

# Lake Union Herald

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

VOL. III

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## MINISTERIAL INSTITUTE

Elder W. A. Spicer

November 14, 1911, 9:15 A. M.

Deuteronomy 6:23. This time we will have a prospective view of the whole movement from Egypt to Canaan. Sin delayed the fulfillment of God's purpose, but did God ever forget His purpose or give it up? No. He brought that people out in the exodus movement that He might bring them into Canaan, and the Lord held to that movement.

In Revelation 14, when the hour of God's judgment came, the prophet saw the movement spreading to all the world; and the next thing he saw was the coming of the Lord. Then in the 15th chapter of Revelation he saw the people victorious on the sea of glass, having gained the victory over the beast and his image. In that little flashlight view that was given, the apostle saw the people of that movement triumphant in the kingdom. This advent movement is marked through to Canaan. What a difference it makes in traveling; especially over an unknown road, if you can find a through car.

In these last days there are many voices crying in the night, "Lo here, and lo there. Come out of this message and come with us." But we know by the sure word of prophecy that this advent movement that came out in 1844 is going through into the eternal Canaan. We can prove the truths of this message; we know it is of God, and we will go through and triumph with it.

Philippians 3:13 and onward gives us a good rule. God counts the perfect man as the man who confesses that he is imperfect and that he is pressing on, and if in anything he be otherwise minded, God's Spirit will convict him of it, and he will put that away. Let us stick to the main lines; we can not do much on side tracks. They are good for empty cars. We often see them standing there, but somehow they do not get on very fast. We get new light on the Scriptures, but the light that is from God will make the message shine only brighter still. There are many precious thoughts that we have developed by investigation, but these do not turn from the main lines of the message. The most familiar things in the Bible are the things that bring out the greatest blessing.

On page 10 of "Early Writings" is an interesting statement. They had a bright light set up at the beginning of the path, but they made the mistake in denying the light behind. Suppose that in the exodus movement, after thirty-eight years of wandering, some had risen up in

Israel, saying, "O well this thing is not going right. Moses and Aaron are making a mistake; this is not the right thing. Come now with us and we will start the right exodus movement." What would anybody in the camp of Israel have said? They would have said, "My friend, this is no place to start the movement; it must begin back in Egypt where we were thirty-eight years ago." It is too late now for anybody to rise up and say, "O this movement is wrong." Back in the days of '44 is where the movement must come that fulfills the Word, and when that time came, this movement began. The people were unbelieving and sinful. The Lord purified the exodus movement by separating unbelief from it; not by taking the believing ones out of it and starting a new one. That is a thing written for our learning. We know by the sure Word that God's method of purifying this movement is by shaking unbelief out of it, separating those from it who do not belong with it, and the only way we can cling to this movement is to put away our sin, and take hold of God by faith and cling to His Word. There is no self-confidence in that, for if we do not get the sin out of our own hearts, something will come along that will turn us aside, and we will hardly know what has happened. We must have our sins forgiven and keep close to the Lord so that as He purifies His people in the shaking time, we may hold to this message.

Again we hear the cry of independence. Suppose Caleb had said to Joshua, "Look here, these people are unbelieving. Let's you and I go into the land alone. We can go in." Could Caleb and Joshua have inherited the land? No, indeed.

They received their inheritance as a part of the tribe of Israel to which they belonged. The movement was divided according to the tribes and according to the families. The only way Caleb and Joshua could get their inheritance was to hold their membership in the tribes of Israel, for the Lord had promised that land to Israel. If Caleb and Joshua had severed themselves from Israel, they would have lost their inheritance. Our hope of an inheritance in the new earth depends upon our keeping step with the advent movement and the remnant people of God, for the Lord is not leading us into the land independent of one another. This is like a race in which nobody can win until all win. We have to help one another to win the race.

Suppose somebody in the camp of Israel had become disaffected, not liking the way it was being managed, and had gone off alone there in the wilderness, and you had been there and gone out and said, "Look here, Simeon, what are you doing out here?" and he would say, "But I haven't changed at all. I believe as I always did." "But what are you doing?" "O I am going along the same as always." "Yes, but the exodus movement is marching along. What are you doing here?" "It doesn't matter, I am going on just the same as always." Would he have won in the race? There is a movement marching to Canaan, and that being of God, it is my business as a child of God to be in it, and to keep step with it. When I sever myself from the movement and try to get a few to join me, you can see at once that cannot be the advent movement.

Again the exodus movement was an organized movement. Exodus 18:21. We have the division that Jehovah gave to Moses. Verses 24 and 25. They handled the smaller matter and the general matters they brought to Moses. That was the organization in the camp of Israel. There was a leader over the little group of ten like a church elder. There was a leader over the fifties and over the hundreds, like our district organization or conference organization; and over the thousands like our union organization; and then everything headed up in a general. And a little later, according to the Word of the Lord, seventy men were chosen out of all Israel to join Moses in general administrative work to help bear the burdens in the camp. We find in the camp of Israel a picture of our own organization.

Numbers 2:2. There was order in the camp of Israel. When they pitched their camp every man was to pitch his tent by his own standard, the ensign of his father's house. It was not every man for himself. There was a system there so that every man knew and every tribe knew just its place in the camp, just where to pitch the tent.

Numbers 10:14. When they journeyed each tribe knew the order of the families, just which tribe was to come first. It was an army on the march. There is spirituality in system and order. The Lord is not the author of confusion. When you find a man preaching the doctrine, "Every man for himself," regardless of others, you know that is the doctrine that Lucifer preached in heaven when he broke the harmony and system of heaven. "Order is heaven's first law," man has said, and it is true. Order and system brought a blessing to Israel in the olden times. I have attended camp-meetings where there was no order about pitching the camp. You might say, "What difference does it make whether a row of tents is straight or crooked?" There is something about it that makes a difference, and a disorderly camp usually means a weak meeting. The spirit that does not find order and system, somehow is not very systematic about seeking God.

The order in Israel was a protection and a defence when the crisis came. Numbers 24 is the story of the effort of Balaam to curse Israel. You can read about it in "Patriarchs and Prophets." They were a race of slaves, fleeing from bondage, and Balaam expected to see a disorderly company of men, women and children; but it says in the second verse, "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him." You remember how he cried out, "How beautiful are thy tents, O Israel." Numbers 23:20. "Behold I have received commandment to bless; and he hath blessed and I cannot reverse it." 21st verse. There was something about that view Balaam had of the organized host and army of Israel that taught him that the King of kings was their leader. Their system of organization was their defence against the curse of Balaam.

That is one of the things in the exodus movement written for our learning under the advent movement. Why is it that whenever men have separated from this movement, they have attacked organization every time? Because system and order and organization are a defense around about the people of God. Order and organization are from heaven above to keep the flock of God, to press us close to one another and to the Lord Jesus, the great Shepherd of the sheep. It is the work of the wolf to separate and scatter in order that he may devour.

The exhortation is to keep the unity of the Spirit in the bond of peace, for there is one Lord, one faith, one baptism. In order that the unity may be maintained, what had God set in the church? Verse 11. It takes the whole church to make just one man of the fulness of the stature

of Christ. We all have our strong points and our weak points, and we are helped by association with each other. When we are in danger of being carried off on this or that line, some one who is more cautious helps us to keep in, and so we are helping one another. In this illustration we are to grow up into Christ, even Christ the head. 16th verse. According as every joint supplieth something; that is what you see in the body. Supposing the joints did not work together. There would be grating and scraping. It comes that way sometimes in the church, doesn't it? The illustration of the body is to show us the necessity of bending and fitting in. If some brother has sharp angles in his make-up, let us be sure we do not put out a sharp angle to meet it.

This is sometimes the way people preach Christ the head. The head of every man is Christ, and that is individualism. If a brother is a member of the body, Christ is the head of that brother; but you sever the member from the body, and you sever the connection with the church. That is the divine illustration of the church. So when one gets disgruntled and says, "I will sever my connection with the church; I will go off alone and Christ shall be my head," there is a member cutting off the body, and that severs connection with Christ the head; and you will always find it so sooner or later. Whenever we get so selfish and proud that our opinion is better than the opinion of all the combined brethren, we are in a very dangerous position, for we need connection with the body.

Some of the trials that have come to the brethren have come from a failure to recognize the fact that all the gifts are needed. Sometimes we have seen men who had gifts as teachers, and they came to think that was the whole thing. They said, "What is the good of all this General Conference and conference administration, this machinery?" They tear it all away and throw it aside. God has put in the church the gift of government, or administration, just as much as the gift of the evangelist or the teacher. These gifts are essential to the church of Christ, so let us not despise these administrative gifts. It is a good deal easier to get up and keep talking, if one can do it, than it is to get right down and wrestle with hard problems of administrative work. It is not always the best preacher that can make the best conference president. Somehow the Lord has given to all gift. The thing we want to pray for and to work for, is to get the right gift in the right place.

I have here a letter that Lincoln wrote to a general in the days of the Civil War. General Hooker had been very critical of the leaders that had been before him. He made a great noise about it and sowed disaffection in the army. He did not like the way things were being done. At last came the time when it was necessary to make a change, and the choice fell on Hooker himself to lead the army of the Potomac. Lincoln's letter is as follows:

"Executive Mansion, Washington, Jan. 26, 1863.

"Major General Hooker,

"General:—I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appears to me to be sufficient reason and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you.

"I believe you to be a brave and skillful soldier, which, of course, I like.

"I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable if not an indispensable quality. You are ambitious, which, within reasonable bounds, does good rather than harm; but I think that during General Burnside's command of the army you have taken counsel of your ambition and thwarted him as much as

you could, in which you did a great wrong to the country and to a most meritorious and honorable brother officer.

"I have heard, in such a way as to believe it, of your recently saying that both the army and the Government needed a dictator. Of course it was not for this, but in spite of it, that I have given you the command. Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship.

"The Government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit you have aided to infuse into the army, of criticising their commander and withholding confidence from him, will now turn upon you. I shall assist you as far as I can to put it down.

"Neither you nor Napoleon, if he were alive again, could get any good out of an army while such a spirit prevailed in it. And now beware of rashness; beware of rashness, but with energy and sleepless vigilance go forward and give us victories.

"Yours very truly,

"A. LINCOLN."

Hooker went in. If you will read the history you will find the very spirit he had helped to infuse, criticism and lack of confidence in the leader, downed him; and the time came when a quiet man was put in, a man who did not criticise anybody, not even the enemy; but began to plan quietly, and he fought it out on that plan and won the victory.

When the providence of God puts one of our number in the place of leadership, let us loyally stand by him in that work. He may not be a perfect man any more than we are. It may be some time a change should be made; but as long as that man is called to the responsibility of that leadership, we will stand by him in the duties of that office and that leadership. Sometimes we differ, of course, but we will differ as brethren. If we do not believe in one another's policies, we will talk about it faithfully, and we will talk about it as brethren. We are often surprised to see how well the brethren's way comes out.

The exodus movement was ever on. Just as the camp got nicely settled, the pillar of cloud would lift and they all had to break camp and move on. Don't you suppose some of them thought it would be wise to stop a little while, just remain there longer? That is just about the way it is in this work. The pillar of cloud is still leading. There is no place of rest until we reach the land of Canaan, so let us be ready to push on.

In Joshua 5 we read that the last thing before they entered Canaan the Lord commanded all the men of Israel to be circumcised. The Lord said He had rolled off the reproach of Egypt from off the people. Have you heard anything about rolling away the reproach of the advent people. The relief campaign was to roll away the reproach of debt. I believe that is a signal to this denomination that we are on the borders of Canaan, and by the grace of God we must roll away the reproach of debt. It will be a free people marching into the land of Canaan. The Seventh-day Adventist people can do it by united effort.

In Revelation 15 the company on the sea of glass sang the song of Moses and the Lamb. Why did the remnant church on the sea of glass sing the song of Moses? Because in the advent movement we have a repetition of the experiences of the people of God under the exodus movement. So when the redeemed gather in heaven we will sing the song of Moses and the song of the Lamb, for God has indeed set His hand the second time to gather the remnant of His people and lead them into the land of promise.

## The Gospel Ministry—No. 3

A. G. DANIELLS

### Efficiency in the Gospel Ministry

The Bible admonishes us to be efficient in our work. This is essential in order to be successful in any line of work, and it is possible for all. It is true we can not all attain the same degree of efficiency, but it can be acquired in each one to the extent to make him successful in his particular profession. The degree of efficiency varies in individuals because they are differently constituted; they have different talents; they are fitted for different lines of work, and different places in the work. This is necessary for the reason that there are all classes to be met, all grades of work, and there must be people adapted to each one of these conditions of life. A man may be a strong writer, logician, or theologian, but at the same time be weak as a minister. God does not require every one to fit into a certain mold; but He does call upon every one to be efficient in the line of work to which he is called, and it is the duty of every one to strive for the mastery of that which he is called to do. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15.

God intends that the minister shall grow in ability. Any man who can learn to read at all, can learn to read well; any man who can preach a sermon, should learn to deliver that sermon well. He ought to be able to deliver it better the second time than he did the first time, better the third time than he did the second time, and thus continue to improve.

There are certain things that ministers need to specialize on, to which men of other professions need give but little attention. The physician does not need to give much attention to expression and utterance, the preacher does not need to spend his time on surgery or the things that pertain to the treatment of the sick. His business is to stand before men and instruct their minds in the Word of God, and the manner of giving the instruction has as much to do with his success as the subject matter he presents. Men with small assets in material and large assets in manner, often accomplish more than men who possess a very large amount of material stored away in their minds, but who have a very poor method of presenting it. It should be the object of every minister to store away in his mind a large quantity of information, and then improve himself to the very utmost in his ability to impart that information.

The first condition that is absolutely essential in order that a man may grow in the ministry, is spiritual experience; second, intellectual development; third, he must maintain a proper example; fourth, he must be industrious.

No man can be a strong minister and a weak Christian; he can not have a superficial religious experience and be a strong, efficient minister of the gospel. It is different in the ministry from what it is in other vocations. A man may be a good farmer, and not be a Christian; he may be a successful business man, and not recognize God at all; he may be a very able lawyer without being a spiritual man. Man may be efficient in these different lines, without ever recognizing the need of the Holy Spirit. But no man can be a successful minister without a deep religious experience. As Dr. Godell says, "He who would preach a crucified Christ must himself be a crucified man. His Master's spirit of unselfish service must dominate his soul. A winner of men must be a lover of men. The evangelistic heart must precede the delivery of the evangelistic

message." Thus for one to become efficient in the ministry, he must have a deep soul experience in his own life. That which exalted Christ above all other religious teachers was His love of righteousness. "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:9.

By intellectual development is meant the feeding of the mind, the storing up of information, the packing away of material that we shall need for service. No one can expect to become strong and efficient in his profession if he does not continually feed his mind with that which is the most essential to his work. "Ministers should become strong Bible students. Are the truths they hold mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle."—"Gospel Workers," page 121.

Spiritually alone can not give a man a good vocabulary; it will not fill him with historic facts. Prayer alone will not accomplish it; loving the Lord will not do it. A man must study hard as well as pray. Dr. Hoyt says: "The practical question for every minister is how to keep the mind trained and furnished. The ceaseless giving out requires as ceaseless pouring in. The attractiveness of the young minister is not only in his enthusiasm but in the element of hopefulness. He is to be a larger man and to do larger things for them. Alas, if the man fails of this reasonable hope! Unless a man grows, he is on the road to mental bankruptcy. He repeats himself, and the people soon begin to tire of his ministry."

The minister who will apply himself to hard study, using every moment of spare time will gather material, which, joined with earnest devotion, will make him an efficient worker for God.

### Elder Thompson's Talk

November 14, 1911, 2 P. M.

The thought of the irresistibility of the movement of this work in the foreign fields has forcibly impressed us all that there is a divine Personality that is in charge of the work of the Lord here in the world. The Personality is here on this earth. When Jesus went away, He did not leave His possession here without any attention; He had a Representative to take charge of things. The Spirit of God is called the third person of the Godhead. If we believe the Bible, unquestionably we must believe the personality of the Holy Ghost, though we are unable to define that personality. This Comforter whom Jesus promised to send, is one of the three living persons in the heavenly Trio, the Father, the Son, and Holy Spirit.

"Desire of Ages," page 411, chap. 37, speaking about God's workers says: "They are to contend with supernatural forces, but they are assured of supernatural help; the intelligence of heaven are in His army; and more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord of Hosts comes down to direct the battle." There is something behind God's work in the world besides men. There are more than one thousand persons from Roman Catholic countries every quarter of the year who are turning away from that superstitious religion to keep the commandments of God. There are more embracing the truth in Europe in one quarter of a year than embraced the truth in twenty years when we first started.

Yesterday we studied how Jesus was anointed by the Spirit of God when He began his work. He said, "I can do nothing of Myself," but He went about doing good, anointed with the Holy Ghost. He was anointed for that

special work at His baptism. If it was necessary and essential for the Saviour to be anointed by the Holy Ghost, how much more necessary it is for His servants to be anointed with God's Spirit to carry forward the work of the Lord here in the world.

To be in communion with God means to be in touch with the Spirit of God; to be where it can continually talk with us. There is only one thing that can interrupt the communion with the Spirit, and that is sin, some manifestation of self, some rebellion in the life, something that is contrary to the views of the Spirit of God. The Spirit of God is interested in every soul, and God wants you and me to be interested in single souls. Most anyone can be interested in the crowd, but it takes much of the Spirit of God to become interested in single individuals. We want to be in touch with the Spirit of the Lord so that He can speak to our souls, and impress us with duty, and direct us in the work.

We wish to continue the thought that we studied yesterday along the line of communion with the Spirit of God. 1 Thess. 5:22: "Abstain from all appearance of evil." You hear people say something like this: "There is nothing wrong with what I am doing." There is a question that goes back of that. Does it look wrong? We are not only to abstain from the thing that is wrong, but abstain from the thing that appears to be wrong. Many a person has gotten into trouble and ruined his influence by doing something that appeared wrong. This is along the line of interrupting the communion of God's Spirit.

"Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9. Christ was anointed with the "oil of gladness," which is the Holy Spirit. Jesus was anointed with that because He loved righteousness and hated iniquity. It is not enough to simply let sin alone; we want to reach the point where we will actually hate sin. If we are simply letting the thing alone, and yet hankering after it, and just wishing the thing was not wrong, there is something yet that has to be done. We have to go down deep and dig up the roots of the thing until we can say we hate sin, and love righteousness. The same Spirit that makes us love righteousness, makes us hate sin. The reason we get into sin is because we do not hate the thing; we tamper with it, and get just as near to the thing as we can without getting into the sin. But we want to love righteousness, and hate iniquity. God can give every human soul that wonderful experience.

"My Spirit shall not always strive with men." Genesis 6:3. The Spirit of God was striving with the antediluvians, pleading with them, impressing them with the truth, and if they had yielded they might have been in the ark.

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Acts 7:51. As Stephen spoke to them, the Spirit of God was striving with their hearts, and they resisted it. They refused to yield, and rushed upon Stephen and shut him off in the midst of his discourse. We want to recognize the fact that God's Spirit is striving everywhere. It ought to be an encouragement to a man who is out laboring for souls, to realize that for every soul for whom he is laboring, the Holy Spirit is there working. ("Desire of Ages," page 763, chap. 70.) "I saw the Spirit of the Lord is interested in the salvation of souls, and every impression of righteousness, purity, and holiness in the soul is because of the convicting power of the Holy Spirit."

Now the Saviour says "I will send the Comforter." John 16:6, 7. The Saviour has gone, and the Comforter has come. When He comes to you, the conviction of sin is

the evidence that the Spirit of God is talking to the soul, for that is the first work of the Spirit of God, to convict of sin. And with the conviction of sin comes the desire to turn away from it, and to reach out after God.

"If ye then being evil know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. That is a blessed text. All parents know how to give good gifts to their children. What is necessary in order to get the Spirit of God? It is all summed up in just asking for it. "Ask and ye shall receive." Sometimes we have a wrong idea about this matter of receiving the Spirit of God. Some kind of a peculiar feeling is not an evidence that we have the Holy Spirit, but when God answers our prayers and sends the Holy Spirit, there will be a conviction of sin. Perhaps we have spoken unkindly, and we are troubled about it; the Lord is answering our prayer. The Lord's Spirit is able to make a man patient. Sometimes when we pray for the Spirit of God we are reminded of some wrong we have done, and that impression will not leave us until we have made that thing right. The point we are after is this, that the Spirit of God produces a conviction of sin, and to receive the Spirit of God we must do what the Spirit demands. The receiving of God's Spirit is just simply being a Christian—putting away our sins, and receiving from God the great blessing He has for us. If every soul will do that, there will be the mightiest movement of the third angel's message since it started. When God forgives a sin, He forgets it. There is an enemy who does bring them up, holds them before us, and tries to crush us.

Acts 19:1, 2. Now these men had evidently been under the guidance of the Spirit to the extent that they had given their hearts to God. They were believers, and they had been instructed by a man who was mighty in the Scriptures. But what question did Paul ask them? "Have ye received the Holy Ghost since ye believed?" He began to talk to them about the Spirit of God, and there was a baptism of the Spirit of God beyond what they had received. I believe there is a blessing of the Spirit of God for service that every Christian worker ought to have. Belief is essential to receiving that blessing, but feelings of criticism, and a bad temper, are things that keep us from sharing in the blessing of God's Spirit. A good place to have the Spirit of God is in the home. "Unless we control our words, and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his Satanic majesty." Volume 1, page 310. Think of it, a Seventh-day Adventist with an altar to Satan in the home! It is to be hoped that there is no such altar as that in any of our homes. These things concerning the Spirit of the Lord should be real and practical in our experience. If we will search our hearts and see to it that everything that God's Spirit demands is put away, the Lord will fulfill His promises.

### Sermon by Doctor Thomason Tuesday Evening, November 14

"According as His divine power hath given unto us all things that pertain until life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3, 4.

We are all thankful for the specific truth with which God has blessed our lives; that He has given to us those things that will enable us to escape the corruption that is in the world through lust. That is exactly what the truth

of God will do for us if it is hidden in our hearts and becomes a part of our very being. Christ said: Sanctify them through Thy truth; Thy word is truth." We are glad for the sanctifying power of the truth, for the saving knowledge of Jesus Christ. We are told that we can be sanctified, soul, body, and spirit, and be preserved blameless until the coming of the Lord Jesus Christ. We are glad for the completeness of the gospel.

The experiences of Israel in coming from Egypt to Canaan we learn are the experiences through which the people of God are passing and will pass until they reach the promised land. God gave Israel in those days a certain specific message that would make them a great people for that time. Deut. 4:5. God designed that the principles which He gave Israel at that time would enable them to so represent God in the nations around about as to cause them to wonder at the God of Israel, to say, "Where is there a people in all the earth like unto this people?" God gave them a system of principles which related to their bodies, as well as to their spiritual beings. These principles were the most perfect principles given to any nation up to that time, as God always gives His people that which is superior to that which can be given from any other source. As long as Israel followed these principles it made them a great and powerful nation. No nation was able to stand before them. Those principles formed the basis of the principles of hygiene and sanitary science today. These principles were so good that it has been practically impossible to improve upon them up to the present time. It was necessary for Israel to follow them that they might have a perfect deliverance from Egypt into Canaan. It made them a people in the midst of whom there was no sickness. This is equally true of the people of God today. The principles given to us today are as great or even greater than those which God gave to Israel of old. And the same principles which carried them safely through from Egypt to Canaan are the principles given to us today, and are able to transport us from the Egypt to Canaan at this final age.

Christ said: "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." In those days of Noah they were eating and drinking, and marrying and giving in marriage until the day to enter the ark. We know that we are in the days of the coming of the Son of man. If we know this in no other way we would know it from a physical standpoint. It will be necessary for Christ to come in the very near future in order to find anybody on the earth who could be saved. We see physical degeneracy on every side. We see men, women, and children going down rapidly into decay physically as well as spiritually. This matter has become so urgent that a few years ago a committee was appointed in England to investigate the cause of physical degeneracy. It was found that two-thirds of the men who applied for admission into the army of England were rejected because of physical unfitness. It was necessary to ascertain the cause of this degeneracy. A long detailed report was prepared and submitted to both Houses of Parliament: We find that last year there were in England 60,000 people who died of tuberculosis, and 32,000 who died of cancer. A few years ago a famous surgeon said, "If the cancer increased in the next ten years as rapidly as in the previous ten, more people would die of cancer than any other diseases. We find today that one-seventh of all people who die, die of cancer, that is, people over thirty-five years of age.

Men have sought to say "Peace and safety." from a physical standpoint, because the average length of men's lives has slightly increased during the past few years. This is due to the fact that a few sanitary laws have

enabled us to save children in infancy. The number of men who attain a great age is diminishing. More subtle diseases are gaining ground in the bodies of men. Diseases of the tissue, liver, kidneys, and heart, are all on the increase. Diseases of the kidneys alone have increased 1,500 per cent during the last fifty years. These diseases are due to pernicious habits of living, which are greatly undermining the physical welfare of men.

Mental diseases are also on the increase. Insanity has increased 400 per cent in the last fifty years. It is increasing so rapidly that it is almost impossible to provide asylums rapidly enough to care for these people. Feeble-mindedness is on the increase with children. There are now 122,000 feeble-minded children in the homes for that class of persons in England, and an equal number not confined in homes. Of these 85,000 are physically, as well as mentally deficient. The cause is largely due to habits of life. Alcoholism is the greatest cause of all. One of the most famous surgeons of England said, "When a father or mother are given to alcohol, the posterity will certainly be either insane, drunkards, or criminals."

To us these things mean that unless God should lift up a standard in these days, men and women will go down to death and decay, and there will be nobody left. But just as God worked in the days of Israel. He works today. God has provided for us an ark of safety into which we can flee and be safe. It only remains for us to accept the truth which God has given, not only for our own benefit, but that we may be saviours to those about us. God wants us as a people to lift up this standard, to have the sanctifying influence of these health principles manifest in our own lives, and then teach them to others that they may see this great light and be saved and sanctified by it.

In the parallel of the two movements, there is one feature that should give us great concern. It is the message which we have given to us in 1 Cor. 10:16. "With many of them God was not well pleased. They were overthrown in the wilderness." We read that they were overthrown because they lusted. An this was for our example that we may not lust after the evil things as they lusted. There were only two of the Israel that left Egypt who reached Canaan. Let us learn the lesson. Just as it was necessary for the children of Israel to have the true principles that God gave them sanctify their hearts, so it is necessary that the true principles that we have today shall sanctify us individually. And just as surely as there were only two who went into the land of Canaan of the original number, so surely will we fall out by the way unless we live these principles and have them abiding deeply in our hearts.

Quotations were read from Volume IX, pages 43, 153, 155, showing the danger of indifference today towards the principles of true health reform which God has given this people. And an urgent appeal was made that we make haste to return from this backslidden condition, repent, ask and receive forgiveness, and live righteously from henceforth. Emphasis was placed upon the lesson of Isaiah 58, and its application to our day, the necessity of each church member doing personal work, and taking an individual responsibility in letting the light of this message shine through us to those about us.

The church needs a revival in health reform, and this must precede and go with the spiritual revival which we are all looking forward to. When every church member believes these principles really and truly, and practices them in their lives, and goes out and endeavor to save those which are lost, the times of the latter reign will then come. God will then be able to pour out His Spirit upon His people. May God hasten the day when He shall do

this, when we shall arise as a church and consecrate ourselves to His services.

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## EAST MICHIGAN

Our field agent, Brother Moore, has just helped Sister Olive Campbell in getting located and started in canvassing at Ann Arbor. On account of Ann Arbor being a college town, some doubts have been entertained as to the success a canvasser would have there, consequently we rejoice greatly to learn that in two and one half hours canvassing, four copies of "Coming King" were sold, also three helps. An order was taken at every house visited except two. Praise the Lord.

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## Adelphian Academy Notes

A fire department has been organized among the students, and the first drill given.

We are sorry to learn of the continued illness of Elder Burkholder, the chairman of our school board.

Brother Howard has moved to Holly with his family, and his two little girls are attending the church-school.

Professor Taylor accompanied Brother Ledford to Otter Lake Sanitarium, remaining there over one Sabbath and Sunday.

Mary Sandborn and Ernest Weaver were called to Chesaning recently to attend the funeral of their cousin, Miss Ethel Boist.

Professor Taylor, Miss Tillie Barr, and Brother Howard Hicks, attended the ministerial institute at Battle Creek for a few days.

Brother A. V. Morrison and family of Lapeer have come to live in Holly. Two daughters expect to take work in the academy soon.

A new Remington typewriter has been added to our commercial department in addition to the four Underwood machines purchased some time ago.

Tuesday, November 7, was the day chosen for the missionary campaign with the *Signs*. Donations of nearly thirty dollars, and some excellent experiences were the result.

Instead of the picnic planned for before the recent cold weather, the students enjoyed games and an indoor picnic dinner in the dining-room. Many are now looking forward to the Thanksgiving vacation which will be from November 30 to December 3.

Carter Ledford, our farm manager, has gone to Otter Lake Sanitarium to receive treatment for rheumatism with which he has suffered for some time. We are glad to learn that he is receiving benefit, and shall be glad to welcome him back among us.

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## WEST MICHIGAN

### Notice

The new church building which is just completed in Grand Rapids is to be dedicated Sunday, November 26, at 3 P. M. Everybody who can attend this meeting will be welcome, and an urgent invitation is extended to all our people to be present. The church is located at 30 Cass Avenue, just one door south of the old church building. A great deal of pains has been taken with this church, and it is one of the nicest in the State of Michigan. We are sure that all who attend will enjoy the service.

S. E. WIGHT.

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## Pine Grove

On Sunday, November 5, I met with the little company near Pine Grove, where a brother was awaiting baptism. Upon examination I found he had really renounced the world and was determined to follow the Lord. After giving a talk on baptism, as I looked into the faces of the children

before me, my heart was stirred as to their future, and a few words on Christian education seemed very timely and much appreciated. After the services we drove to a lake, where the brother followed his Lord in baptism.

They have a Sabbath-school of twenty members at this place. This seems to be a good opening for public services, as others are becoming interested.

May the Lord bless and care for His own in every place.

W. C. HEBNER.

## NORTH MICHIGAN

### News Notes

Brother S. E. Kellman's family have joined him and are getting settled in their new home in Petoskey.

Miss Alma Hart received a call to Southern Illinois to connect with the work there, and left Petoskey last week.

Brother Collard visited the company at Laketon a short time ago and as a result he sends ten subscriptions to the new series of weekly *Signs*.

Elder and Mrs. Irwin have both been quite sick for some time and this has prevented Elder Irwin from attending the Ministerial Institute at its beginning. He left Petoskey the 16th for Battle Creek to remain until the close of the Institute.

## NORTHERN ILLINOIS

### Letters from the Field

Lorenzo Clark: To be true missionaries is worth more than all else. Many of the people thank me for visiting them. I am thankful that the Lord can send me to those who are looking for light.

John H. Hicks: The Lord is by my right hand to help me. I am constrained to humble myself at His feet. I had several interesting experiences. I am sorry beyond words that I have to miss even a day or two from my work. (Brother Hicks is now handling "Practical Guide" and this, his first week's sales, was \$81.50).

Fred Clausen: I am glad I can do something in this good work and I am sure that the Lord will help me to do better as I put my trust more fully in Him.

Mrs. E. M. Meleen: You see by the report that my first week's work amounted to twenty dollars. I desire to do what I can to extend this gospel message. Pray for me that I may be faithful in the Lord's work. Chicago is a hard field, but it needs to be worked faithfully.

Dear brethren and sisters of Northern Illinois, if we can not enter this work personally let us remember the canvassers daily in our prayers. The varied experiences and the many classes of people the canvasser is constantly meeting, require much of God's grace. As we earnestly unite in prayer for their success, God can and will bless their efforts more abundantly.

J. A. APPLGATE.

### News Notes

Elders I. H. Evans, E. A. Bristol, and G. B. Starr and wife passed through the city last week and paid a visit to the office.

We are glad to announce that our president, Elder G. E. Langdon, who has been confined to his bed with la grippe, is able to be up and around again.

Have you seen the December number of *Life and Health*, *Watchman*, and *Signs Monthly*? They have very attractive cover pages and are bound to be good sellers. Send us your order for a supply of these good periodicals at once.

We are glad to see our people take hold of the Harvest Ingathering work with such earnestness and zeal. Up-to-date about 14,000 of the Missions Number of the *Signs* have been ordered. We hope the funds will be increased accordingly.

Miss Bertha Lofstad, formerly secretary and treasurer of

the British Columbia Conference, arrived last week to take up work in Chicago as corresponding secretary for the North American Foreign Department. We extend to her a hearty welcome.

Holiday gifts! Holiday gifts! Don't forget that we have a good supply of books for both old and young. Many of our people should be engaged in the canvassing work, especially during the month of December. At this season of the year we should put forth every effort to spread the printed page. Are there not those who can devote a few hours each day to this work? Write us at once for particulars.

## SOUTHERN ILLINOIS

### News Notes

Miss Alma Hart of Petoskey, Michigan, arrived in Springfield last week. She will take up magazine work in this city.

Miss Mamie Zaring who has been canvassing in Decatur, returned to her home in Springfield last week.

Brother Graham of Decatur, sends a cheering report for the week ending November 10. His sales amounted to \$119.75.

Mrs. A. R. Melton has returned to Illinois, and is spending a few months at her father's in Peoria. They will locate in Decatur the first of the year.

Brother House writes that he could plainly see that the Lord was with him last week. He had some splendid experiences and placed a book in one home where he believes the people will accept the truth.

We quote the following from Brother Wham's letter: "Thursday it was cold and rainy, but the Lord gave me an order for a five dollar binding, and my dinner. I tell you it is a pleasure to work in the rain for the Master. You cannot help but sing praises unto the Lord."

Sister Ostendorph writes that they are planning to organize a Sabbath-school in Upper Alton. She and Bessie Seitz are alone in this city, but they plan to invite others to study with them and hope to teach them the truth in this way. What are you doing for your neighbors?

## INDIANA

### News Notes

Last week some improvements were made in the appearance of the conference office. The walls were re-decorated, the wood-work varnished and other changes made.

The Indiana Conference office has on hand only four more copies of that beautiful little booklet, "Battle Hymn of the Kingdom." These will be mailed to any address on application, for 22 cents each.

We are glad most of our workers had the privilege of attending the Ministerial Institute at Battle Creek. They returned to Indiana this week and report having spent a most profitable time at the Institute.

A meeting of the Indiana Conference Committee and Medical Association board was called to meet in Indianapolis Tuesday and Wednesday, November 21 and 22. Matters pertaining to the future of the work in Indiana are being considered.

## WISCONSIN

### Madison Sanitarium News Notes

We have had three doctors as patients the last month.

Our fall class numbers twelve—an earnest company of young people. We have about forty nurses in training.

The juniors and the seniors gave the freshmen a reception in the gymnasium. The sanitarium family and patients were present. The evening was enjoyed by all.

Elder Thurston spent a recent Sabbath with the sanitarium family. He took charge of the Sabbath services and spoke



## LAKE UNION HERALD

ISSUED WEEKLY BY THE

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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

to the patients in the parlor Sunday evening.

The nurses are going out with the special number of the *Signs*. While none have received large donations, all have had a good experience in placing the truth before the people.

Last spring the nurses voted to have the time spent in the Sunday Helpers' Meeting credited to a fund for fitting up a reading-room and the library, instead of to their individual accounts. This fund has supplied the reading-room with Webster's International Dictionary, quite a few of our own denominational books and periodicals as well as medical books and journals which are needed in our class-work.

Through canvassing and paper work in the city, the nurses have started an interest in three different places in demonstrations in hygienic cooking and in simple treatments. Those who are interested invite their friends and neighbors to these meetings. The nurses give the demonstrations every two weeks. We believe this work will do much to break down prejudice and prepare the way for the whole truth, as well as to interest people in the sanitarium work. We are glad to find a real missionary spirit among the nurses, and a good work is being done with "Ministry of Healing," magazines, and papers.

## Madison Sanitarium

We are trying to raise a fund to purchase some much needed, new furniture for our sanitarium parlors. We have received some cash and pledges, but not sufficient to make our purchases. To those who would like to help us we say, all contributions, however small, will be much appreciated. Send donations to Roxette Runck, M. D., Sanitarium, Madison, Wis.

## Business Notices

**FOR SALE.**—A few choice Barred Plymouth Rock cockerels \$1.50 and \$2.00 each. College Poultry Yards, Berrien Springs, Mich.

**WANTED.**—A Seventh-day Adventist as watch and clock repairer. Little, or no experience required, but a desire to learn. References given and required, H. J. Sevy, Bellevue, Eaton County, Mich.

**FOR SALE OR EXCHANGE.**—Excelsior Printing Press—circular size, and good outfit. Used but little, for sale cheap, or exchange for unsoiled copies of "Ministry of Healing." W. H. Bennett, Pontiac, Ill.

**WANTED.**—By a young man, work on a farm for a Seventh-day Adventist, to begin January 1. Michigan preferred. For references write to the elder or deacon of the Mt. Pleasant church, U. S. Struble, or Warner S. Cole. Roy Martyn, R. 4, Box 12, Mt. Pleasant, Mich.

**NOTICE.**—Send your orders to the East Michigan Tract Society, Holly, Mich., if you want the best grade of vegetable cooking oil. Shipped in five-gallon cans at \$3.75 per can. If you will send cash with order for four cans or more at one shipment, will make the price \$3.60 per can. California ripe olives in five-gallon cans for \$4.25 per can.

**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;  $\frac{1}{2}$  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. 10, 1911

## Indiana

Canvasser	Book	Hrs	Ords	Value	Helps	Total	Del.
Robert Joyce.....D. R.	35	4	12 00	50	12 50	25 50	
Wm. Sunday.....D. R.	37	3	9 00	3 25	12 25	3 25	
*Wm. Trinkner.....G. C.	46	13	43 00	8 00	51 00	2 00	
	118	20	64 00	11 75	75 75	30 75	

## Wisconsin

N. O. Kittleson.....B. R.	39	10	30 00	3 50	33 50	75	
*Louis Scholtz.....B. R.	78	18	57 00	17 25	74 25	15 25	
F. E. Middlested.....B. R.	30	3	9 00	1 75	10 75	16 00	
	147	31	96 00	22 50	118 50	32 00	

## Northern Illinois

Carl E. Matteson.....P. J.	39	22	44 75	7 15	51 90		
Fred Clausen.....C. K.	39	11	16 50	11 10	27 60		
J. H. Banty.....G. C.	27	4	12 00	6 00	18 00		
D. R. Devereaux.....P. G.	16	3	9 00	2 00	11 00		
L. Clarke.....B. R.	22	4	13 00		13 00		
	143	44	95 25	26 25	121 50		

## North Michigan

*Mrs. E. A. Kirby.....B. F.	32	1	1 50	2 05	3 55	12 50	
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## West Michigan

C. A. Cole.....C. K.	28	11	18 50	3 00	21 50		
Sarah Butcher.....C. K.	18	8	12 00		12 00	5 00	
Nathan Tracy.....C. K.		1	5 00		5 00		
G. W. Hosford.....C. K.	34	9	13 50	2 00	15 50		
Miles Andrus.....D. R.	28	13	46 00	3 75	49 75		
M. V. Taylor.....C. K.	17			1 50	1 50		
Otis Landon.....D. R.	22	2	6 00	3 75	9 75		
Mrs. Ethel Overly.....C. K.	23	2	3 00	4 25	7 25		
	171	48	104 00	18 25	122 25	5 00	

## East Michigan

F. W. Brainard.....D. R.	12					4 00	
Mrs. Countryman.....C. K.	5	4	7 00	4 50	11 50	8 50	
Mrs. B. Shelbe.....C. K.	10	14	21 00	75	21 75		
A. L. VanFossen.....D. R.	17					126 75	
Mrs. Weatherbee.....B. F.	10	5	10 00		10 00		
W. J. Weatherbee.....D. R.	38	5	15 00	1 75	16 75	1 75	
	93	28	53 00	7 00	60 00	141 00	

## Southern Illinois

W. E. Bailey.....B. R.	24	3	9 00		9 00	33 00	
Mary DeWitt.....G. C.	10			12 60	12 60		
Clarence Emerick.....D. R.	32	20	60 00		60 00		
M. S. Grim.....G. C.	23	8	25 00	4 50	29 50	6 75	
E. L. Graham.....D. R.	44	34	109 00	10 75	119 75		
T. B. House.....G. C.	36	9	29 00	4 75	33 75		
*H. Mitzelfelt.....G. C.	37	6	19 00	5 50	24 50	142 00	
Hugh Stearns.....G. C.	37	12	36 00	1 85	37 85	2 20	
P. J. Wham.....D. R.	29	5	17 00		17 00	45 50	
R. J. Watson.....G. C.	38	10	32 00	12 35	44 35		
Mamie Zaring.....P. P. F.	13	4	6 00	4 50	10 50		
	323	111	342 00	56 80	398 80	229 45	

37 Agents

\*Two weeks.

1028 283 755 75 144 60 900 35 450 70