the senior course, and "Early Writings" in the Junior. A good number are now enrolled in both courses throughout the State, and it is hoped that none will fail to complete the course begun.

One brother writes: "I received your letter concerning the Harvest Ingathering *Signs*. At first I thought perhaps I would not try to handle any, but have been impressed that I must do something; so send me twenty-five and I will circulate them with the help of the Lord." It is not too late to order a supply of these papers or to add to your previous order.

Four of the academy students came to Indianapolis on the 17th in the interests of the Harvest Ingathering campaign and returned on the 21st. Besides earning their expenses for the trip by the sale of other magazines, they distributed 214 copies of the special *Signs* and received \$33.28 in donations for missions. These four students, Misses Ada E. Achor, Sadie R. Altizer, Orra Bush and Eva Pitcher, have collected more than half of the \$92.41 which the academy has received in this campaign to date.

On Sabbath, December 16, at the close of the week of prayer, the Annual Offering for missions is to be given in all churches throughout the denomination where the week of prayer is observed. It is not too early to plan now for an unusually large offering. Those who can give as much as \$10 or \$25 should feel it their privilege to do so, while those

who can give smaller amounts should not forget that the Lord appreciates whatever we do in behalf of the great three-fold message. The Lord has prospered us this year; let's give accordingly.

WISCONSIN New London

On Sabbath, October 28, in response to a call from Brother Willard Lathrop, local elder of the New London church, six went forward signifying their intention of becoming members of the household of faith.

Inasmuch as the elder was to remove in about ten days to Springfield Mo., he felt impressed to make this call. The prompt response was touching, and also a gratifying reward of the faithfulness of himself and Brother O. V. Calkins.

By request of our conference president, the writer went there Friday, November 3. On Sabbath I preached a practical sermon, and at the close ten came forward who took a noble stand for God, all of whom were voted into the church subject to baptism.

The next day a temporary baptistry was provided and nine of the ten were baptized. On this day another one came forward and was received into the church and baptized.

H. W. READ.

Lucas and Knapp

Lucas is a rural settlement ten miles west of Menomonie. Here I find many Scandinavians. They manifested an interest to hear the truth presented in their mother tongue. One family has begun to keep the Sabbath and others are studying the Bible. If nothing prevents this will be one of the places where I will continue to work during the winter.

Sabbath, November 11, I visited our brethren in Knapp. Meetings were held in the home of Brother Waterbury. Most of the young people of this little company are in the Lord's work. Willie Hanson is superintendent of the Sabbath-school. His sister Tena is with her husband, John Samson, engaged in the missionary school work in the South, and Clare Waterbury is teaching church-school in Tunnel City. The Lord is blessing our work in many ways.

P. M. HANSON.

Canvassers' Notes

Brother Williams expects to begin canvassing for "Daniel and Revelation" in Marathon County next week.

Miss Anna Hayes plans to take up work for "Bible Readings" while attending the training school at Milwaukee.

Brother Kittleson's territory is in the district that was recently visited by a cyclone and the people are mostly Catholics, but the Lord is giving him success in spite of all these things.

Brother Scholz is pressing the battle in his part of the field and the Lord is blessing his efforts, but he longs to see others entering the field that the work may be hastened.

Brother Middlestead is giving the people of Green County an opportunity to learn the message and we trust that some may be led to take their stand because of his efforts.

Sister West plans to canvass Pardeeville as she has time this winter.

H. W. JOHNSON.

News Notes

Elder Thurston returned to the State last week from Battle Creek.

Mrs. N. Cary, long a faithful worker in the New London church, attended the convention at Welcome.

Miss Case and Mrs. Howell returned from Welcome on

Monday, the 13th. They report a successful convention, of which more complete details will be given.

Several of the young people of the New London Sabbath-school accompanied their superintendent, Dr. Calkins, to Welcome and showed a good deal of interest in the convention program.

Several students of the Bethel Academy spent a day at Grand Rapids recently, distributing the Ingathering *Signs* and soliciting for missions. Other members of the school went to Marshfield the same day on the same mission.

The conference and tract society offices are undergoing repairs. The plaster has been torn off the ceiling and plasterers are at work as these notes are sent out. The walls and new ceilings will be treated to a coat of Muresco. In the meantime our work is proceeding under very great difficulties and we trust our people will be patient with us, as delays may be many.

The December number of the *Signs* has already reached us and a hasty examination shows it to be one of the very best issues to work with, presenting numerous articles of present-day interest and containing many points of our faith presented in clear and forcible language. We have no doubt that our other December magazines will be likewise attractive and appropriate for distribution. Please send in orders early for from five to two or three hundred copies.

How does your record with the Harvest Ingathering *Signs* compare with last year's work?

Brother Hansen of Northern Illinois is planning to take up work in our conference very soon.

Miss McClellan who has been very ill is improving. She is at the Danville Sanitarium for the present.

The eighth grade Bible class of the Second Springfield school has painted a large map showing the travels of Paul.

Elder L. W. Browne spent Friday and Sabbath, November 3 and 4, at Shelbyville where meetings were held with interest.

The Decatur Missionary Volunteer secretary writes: "Every Volunteer present last Sabbath ordered a hundred of the Family Bible Reading leaflets, and we plan to do a good work for God"

We believe that the spirit of revival and consecration which was manifested at the institute will be felt all over the Union and we expect Southern Illinois to receive her share of these blessings.

The following workers attended the ministerial Institute at Battle Creek, Michigan: Elder and Mrs. C. H. Bliss, Elder and Mrs. Wm. Woodford, Elder B. F. Stureman, Elder Bristol, Wm. Swartz, Elder L. W. Browne, E. Ferris, O. Ferris, Mary Craig, Martha Craig, E. M. Fishell, M. Kelly, and Edith Shepard.

NORTHERN ILLINOIS

August, September, and October Receipts

	Tithe	*Foreign Missions		Tithe	*Foreign Missions
Aledo	\$265 25	\$ 28 19	Moline	227 14	28 06
Aurora	247 40	41 84	Onarga	35 30	8 33
Broadview			Franklin Grove		5 27
Belvidere	45 57	3 99	Personal	221 25	121 82
Chicago Englewood	152 56	21 08	Pittwood	16 81	18 19
" Erie St.	110 85	17 94	Princeton	115 02	10 86
" German	317 04	34 57	Pontiac	17 85	7 51
" Humboldt Pk	352 15	26 27	Princeville	16 84	4 75
" North Side ...	198 14	31 32	Rock Falls	39 50	7 21
" Ravenswood	153 97		Rockford	265 72	42 48
" South Side	996 27	100 24	Sheridan	316 98	36 60
" Swedish	261 18	23 21	St. Anne	47 85	3 22
" Dearborn St.	48 22	21 88	Stockton	70 86	11 92
" West Side	202 68	33 94	Streator	208 97	20 32
Elgin	127 07	28 65	Waldron	20 97	21 81
Freeport	25 26	11 92	Watseka		7 62
Galesburg	179 96	47 64	Zion City	25 76	3 40
Hinsdale	717 64	21 00	Total	\$6214 51	\$874 99
Harvey	7 00		*Ten-cents-a-week,—does not include the \$300,000 Fund.		
Joliet	46 32	6 09	H. E. MOON, Treas.		
Kankakee	113 14	16 85			

SOUTHERN ILLINOIS

Second Springfield Church

The second Springfield church has lined up to press the battle to the front in the Harvest Ingathering campaign. Inasmuch as the members are working among the colored people who are principally poor, they are endeavoring to secure at least the price of the paper, besides soliciting pledges for future payment.

Men, women, and children are energetically working with their dime albums to obtain money to assist in paying for our new church building. We desire to dedicate this church free of debt. Will not our kind friends help us so that we may soon sing our jubilee?
L. W. BROWNE.

News Notes

Our Missionary Volunteers are working hard for the African Fund.

The First Springfield pupils recently gave a fruit shower to a sick sister.

Elder L. W. Browne is visiting Indiana in the interest of the colored work.

EAST MICHIGAN

White Lake

Brother W. D. Moore made us a visit, Sabbath, November 4. On Brother Moore rests the burden of the canvassing work of East Michigan, and his talk to the little company here was much appreciated. All seemed to feel a renewed desire to do all in their power to warn their neighbors and friends of the nearness of the coming of the Lord, and the great time of trouble that is soon to break upon the world. Two of our number accepted the truth about thirty years ago under the labors of Brother and Sister Owens, and have continued faithful to the truth. The sound of the coming battle which means the consummation of our hope brings renewed courage to time-worn warriors. There are only a few of us here, but we desire to listen to the trumpet's sound and be ready to go out to battle.
LEROY DEAN.

Canvassers' Notes

We are glad to welcome Sister J. P. Utley as a member of our faithful band of Gideon Soldiers. Sister Utley has gone to Flint and is busily engaged giving the third angel's message in that needy field,

Brother and Sister Countryman attended the ministerial institute which just closed at Battle Creek. They report a wonderfully good experience and are returning to their labors in Detroit, revived and refreshed; with a clearer vision of the great importance of the advent movement and the large part the canvassers have in this great work.

Brother A. V. Morrison and family have moved to their new home and are rapidly getting settled. Brother Morrison expects to begin canvassing for "Bible Readings," beginning Monday, November 27. This is surely a move in the right direction. We believe many of our brethren would receive a great blessing by leaving worldly occupations behind and giving themselves unreservedly to the Lord's work. The need is great, brethren.

Sister Olive Campbell continues to have good success canvassing in the city of Ann Arbor. A college town is usually looked upon as difficult territory to canvass, but the "giants and walled cities" have no terrors for one equipped with the whole armor of God. "If God be for us, who can be against us?" Romans 8:31.

While of late our total sales in East Michigan have not

been large, yet the work in this conference is in a healthy condition. A number of the brethren who have implicit confidence in the promise God has made us, are preparing to enter the work, and the outlook is very encouraging. We believe the time has come for the Lord to cut His work short in righteousness, therefore those whom He calls according to His purpose will have their efforts crowned with success. My dear brother or sister, has the Lord been impressing you with a desire to warn the world through the medium of these books laden with the everlasting gospel? If so, do not hesitate but write to me at once. I will be glad to be of assistance to you in selecting your book and territory.

W. D. MOORE.

Adelphian Notes.

Clifton Day received a surprise visit from his father upon his recent birthday.

Professor and Mrs. Kelley spent one day of last week in Detroit on business for the academy.

Miss Frances Luchenbill, a student of last year, visited friends at the academy on the twentieth.

A good sized order of the "Outline Studies" has reached us from the China Union Mission in Shanghai.

In a recent chapel talk, the subject of which was the "Little Foxes," Professor Taylor spoke of the little foxes such as fault-finding, pride, and self-will, which spoil the vines of our character. It was a very timely and practical, as well as an interesting talk.

Our home students are looking forward with interest to an early date when our dining-room will be a place of even more pleasure than at present, for the work of giving it a new dress of kalsomine is now going on. Several new pictures will brighten the walls, and new snowy linen has been purchased for the tables.

The academy board met in council on the 21st and 22nd. One of the decisions of the recent board meeting is that the commercial department, which has grown so rapidly as to be crowded in the room now occupied, shall be moved to the large and cheery room used at present for the tent factory. This change will be grateful both to teacher and students.

WEST MICHIGAN

Report

We have now something definite to say to the people of West Michigan respecting the sale of conference property in Otsego. All sales of property to the present date are as follows:—

Girls' Dormitory	- - - - -	\$2,500
1 Lot	- - - - -	350
1 Lot	- - - - -	300
1 Lot	- - - - -	100
Office Building	- - - - -	2,000
School Building	- - - - -	2,000
Boys' Dormitory	- - - - -	2,000
Farm	- - - - -	9,500
Chattels, about	- - - - -	1,300

There is left three village lots and the building where the tent equipment is stored. The man who purchased the school and office buildings, dormitory, and farm, has estimated and advertised the buildings at different values than what you will find above, but this is as the sale of property stands so far as the conference is concerned. After selling all this property, there will be a deficit of about \$10,000.

We are constantly asked the question, "Where will you locate the conference headquarters?" and rumors are afloat that the office is to be moved to some other place. In order to answer these questions and stop floating reports, the conference committee in the presence of all the workers of West

Michigan, on Monday, November 20, authorized me to say that the present conference committee has never considered the question and they have no disposition to do so. If the headquarters are to be moved from Otsego, it will be done by the people in conference session. All stories afloat with regard to the removal of the office by the conference committee are without foundation. Possession of the office and school building is to be retained until April 1, 1912. After that date the office building will either be rented or another location secured in the village of Otsego.

S. E. WIGHT.

NORTH MICHIGAN

News Notes

Miss Florence Crouch left Tuesday on a visit to Traverse City, Mesick, and Omer.

Elder Irwin returned Tuesday from the ministerial institute at Battle Creek. He reports a very interesting time.

Our people are reminded that all orders for books, tracts or periodicals should be sent direct to the tract society office at Petoskey, and not to the publishers.

Going! Going! Elder Gilbert's "Practical Lessons". Only a very few left. They are being sold at half price, 50 cents post paid. Send your order in to-day or you may be disappointed.

The firstfruits of the Ingathering effort were received at this office this week. A sister at West Branch sent us \$10.70 as the result of her week's work. There are others to come we know. Who will be next?

Our educational secretary reports that the Reading Course is being enthusiastically adopted among the Missionary Volunteer Societies in this conference. It is time we should think of ordering the next book, "Passion for Men." This is a soul-inspiring volume. Cloth 40 cents, paper 20 cents. Do not forget that orders should be sent to the tract society.

Emmanuel Missionary College

Mrs. L. A. Curtis of Cedar Lake is visiting her daughter at the college.

The college has decided to have the holiday vacation begin December 21 and end January 1.

Mr. Anthony has been compelled to discontinue his work in school because of illness in his family.

Mr. E. F. Peterson of North Michigan and Mr. Frank of Wisconsin have recently enrolled in school.

Miss Ruth Peel, who was at her home in Grand Rapids for two weeks because of her father's illness, has returned.

The remodeling of the training-school building is nearly completed. This is greatly appreciated by all in that department.

The American Bible Society has donated a good Bible to the Spanish department. This is thankfully received by this department.

Elder J. Burdick and Miss Ruth Santee, Northern Illinois workers, visited the college last week, also Miss Edith Shepard of Southern Illinois.

Miss Pearl Miller and Miss Nellie Rothbaust, Bible workers in Indianapolis, visited Miss Alta Clapper at the college on their way home from the Institute.

Elders G. Rader and C. Allen of Indiana spent a few hours at the College recently. They occupied one chapel period. Their talks were enjoyed by the students.

The teachers of the West Michigan Conference will hold their institute at Berrien Springs some time in January. The definite date will be announced later.

Professor Salisbury called at the college one day last week. He will spend a part of the week of prayer at this place and will also give one lecture in the lecture course.

LAKE UNION HERALD

ISSUED WEEKLY BY THE

LAKE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

PRICE, FIFTY CENTS A YEAR.

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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 following 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

The following telephone message was received Sunday morning from Prof. T. W. Steen: "The students of Fox River Academy spent part of a day last week distributing the special Missions number of the *Signs of the Times*. Five hundred copies were distributed, and over fifty-five dollars was received." We are glad of this cheering report. Excellent reports are coming in from all the academies.

Subscribe Now!

A few extra copies of the Institute series of the HERALD have been printed, and as long as they last, regular yearly subscriptions will be accepted to begin with the first of the series.

For the "Herald"

A letter has just been received at the Union Conference office, addressed to the Review and Herald, from King Menelek and his son, of Abyssinia, granting the utmost freedom to Seventh-day Adventists to enter that country and engage in missionary work, because of the fact that Seventh-day Adventists keep the Sabbath of the Lord. Also it is purposed to grant a large tract of land to the missionaries of the denomination on which to settle while engaging in missionary work among the Abyssinians. No doubt full information regarding this letter will appear in the *Review and Herald* before long.

ALLEN MOON.

Winter Term Emmanuel Missionary College

The winter term will open December 6. At this time classes will be organized in the following subjects: Civil government, Old Testament prophets, advanced Bible doctrines, Revelation, history of Rome, teachers' reading, pedagogy, business English, bookkeeping, and also shorthand, if there is sufficient call for it.

New students may also enter the following classes to good advantage, even though they have not done the full term of work which precedes: New Testament history, Bible doctrines, history of missions, English literature, history of antiquity, public speaking, history of Modern Europe, manual training, history of education, typewriting, agriculture, and sewing.

Do not lose the whole year because you could not be here at the opening of the fall term. Come now.

Address O. J. Graf, Berrien Springs, Mich.

WANTED.—Ten men to work in the lumber woods. Only temperance men need apply. Address H. Wheeler, Monico, Wis.

WANTED.—Married man to work farm, must have experience in farm work. Prefer one used to taking care of fruit

trees. Good place for right party. References required. State how large family. Mr. Carle, Box 135, Bridgeman, Mich.

FOR SALE.—The famous Sanitarium Cooking Oil, the standard for years, and the best food shortening made; will keep sweet indefinitely. 8 1-gallon cans \$7; 5-gallon can \$4.10; 2 5-gallon cans \$8; ½ bbl. (30 gallons), 72 cents a gallon; bbl. (50 gallons), 70 cents a gallon. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

HEALTH FOODS that are palatable and reasonable. Nitrosia, the meat substitute; crackers of all kinds; malted nuts, nut butter, cooking oil of the finest quality. Address Iowa Sanitarium Food Co., 1319 Des Moines St., Des Moines, Iowa, for price lists. A full line of first class, carefully prepared health foods manufactured and sold at rock bottom prices. F. Dryer, Manager.

CANVASSERS' REPORT FOR WEEK ENDING

Nov. 17, 1911

Indiana						
Canvasser	Book	Hrs	Ords	Value	Helps	Total
Robert Joyce.....D. R.	40	13	42	00	1 70	43 70
Wm. Sunday.....D. R.	38½	9	26	00	4 00	30 00
	78½	22	68	00	5 70	73 70
						3 75
Wisconsin						
Louis Scholtz.....B. R.	34	11	33	00	17 00	50 00
N. O. Kittleson.....B. R.	43	8	25	00	2 50	27 50
F. E. Middlested.....B. R.	35	3	10	00	1 75	11 75
E. L. Ashley.....B. R.	10	..	..	..	..	24 00
	122	22	68	00	21 25	89 25
						31 25
Northern Illinois						
Carl E. Matteson.....P. J.	34	19	37	00	10 75	47 75
Fred Clausen.....C. K.	30	13	19	50	4 30	23 80
J. H. Banty.....G. C.	30	2	6	00	3 75	9 75
L. Clarke.....B. R.	21	4	13	00	1 95	14 95
J. H. Hicks.....P. G.	40	17	51	00	4 50	55 50
	155	55	126	50	25 25	151 75
North Michigan						
Mrs. E. A. Kirby.....B. F.	18	8	..	..	5 60	5 60
*K. V. Bjork.....F. R.	95	13	35	50	20 30	55 80
	113	21	35	50	25 90	61 40
						27 20
West Michigan						
Nathan Tracy.....C. K.	29	8	12	00	5 75	17 75
G. W. Hosford.....C. K.	26	2	3	00	..	3 00
Miles Andrus.....D. R.	11	4	13	00	7 25	20 25
Otis Landon.....D. R.	40	4	13	00	3 75	16 75
Mrs. Ethel Overly.....C. K.	11	2	3	00	1 00	4 00
Walter Boston.....C. K.	33	2	3	00	3 75	6 75
	150	22	47	00	21 50	68 50
East Michigan						
F. W. Brainard.....D. R.	25½	6	16	00	1 75	17 75
C. L. Clarke.....B. R.	33	9	30	00	1 50	31 50
C. A. Clinansmith.....C. K.	30	6	6	00	2 75	8 75
*Olive Campbell.....C. K.	50	16	26	00	11 75	37 75
Mrs. B. Shelbe.....C. K.	3½	2	3	00	..	3 50
A. L. VanFossen.....D. R.	27½	9	26	00	2 25	28 25
	169	48	117	50	20 00	127 50
						14 75
Southern Illinois						
W. E. Bailey.....B. R.	19	9	25	00	..	25 00
M. S. Grim.....G. C.	18	10	30	00	4 75	34 75
E. L. Graham.....D. R.	31	12	38	00	3 25	41 25
T. B. House.....G. C.	38	5	15	00	5 75	20 75
H. Mitzelfelt.....G. C.	16	8	25	00	..	25 00
Hugh Stearns.....G. C.	37	19	57	00	3 75	60 75
W. C. Stearns.....G. C.	2	..	..	..	..	6 00
P. J. Wham.....D. R.	26	7	21	00	50	21 50
Allen Wollard.....G. C.	..	..	..	..	60	60
R. J. Watson.....G. C.	28	5	15	00	2 70	17 70
	215	75	226	00	21 30	247 30
						21 70
35 Agents	1002½	265	678	50	140 90	819 40
*Two weeks.						98 65

PERIODICAL REPORT

*Wisconsin

Paper	Hours	No.	Value
Ruth Bisbee.....L. & H.	42	164	16 40
E. M. Bisbee.....L. & H.	60	402	40 20
	102	566	56 60