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The Church

The Church and Ministry An Outline of Lesson No. 1

BY A. G. DANIELLS

There is no doubt whatever that we may have a very special meeting, but of course it depends entirely upon ourselves. There is not a blessing in heaven for man but what we may lay hold of if we will. There is not any help that we as a body of workers need, that we may not receive. There is not something that we greatly need just a little way from us that we can not by any manner of means lay hold of. There are many things in this world that we would like that might be good for us, that we can not get. But there is no spiritual blessing, there is no blessing of the gospel, for the workers of God, that they can not have. That being true, how important it is that here at this time, with the work that we have on our hands, and the situation that we have before us in the world, we lay hold of all that God has for us!

The object of these meetings is first for the personal uplift and improvement and blessing of the workers; and secondly, for the good of the people for whom we work. And as we have come together in different places, and have

sought God, and have applied our minds to study, and have endeavored to do what we found to be duty, the Lord has met us more than half way. He has met us with His Spirit and His blessing, and we have felt very greatly strengthened for the service that we have been called to. Men have drawn from the institutes just in proportion as they have put their hearts and their souls into them. Those who have come for help, and who have sought help, and have laid hold of the opportunities, have found all they came for. Now I hope that we shall have a like experience here. Every meeting has been different. There is no one mold that we have and try to put everybody in. Every institute has had its own features and phases, and it has been of its own particular kind; but I can not tell which one really has been the best.

Our Philadelphia institute was a wonderful meeting; and when the ministers met the next time in Brooklyn in January, nine months after the Philadelphia institute, in the very first meeting they struck the note that was sounded in Philadelphia; and it was as plain as the light of day that those men had gotten hold of God in a new way, and that it was not a mere flash in the sky, it was not a mere flight of feeling. Men had been really converted to God in a way they had never known before.

What are the fundamentals of the ministry? and am I applying them?

The following is a brief outline, that we should study:

1. What constitutes the Christian ministry? Is it the ordained and licensed preachers, or is it Christian workers composed of varied classes?
2. The place of the ministry in the gospel plan.
3. The call to the ministry.
4. The Holy Spirit's place in the gospel ministry.
5. The minister's public effort; that is, the minister with the congregation.
6. The minister's personal effort, or his work with the individual.
7. Evangelistic work of a minister in new fields.
8. Pastoral work, or the minister with the church.
9. Preparation for efficient service;

- (a) before entering the ministry, and
- (b) after beginning it.

10. The minister in his study; (a) too little study, (b) too much study.

11. The preparation of the sermon.

12. The delivery of the sermon.

13. The value of time.

14. The improvement of the vocabulary; the reading of the dictionary.

15. The minister's deportment in his daily life—his conversation, his dress.

16. Improving opportunities.

First proposition: The gospel ministry is God's chosen and appointed agency for the proclamation of the gospel.

Proof: 1-Cor. 1:21. Paul used their own statement. Rom. 10:13-15. We know very well that God could have chosen other ways of making the gospel known to the lost instead of the way He ordained. But in His wisdom He chose this way. It pleased Him to make this arrangement. Here He says, "Whosoever shall call upon the name of the Lord shall be saved;" but "how . . . shall they call on Him in whom they have not believed?" It is perfectly plain, from these scriptures, that God has chosen and appointed the gospel ministry to proclaim the gospel to a lost world. This is a divine arrangement. It is a divine plan. The gospel ministry has its place in the plan. It is just as fundamental and essential now in the plan as some other vital and fundamental phase. First of all, the gospel is God's means of saving the world. That is fundamental. That is unique, too; for there is nothing else in the world that will save the lost. We shall not divide the honors with any other religion in all the world. Jesus Christ is the only Saviour, and His gospel is the only means of salvation. There is not any religion in India or in China or in Africa that will save a lost man. We do not share with Buddha and Confucius or Mohammed and all those men who have brought their religions into the world. We do not stand as a great many people do now, and say that the gospel of Christ is a part of the great saving truth of this world—that it takes rank with those other religions. We say there is no other name given under heaven whereby men may be saved than the name of Jesus Christ. There is no other means

in the world nor in the universe for the salvation of a lost world than the gospel of Jesus Christ. But that is a means. Rom. 1:16. What is the power of God to save the lost?—The gospel of Christ. Then in this great question of the redemption of the world, the gospel is absolutely fundamental, is it not? There is no other salvation outside of it or without it. We must come to it and bow to it and recognize it and apply it, and there is no use to go to anything else. The Holy Spirit is the efficient agent God has provided to apply the gospel to the heart. Luke 4:18.

Now in the briefest terms, what did Christ come here for?—To seek and to save the lost. What was His method of preaching the gospel? and what was the efficient agent with which He was empowered to do this work successfully?—The Holy Spirit. Christ came to seek and to save the lost. The method He adopted for doing it was to preach the gospel, but He was anointed with the Holy Spirit to do that work successfully. I believe that this divine anointing is fundamental in this plan, and no minister should overlook it. When he goes out to seek and to save the lost, he must understand there is just one thing that will do it, and that is the gospel of Jesus Christ. He must also understand that there is just one divine agency in this world that will make this gospel effectual, and that is the divine Spirit. He must recognize another fact, too; and that is, it has pleased God to arrange that he, this minister, shall preach the gospel to the intellect of men, to make known the plan of God. So then this ministry of ours, brethren, deals, I may say, first in its scope with the mind. As a man, I go forth to convey to the minds of men God's plan to save them. I go to tell them the story of Christ. I go to preach to them the gospel of salvation, and I am clothed with the divine Spirit to do that work effectually; and while I speak to the intellect and convince the judgment by the proof, the Holy Spirit takes the truth down below the intellect to the heart, and brings conviction that human power can not bring. It is within the power of man to affect the mind, but it is not within the power of men to cause a man to give his life forever to God. In dealing with this subject of the ministry, I am dealing with one great fundamental in this scheme—one of three: first, the great vital truth is that the gospel is the power of God unto salvation; second, the Holy Spirit has been given to apply that gospel to the heart and make men surrender; third, a great vital fact is that the ministry is God's chosen and appointed means, or agency, for telling that gospel to the minds of men.

Second proposition: The work of the ministry is the most important work in the world. This ministry of God is the most important body of men in the world. This is so because of the message to be given—the gospel. It is so because of the purpose of the message—the salvation of the soul. It is so because of the

conclusion of it all, the end of it all—that is heaven. The work of the Christian ministry has to do with that which is most vital, and important, and eternal relating to man. The gospel ministry is not here to tell people how to get on in commercial affairs. It is not here to teach them how to get along in social life. It is not here to deal primarily with man's earthly interests. Of course, these are all involved in it, but only in a secondary way. The work of the gospel ministry relates to the moral character, to the heart, to the life, to the soul, to the man. It has to do with his redemption. It relates not to this world chiefly, but to the world to come; not to this life chiefly, but to that life that is to come. I will tell you, brethren, we will have the best success in our work when we keep these great tremendous aims and purposes of our ministry most prominently before us. We shall not accomplish the most when we keep before us the secondary object or influence or effect of the gospel. We all know that when a man understands his relation to God, he understands best his relation to man. We understand that when he is best prepared for heaven, he is best prepared to live here on the earth. We understand that when he has his grip on the life to come, he is in the best condition to use this life. But, brethren, all that relates to the kingdom of God is first. That is chief. That is primary, and these others are secondary blessings that grow out of it. The popular ministry to-day are reversing this. Now men are concerned in what is called the institutional church, the social question, the civic affairs. They are losing sight of heaven, losing sight of the soul of man. They are losing sight of eternity, and they are all absorbed in the present.

Just yesterday the word came out in Fresno that the pastor of the Presbyterian Church had the day before resigned as pastor there, against the earnest appeal of the people, in order that he might go up to Oakland and there found and build up a great institutional church, where there will be a gymnasium, a billiard room, a soup kitchen, and kindred adjuncts. Now what will that man do? I will tell you. He will be entirely absorbed in the things that pertain to the social and civic affairs in this world, and the kingdom of God will receive but little attention. That is the trend of the whole ministry to-day. We have got to travel in the other direction, and we want to realize that our great commission is to go to men and work for their souls. Go to men and save them from the power of sin. Go to men and win them to Jesus Christ. That is our business, and our chief business. And so the Spirit of prophecy tells us that our office is the most important to which human beings have ever been called, and second only to that of Christ Himself. There is danger, brethren, that we will not realize our high calling.

In "Desire of Ages" is a statement along this line: "While Jesus ministers

in the sanctuary above, He is still by His Spirit the minister of the church on earth. . . . While He delegates His power to inferior ministers, His energizing presence is still with His church."

"Acts of the Apostles," page 328: "A man can have no greater honor than to be accepted of God as an able minister of the gospel. But those whom the Lord blesses with power and success in His work do not boast. They acknowledge their entire dependence on Him, realizing that of themselves they have no power. With Paul they say, 'Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament.'"

No presidential chair, no monarch's throne, brethren, is so exalted as a pulpit in which a living minister is preaching a living gospel to a dying soul. We want to get all there is for us from that thought and that impression and that ideal, and as we stand before the dying or lost, be conscious of the exalted position to which God has called us, and the solemn work He has given us to do.

I will tell you, brethren, we need to get a view that will sober us up, set us to work, and to praying, and cause us to be men. When that burden gets on a man's heart, it is going to take a lot to pull him away from it or side-track him. He will not have much time for ranching. He will not have much time for speculation. He will not have much time for stocks. He will be after lost souls. He will be, in fact, preaching this great, sublime, glorious, redeeming message. That is how he will work.

When I read the lives of Bible preachers, when I finished reading that book "The Acts of the Apostles," I felt tremendously serious. I felt as if that man Paul and those who were associated with him appreciated to some degree the tremendous responsibility that rested upon them as ministers of the gospel of Christ; and I felt as if I wanted to continue in prayer that God would keep constantly on my heart this tremendous work; and I feel as if one important thing for us is to get a higher ideal, a new vision, a brighter view of the work of the gospel, and of the work of the ministry, and of the place it has in the great plan of human redemption. I believe that a right conception of this thing will have something to do with our efficiency and our service. In apostolic words, it is "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

An Outline of Lesson No. 2

BY A. G. DANIELLS

We must ever keep in mind the exalted position of the gospel ministry. It is the agency God has chosen to make known to a lost world the message of salvation. The minister must have with him and working through him the divine

Spirit to impress upon the heart that which he brings to the intellect, and so lay hold of men that they will surrender to the means provided for their redemption.

The work of the gospel ministry is the most important and most exalted work carried on by men in this world. There is not any kind of business, governmental or commercial or scientific, nor anything in art, that stands by the side of the work of the gospel minister.

This work of God in the salvation of men is placed in the hands of the ministry. It is committed to them. They have sole charge of that work in the earth. They are the heralds of the cross. They are Heaven's ambassadors here in this revolted world. They are a body of men bound together as the ambassadors of Christ, representing the kingdom of heaven, representing the great High Priest, the Mediator of Heaven; representing the principles of the kingdom of God above. Here they stand between the King and His kingdom, and a man in a revolted world, and have the charge of that work. Everything comes from God through them to the lost.

The Lord does not work independently of that ministry. He does not go out and lay hold of sinners, and bring them into His church, and build them up, and have a great body of people, through some other means than His ministry. Wherever God's work breaks out and goes forward, it is done by the Lord and His blessed Spirit through His ministry on the earth. He honors that ministry.

In "Acts of the Apostles," pages 369, 370, we read: "There is nothing more precious in the sight of God than His ministers, who go forth into the waste places of the earth to sow the seeds of truth, looking forward to the harvest."

This work committed to us is the highest, most exalted, and most important work men are carrying forward in this world. We can not leave the ministry for anything higher. We can not leave the ministry for anything more important. We can not leave the ministry to do anything better for humanity than we are doing. If a man wants to do the highest work, and the best work, and the most important work, that can be done in this world, that he can ever do, he should stay right in the ministry to do it. He should preach the gospel of Jesus to a lost world. When the whole current is going hard and strong and deep away from God's appointed way of preaching, just simple, plain preaching of the gospel of Jesus Christ, we have got to stay right there and preach on and on. But we must get hold of and in touch with that great reservoir of power from above, so that we can preach the gospel with the Holy Ghost sent down from heaven. Then it will reach hearts.

"Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by

God to act as His representatives."—*"Acts of the Apostles," page 360.*

"The energies of the minister are all needed for his high calling. His best powers belong to God. He should not engage in speculation, or in any other business that would turn him aside from his great work."—*Id., pages 365, 366.*

"For the conversion of one sinner, the minister should tax his resources to the utmost. The soul that God has created and Christ has redeemed, is of great value, because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality it may gain through the hope presented in the gospel. And if Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less? Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God?"—*Id., pages 370, 371.*

It is a great pleasure to me to be able to say there was only one death in our world-wide mission field during the past year.

That means one death among a thousand. That is a wonderful record. There they are exposed to all the diseases of the malarial jungles of Arrica, etc. There is no denomination in the world sending its members over this world as we are sending ours by land and sea. There is not an hour of the day or night but that somebody is on the high seas traveling or on the steam railways traveling, all the time, going and going. Yet we do not hear of our people being killed in wrecks. They do not go down when the steamships sink. I know of only one of our missionaries that we have sent out, as far as I remember, who has perished at sea. This was away back in '87. I suppose there was a reason for that. Brethren, it is a wonderful thing. There is a fatherly care over us. It is true that these ministers are the dearest objects God has on earth.

The work of the gospel ministry calls for, first, the highest service men can render; second, the best preparation for service that can be made—that means toil, that means effort; thirdly, the most thorough, painstaking, conscientious effort that can be put forth. Brethren, I believe that nothing less than that should be rendered by every minister of Jesus Christ. I believe that the work that I am called to do calls for the highest service that I can render. Now there can be no shoddy work with the ministry. There can be no rounding of corners, brethren. The work that we are called to do under God and for Him demands the most faithful, earnest, painstaking, conscientious effort that we can possibly put forth. We must do it. It has to do with the matter of improving our time. A minister of another denomination was asked by laboring men what he thought of the eight-hour day. Why, he said, he thought a lot of it. He was in favor of it. He thought so much of it he put two of them into every twenty-four hours.

I believe in a man's taking care of his health and securing all the sleep that his physical nature and his mind require. I do not believe in robbing nature, all the time, of what is due her. I believe one should keep as fresh as possible; but I will tell you when he gets through sleeping, then he ought not to dawdle. Put in his time, and improve it, and use it seven days in the week.

Then again, it has to do with our preaching, as we shall see in other studies. It has to do with a man's effort. I believe that when a man gets before a congregation to convey to them this soul-saving truth, this message from God, he ought to get himself up to the greatest pitch of earnestness. I believe that it is his duty to put his life and his soul and his energy and all there is in him into that public effort, that he may impress men that he believes it, and that he wants to help them. And I believe, too, that in his study it means that he shall be thorough, he shall be painstaking. I find a lot of younger men coming on who are not too anxious to get hard into study. They take what the old pioneers dug out, and they scan that over a bit and then try to do it, do not search for themselves. I believe, brethren, we ought to do original studying. You understand what I mean about it. I believe that a man ought to get just as familiar with this good old Book as any of the pioneers were, and I believe he ought to go to studying it himself, and digging out the truth himself from the Book, instead of relying always upon some tract, pamphlet, or book, that somebody wrote who dug out the truth for himself. I tell you there is a great difference, brethren, in getting the truth from the word of God and getting the truth through some book that somebody has written.

An Outline of Lesson No. 3

BY A. G. DANIELLS

In our study yesterday morning we considered the place of this body of men and this method of endeavor as we find it set forth in the Scriptures. We found that the ministry is God's chosen and appointed agency for the proclamation of the gospel to the world. We found that it ranks with two other vital, essential, fundamental facts in the matter of man's redemption. The gospel is Christ's means of saving the world, and the Holy Spirit is God's agency sent into the world to apply the gospel to the conscience and to the heart, and bring conviction. This gospel and the Holy Spirit are absolutely necessary for any one's salvation.

Again we found from the Scriptures and the Testimonies that this work to which the ministry is called is the most exalted, the most important and honored work, to which men are called in the world. And I do want to emphasize this. I know it is commonplace, but I believe deep down in my heart that there is need of a keener and fuller realization of it. I believe, brethren, that men

who are called to do the highest, the most sacred, the most exalted and important work that men can do in this old world of ours, ought to go around with a sense of that fact in their souls; and I think it ought so to appeal to them that it will govern their lives, their deportment, their conversation, their dress, their manner of labor, and their association with men. I do not see how it is possible for a man to sense as he should the fact that he himself is so highly honored as to have the most exalted work that a man can ever do in this world, and then be a careless man in anything in his life, to say nothing of overt acts and violations such as sometimes are found. And I believe that men as they enter the ministry, and when they are thinking of entering the ministry, ought to be taught continually that they are taking upon themselves a work of this character.

Then again, we found that because of the character of the work, it is incumbent upon every man who enters it, who engages in it, to do his level best in everything that he does, that he should render the highest service of which he is capable; and that what he does should be done with the most painstaking, conscientious effort that he can possibly put forth. And if that is realized and is carried out, we shall not have any man doing a second-rate piece of work; that is, second-rate for himself. His work may be second- or third-rate compared with that of a more experienced man, but it will not be second-rate for him. It will be the best he can do. And, brethren, there is the secret of a man's doing still better work and doing the best work that can be done. The secret of it lies in doing his best every day. The man who does his best to-day will do a little better to-morrow on the same job, and he will do a little better next day, and he will go on improving and improving until he reaches the height of perfection and ability as God may give it to him. But the man who does not do his best to-day, will not do much better to-morrow. He most likely will not do so well to-morrow.

I have seen many a preacher who after three or four years began to ease up, and after ten years he was not as good and successful a worker as he was at the close of the first three years. And, brethren, it is too true in this denomination altogether. It has too general an application. There are scores and hundreds of men preaching the third angel's message who have deteriorated in the last ten years. It is wicked. It is a sin before God and before men. It is wrong. I can prove it from the Bible and from the Spirit of prophecy, and our own sense tells us it is wrong. It is sin for a man to be a weakling when he might be a giant. It is a sin for a man to go along crippled on crutches when he might be a man of strength and ability, efficiency and success.

I will tell you one reason why there is not greater improvement in our ministry, climbing up the ladder of success (I do not mean the ladder of fame, of popu-

larity). I do stand for improvement, I do stand for efficiency, I do stand for growth, I do stand for development in the ministry. It is incumbent upon every man who enters the ministry, to grow and become stronger; and the reason so many fail to do it is because their ideal is too low. Their standard of what the ministry is, is too cheap and too common. So until men who enter this ministry, realize they are taking upon themselves the highest, the most exalted and important work, that a man can set his hand to in this world, they are not going to make the study of it, and put the effort and the heart and the soul into it, that they should. And I do hope that during this institute, the great calling will so appear to us that like the apostle Paul we shall cry out, "Lord, who is sufficient for these things?" Paul was a man who got a true estimate of what the gospel ministry is. He felt withered and altogether undone. He felt insufficient, and he went to God for help that he might be strong and efficient in his work.

In view of this, I have chosen for my next study the topic of the call to the ministry. I will invite you to turn to Heb. 5:4: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Now you will see the apostle is writing about the ministry—the priesthood, of whom Aaron was high priest. And what does Paul say about it?—"No man taketh this honor [the honor of the ministry] unto himself." Who does accept the honor? Who is called of God as was Aaron? How was Aaron called?

Did Aaron decide himself that he would be the high priest?—No. There is the statement from the Lord regarding Aaron. It is God's command. It is His call. "Take thou unto thee Aaron thy brother, . . . from among the children of Israel, that he may minister unto Me in the priest's office." Moses even did not call Aaron to the priesthood. God called him. This regarding Aaron is in the Mosaic dispensation. Let us come to the new.

Matt. 9:38: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." What is the church to pray regarding laborers?—"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Where does the authority lie for sending men forth?—With God. What is the church to do in the matter?—Pray God to choose His men, and indicate it somehow, and send them forth into the harvest-field.

Luke 10:2: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Now the fact is, the field is the Lord's; the work is the Lord's; the harvest is His; the authority for selecting and indicating and sending forth laborers is His; and the church is to pray Him to exercise authority and to send the laborers forth.

In harmony with that we have a state-

ment in "Gospel Workers," page 131, which reads as follows: "God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that He has called them. The Lord will not entrust the burden for His flock to unqualified individuals. Those whom God calls must be men of deep experience, tried and proved, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men who understand how to feed the flock. God knows the heart and He knows whom to select."

That has given me some serious thought in the last year or two. No man takes this honor to himself; only he who is called of God dare take it. God has shown us that men should not be encouraged into the ministry except those whom He has called. He will not trust His work with unqualified or unfit men; and He knows the heart, and He knows whom to select.

Now that brings to us, brethren, the great question of how to determine who is called to the ministry. We have people who think they are called to the ministry; and I believe every man's convictions ought to be respected, and there should be a proper test made of the correctness of his position. And if he meets the test, then let him go forth; and if he does not meet the test by a long way, tell him so. Deal plainly with him; then let him do what is necessary to meet the test. But surely this can not be a haphazard arrangement by which any man who wants to go into the ministry or thinks he is called to the ministry shall go without any examination, without any standard being erected for him to comply with, without any test applied to him. And I believe that the time has come in our cause when we should have a more definite test to apply; that we should have a well-defined standard for those who desire to enter the ministry and for those who are in the ministry.

The question comes up like this: May an individual select the ministry the same as he may select any other line of work in the world, on his own option, or choice, or preference, or desire? May a man enter the ministry the same as he may enter the law, or the practise of medicine, or commercial enterprises, because he seems adapted to that kind of work?—I do not think so. I do not think that is permissible at all. I think the standard of qualification is altogether different.

Now a man may take up commercial work because he has a business brain, because he knows how to weigh matters well, and reason well, and finance well. He may be able to foresee, to buy at an opportune time and sell at an opportune time. He may know how to drive sharp bargains in a business way, to the disadvantage of the man who does not see as far ahead as he does. He may choose that line of work because his abilities lie there. A man can take up the practise of law because he has a legal mind, because that is natural to him, as he loves the processes of reasoning that

are required in the law and as a judge.

Another man may take up the practise of medicine because he has ability in that direction. He loves to be with the sick and to care for them, and he has a mind and a nature that all combined enable him to render humanity the very best of service. I wish that men who think of taking up the practise of medicine would think a lot more of their qualifications. I have seen some men who were very eager to study medicine, but terribly lax to practise it in a rational way with their fellow men. I believe that young men who think of studying medicine ought to give that serious consideration, and whether, when they have taken their degrees, they are going to love to minister to the sick,—are going to love to work and give their lives to those who are feeble, and who are nervous, and cranky, and unreasonable, and who are helpless. And if they do not care to do that, I think they had better go to some other profession, where they will not be disturbed nights, and where they will not have to be bothered with cranky, notional people.

But men choose these professions for various reasons. In England I think it is generally known that parents in well-to-do families select professions for their sons. They choose one boy for the navy, another for the army, another for law, one for medicine, and one for the ministry. Now the story is that they select the brainy fellow for law, next one for medicine, the fighting boy for the navy or army, and the dunce for the ministry. Now there are thousands of people who have been placed in position by some such method of choice. And there is not any doubt but that thousands of men go into the ministry because it is a congenial profession. They can always wear nice clean clothes in that profession. They can associate with the best class of people. Their hours are very regular, and they are never under forced calls. There is not much separation from home and the family. Now I am referring to the general line of the ministry. Men select that because they love to study. They love intellectual pursuits, and they can move along the line of least resistance. They do not like the strenuous competition of commercial life. They do not like the sick room. But the ministry is a nice, cool, congenial, pleasant life; and so they look it all over, and think it is about the thing they want. They do well in the theological seminary, and come into the ministry. They can prepare intellectual treats for the congregation, and so go on. I tell you, every man who has become a strong leader in ministerial lines, knows well that the ranks of the ministry are crowded with such men. They are not there because God called them. They are not there because they have a passion for souls. With our ministry I do not think that this picture is so true. Surely we have hard working, and a kind of work that takes away a lot of the glitter and tinsel. But at the same time I do not believe that in our ministry a man has an option and a choice and a preference, and that

he can enter our work on any such ground. I believe that he must come into our ministry because he is called of God, as was Aaron.

What is this call of God? and how does it come? How may the individual know that he is called? and how may the church know that he is called? A true call to the ministry comes from God, not man. It is divine, not human. The Catholic Church, as you all know, pays no attention to an individual's call or convictions. The call comes always from the hierarchy, the bishops and the arch-bishops. The individual himself has nothing to do in it. He may think he is called, but may not know anything about it. The standard there is that the hierarchy calls a man to the priesthood. The true call to the ministry is from God. It is divine. It is not of man, nor is it human. It is direct, not from the church primarily. God knows how to speak to a man himself, to his own conscience, and his own heart, directly, and somehow to tell him and impress him that he is called by the Lord God of heaven to go and work in His vineyard. This call is internal. It comes to the individual's own heart, not through simply and only providential circumstances and conditions. I know there are some who think that just providential movements and conditions constitute the whole call. I believe that the true call must come to the individual too, to his own heart, to give him a conscience, and to give him help as he continues his work.

Another thing: *This* call is effectual. When God calls a man into the ministry, he gets there, and it does not make any difference how many obstacles may be in the way; he gets there when God calls him. Take Moses. God called Moses to the ministry. Moses tried to get out of it, but he got into it. There was no other way. God called Jonah into the ministry. He tried to get out of it and keep out of it, but he got into it twice, and he did the work.

References and instances of Old Testament: In Ex. 3:1-4 we have the record of Moses. There is a case where the call came directly to Moses from God, and not through providential circumstances, not through men of the church. In Judges 6:11-40 is a very interesting story of Gideon's call. Gideon was following his profession when God called him. It was very hard for him to believe that the call was really genuine, and that there was not some mistake. You know he had the Lord make tests. He put tests to the Lord to prove the thing. They worked out. Everything came out right, and Gideon got into the work of leadership and ministry of that time. He perhaps was not a priest, but he became a leader among the people for God, and he did his work, and succeeded. Take Samuel. 1 Sam. 3:7-21. There was Samuel, a lad in the temple, not a minister, not a priest; but God called him, spoke to him. You know the circumstances,—how he went to Eli, and the counsel that Eli gave to Samuel, and what a great and splendid minister Sam-

uel became. In Jeremiah the first chapter we have recorded the call of God to this prophet, and how hard it was for him to accept it, and how he shrank from the work, notwithstanding the splendid promises the Lord made to encourage him!

In the New Testament record we find that Jesus abolished the priesthood. He brought the old covenant priesthood to an end at His death; but He prepared for it before His death, in establishing the ministry by the selection of the apostles. He chose and ordained the first ministers of the new dispensation. Notice how He called them. First He called the twelve. Matt. 4:18-22; Mark 3:13-15. "Desire of Ages," chapter 30. See how God Himself exercised this authority. The Lord chose the first priest of the old covenant ministry—Aaron. But He chose men time and again after that Himself. The time came when that priesthood was to be brought to an end, and God ended it. At the same time He established the new dispensation ministry, and He Himself named the persons, and spoke to the persons, and called them, and ordained them for their work. The authority was with Him. Jesus had called His disciples, that He might send them forth as His witnesses to declare to the world what they had seen and heard of Him. From that time to this, men have been chosen by God to succeed the apostles to represent His church, and to have charge of the work of promulgating the gospel of the kingdom of God in this world.

The Reformers took this position. They denied the position taken by the Catholic Church so long, and still maintained, that the authority rests in the church itself. The Reformers claimed that the authority rests with God. The church may cooperate with Him, may respond to His call, and may work in harmony with His call, but no man may take this honor to himself.

"Gospel Workers," page 131: "I saw that God has laid upon His chosen ministers the duty of deciding who was fit for the holy work [of the ministry]; and in union with the church and the manifest tokens of the Holy Spirit they were to decide who should go, and who were unfit to go. I saw that if it should be left to a few individuals here and there to decide who was sufficient for this great work, confusion and distraction everywhere would be the fruit."

I have emphasized the one side—that the authority belongs to God. It is with Him to call men; but the church and the ministry already called are to cooperate with God in carrying out His call to men, and there is a way to do it.

Now the evidence of a call to the ministry. I think, brethren, the evidence must relate to both parties,—first to the individual who is called, and then to the church. That is, an individual must himself have evidence that satisfies his mind, and then the ministry and the church must have evidence that will satisfy their minds; and the three parties should come together. The one who is called, the ministry already in operation, and the

church, must see alike; and I believe they will see alike in the end. I do not believe that God will call a man to the ministry, and give him evidence, and never give the ministry and the church evidence too.

What is the evidence?—First of all, he must have a personal conviction himself wrought by the Holy Spirit in his own heart. I wonder if I may be permitted to refer to a personal experience in this matter. I have talked with individuals, and I know that my experience is not an isolated one. Many others have gone through the same. I was brought up in this message from a boy five years old and was taught it as children are taught it. I did not know, at the time, but I learned after I felt called to the ministry, that my mother, when she embraced the truth, in a very definite way with the Lord placed me upon the altar for His service, dedicated me to the work of God, and prayed daily that the Lord would lead my heart to that work, and would impress me that I was called to it, and that I would be willing to do it. She never told me about it until later on. I grew up, and went to school what I could, and married, and chose my work. I chose public school teaching. We did not have church schools then. We had one school in the denomination then, at Battle Creek. I did not think that I would ever make money, and I did not think I would ever do for the law; but I did think I could teach children, and I went at it. One beautiful winter morning I was walking to my school. Everything in the world seemed happy. The sheep were bleating, the birds were singing their songs, the sun was shining beautifully. Everything seemed joyous but myself. As I walked along, I said, What is the reason my heart is not full of joy like all nature? And I thought it was because I was not living as good a life as a Christian ought to live; and I stole off in the bushes by the side of the road, and knelt down to pray for a better Christian experience and a new heart. And brethren, while I was praying, in an instant there flashed upon me a conviction, and there came to me no audible voice, but something that spoke with awful emphasis, "Go work in My vineyard." If a man had appeared there and said it in words, he could not have said it more plainly than that came into my soul, and it was startling in its character and awful in its emphasis. Well, I got up and went away from that spot as fast as I could walk. I was scared. By the time I got to school, I was so confused and so unstrung that I could scarcely open my school. I set the children to their first studies, and I sat behind my desk and wondered.

The call came harder and harder, "Go work in My vineyard." I kept on for two or three weeks. One night I went out in the dark. I had not told a single soul. I went off into a straw stack one night, and pleaded with God. I could not get rid of the burden, and finally I just relaxed and surrendered, and I looked up to God, and I said, "Lord, I

can not get rid of this thing; and now if You will only be with me and help me, I will give my life to that work." When I said that, brethren, the sweetest peace that any heart ever felt rolled over my soul like a river. There are not enough men in the world to make me believe that the Lord did not call me to this work. It could not be done. I believe it just as much as I believe I have an existence. It is just as tangible. It is just as real to me. In all the dark hours that have passed from that day to this, I have never for one minute thought of giving up; never have doubted, for a minute, that I was called to the work; and every time I have settled right back on the first promise, "God, if You will help me, I will stand here."

I do not lay that down as a standard for everybody else; but I do mention it, brethren, as a fact, as something that can come to a human heart. And God still can speak to the conscience and the heart of a man in this world, and tell him to go into His work; and, too, when God tells a man that, he is going into it. But everything did not open before me in a palatial way. I did not get into a current that carried me on without any difficulty. I had plenty of difficulties in getting into the ministry after that. But they all moved out of the way, and I got into it. And I have always felt I must stay in it until the Lord told me to go out. And I believe when God calls a man into the ministry, it is his business to stay there until God calls him out. Personally I have not seen how I have any more choice in taking myself out of the ministry than I had in putting myself in. I have felt that the One who put me in must put me out. This internal evidence, this speaking to the heart, is for the individual himself. That is not for the church. The church did not know. I told some of my friends, but that was no evidence to them. I had to give the president of the conference and the church and the ministry some other kind of evidence, and it was my duty to do it. But this is evidence for the individual himself; and when he presents that, brethren in the ministry, it must be accompanied by something that will be evidence to them. God provides it.

The Holy Spirit

Elder G. B. Thompson, who is giving a most interesting series of studies on the Holy Spirit at the biennial session of the Pacific Union Conference workers' institute, now in session at Los Angeles, resumed the consideration of Scriptural references relating to the Holy Spirit, its manifestations and offices, Wednesday morning, March 13. He said in substance:

The latter rain will make a man more interested in the message we bear. There are two spirits. One has light, and power, and love, and joy, and peace. The other has neither joy nor peace. If

one should say that a brother has light, the question arises, What kind of light? Is the light characterized by joy and love and peace?

When the Spirit of God came upon Peter at Pentecost, and he arose to speak, what did he say?—Why, he declared that the manifestations of that day were what had been predicted by Joel the prophet. He struck right into the prophecies. And that is the way every time. The Holy Spirit will lead directly to the Bible.

What is the object of preaching?—It is to save souls, is it not? It is to rescue from the power of darkness. To do that, we need the outpouring of the Holy Spirit. Paul was a burning and a shining light, and John was a consuming fire. So a man must be consumed, that the Lord may be seen through him. Turn to Luke 24:49. Here is a promise that Christ gave to the disciples. What did He tell them?—Why, He told them to tarry at Jerusalem. How long?—Until they should be endued with power from on high.

I don't understand that the disciples had any specific endowment of the Holy Spirit until that time. They had been led to that upper chamber, and they understood the workings of God by His Holy Spirit in a measure, even at that time; for they had been told that they were clean. But they needed a baptism of power to enable them to go out and to do the work they had to do. The Lord said: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And what the disciples needed at that time, we need at this time. And God is going to send a rain from heaven to enable us to finish this work. All who subject themselves to the influences of His Spirit, will be endued with power.

I am reading from "Desire of Ages": "Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fulness of time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled."

God is just as willing now to manifest His power through us as He was to manifest it through His first disciples. If all were willing to receive the endowment, they would be endued with power. Here on page 964, in the 84th chapter, I read: "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church."

That is the way that spiritual life comes into the soul. That is a wonder-

ful statement,—that a poor sinful man may be endued with the Spirit of Christ. We know something about the influence of the other spirit, don't we? That takes every unconsecrated man out of the ministry. He must either get into the thing, altogether, or he must get out. A man can't stay in the ministry half-baked. It calls for a very deep and solemn consecration of us all.

I have read of men in other churches and in other times who seemed to have received such an endowment of power. I believe they had the Spirit of God. Don't you? A. J. Gordon tells us, in his "Twofold Life," that when the bishop laid his hand upon the head of Whitefield, that great apostle of Methodism afterward said: "I offered up my whole soul and spirit to the service of God; I gave myself up to be a martyr for Him. I threw myself unreservedly into His hands." That is what we need to do now. If such consecration was needed then, it is needed at the present time. Will anything less do?

We are told that from his very first sermon, many of those who came to listen to Whitefield were stricken with conviction. They got into trouble about their sins; and everywhere he went, it was with manifestation of power, and men were converted to Christ.

I could read about Moody. It always seemed to me that he was a man of God. He believed in the soon coming of the Lord. He got souls. He told of two holy women who had been praying for him. He asked them why they did not pray for the people, and they said, "You need power." At last he joined in their prayers, and as they prayed earnestly for him, he was filled with hunger of soul, and wept. But God revealed himself to Moody then. Moody said, "I had such an experience of love that I asked God to stay His hand." Moody had success before, but more afterward.

Under the preaching of the message we bear, there ought to be such an enduing of power as would stir the people far and wide. God doesn't work always in the same way. He does not duplicate experiences. We don't need the gift of tongues in California, but we need the gift of the Holy Spirit to enable us to speak English effectively. We need such an endowment of power as Whitefield had in his experience.

Now let us look into the experiences of some of the servants of God in the primitive church. Luke tells us, 1:15, 16, that the angel said of John the Baptist: "He shall be great in the sight of the Lord, . . . and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God." Why, John was raised up for that very purpose. He was filled with the Spirit. You can not fill a pail of water till you empty it out.

"John was to go forth as Jehovah's messenger, to bring to men the light of God. He must give a new direction to their thoughts. He must impress them with the holiness of God's requirements,

and their need of His perfect righteousness. Such a messenger must be holy. He must be a temple for the indwelling Spirit of God."—"*Desire of Ages*," page 105, plain edition. What was required of John to fulfil the necessities of his ministry, is required of every servant of God. His spiritual perceptions were clear. He had developed strength and decision of character; and through the aid of the Holy Spirit he was able to detect Satan's approaches, and to resist his power. I tell you, we want to be men who can read character, that we may know what is in the hearts of men. The burden of his mission was upon John. He was giving the Elijah message; he was representing us, and I believe we need the power he had.

Read John 5:19, 30; and 8:28. Christ came down and took upon Himself human nature. Now this shows how much He could do. He could do nothing of Himself; but what He saw the Father do, those things He did also. He sought not His own will, but the will of the Father who sent Him. "In our humanity, Christ was to redeem Adam's failure."—"*Desire of Ages*," page 125.

Read Acts 10:38; Luke 3:21, 22; and John 3:34. We learn that God anointed Jesus with the Holy Ghost and with power. It was with the same power that we may have that Christ conquered the tempter. And what did He do?—Why, He went about doing good, healing the sick, and performing the mighty miracles He did. But He received an anointing, and such an anointing we need. How did He receive it?—It was at His baptism, and it was while He was praying that the Spirit of God descended upon Him in the bodily shape of a dove, and a voice came from heaven, which said, "Thou art My beloved Son; in Thee I am well pleased."

When Christ went up into the mount of transfiguration, what did He say to His disciples? Did He say, "Come on up into the mountain, and I'll show you something; I'm going to be transfigured"? No; Luke tells us that as "He prayed, the fashion of His countenance was altered, and His raiment was white and glistening." And again the voice came from heaven, saying, "This is My beloved Son; hear Him."

What is the character of a dove?—It is harmless, isn't it? It is not difficult to drive away a dove. So we may grieve away the Holy Spirit.

Read Luke 4:1, 14-19. Christ was full of what?—He was full of the Spirit of God. Where did the Spirit lead Him?—Out into the wilderness of temptation, and there Satan met Him. He may have said to him, "I am the Angel that stayed the hand of Abraham;" and Satan may have said: "You don't look like an angel of heaven. You look more like a fallen angel, or like Satan himself. If you are the Son of God, speak to these stones and cause that they may be made bread."

Christ did not use His power to show off, or to gratify presumption. He answered, "It is written, Man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God." And to all his temptations, Satan received the answer, "It is written;" and so we should respond. Christ won the battle with the tempter by the sword of the Spirit, and so should we proceed.

We read that He returned in the power of the Spirit into Galilee. That is a wonderful statement. He went into the synagogue on the Sabbath day, and stood up to read. He found the place in Isaiah where it was written, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." He looked up the text. Anointed? What for?—Why, to preach. "He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives." There is power in the anointing of the Spirit, and that is what we want.

Read John 14:16-18; 1 John 2:1; John 14:26; 15:26; 16:7, 13; Rom. 8:28; and John 7:39. In John 13, Christ told His disciples He was going away. Then came the promise of John 14. Suppose a man was going up into Canada to file upon a claim. He says, "When I have secured my claim, I will return and take you to Canada, that you may be where I am." So Christ gave His promise to the church, "I will pray the Father, and He shall give you another Comforter." How many Comforters are there?—Christ is a blessed Comforter at the right hand of God, but He said He would send another Comforter; so there are two.

On what condition was the promise given? "If I go away." Did He go?—Yes, He went; and just so surely that other Comforter is here in the world, to abide with God's people till the end of time. In 1 John 2:1, we read, "We have an advocate with the Father, Jesus Christ the righteous." This word is the same as that translated "Comforter" in the other text—*Paraclete*—which means "one sent along beside us to help."

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail."—"*Desire of Ages*," page 802. What is the Holy Spirit here for?—To stop the ravages of sin in the human heart. That is no ordinary power. The third person of the Godhead is here with power. "He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unaware by the enemy. Their warfare is not to be waged against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of

heaven are in this army. And more than angels are in the ranks."

Yes, the Holy Spirit is down here, directing the battle. This is the representative of Christ, and He is right here in the church. Ah! What a counterfeit is the Papacy! The Holy Spirit, always present, has now an official character never exercised in its fullness before.

I was coming up from Honduras not long ago. A bishop of the Catholic Church was on board, and a Jesuit priest, Brother Bender, and myself. The accommodations on shipboard were limited, so they put all the clergymen in together. I saw the bishop take a big drink of whisky in the morning, so he was "spirit-filled." I talked with him. I said: "I have heard it said that your church changed the Sabbath. Is that so?" And he replied, "Yes; you Seventh-day Adventists have them all by the neck on that question." And then I asked him about the infallibility of the pope. He admitted that while he himself was eligible for the office of pope, he was not then infallible; and I asked him how it was that when he became pope he should acquire such a quality as infallibility. He went to Matthew 16, and told how the keys had been delivered to Peter, but he admitted that Peter was not infallible till after Pentecost. Then I reminded him of the council at Jerusalem, where James took precedence over Peter; and the bishop lost his temper at that, but he came next day and apologized to me.

The bishop said, "You have no infallible head, and we have;" and I responded: "That's just where you make a mistake. That old man over in Rome is not infallible, and he knows no more than other men; but I have a different Guide, who is infallible, and I have Him right here on this boat." He asked me what I meant, and I told him, "That is what you don't know," and I proceeded to show him that the true vicegerent of Christ is the Comforter, the Holy Spirit, sent from heaven, in accordance with the promise of Christ, by whose help we may be guided into all truth, and that by this infallible head our church is pressing onward for the fulfillment of all of Christ's promises at last. May God so help us to shape our lives that we may gain the victory over the tempter, is my prayer, for His name's sake.

Elder G. B. Thompson continued the consideration of the workings of the Holy Spirit in the early church, Thursday, at the Pacific Union Conference institute at Los Angeles. Alluding to the manner in which the early rain fell upon believers in those days, he referred to the assurance in the Spirit of prophecy, that the latter rain shall be yet more abundant.

When we think of the mighty work that was accomplished in the early church by this divine agency, we can realize something of the mighty power that ac-

companied the outpouring of the Spirit of God. In "Desire of Ages," chapter 25, we read: "He who loves Christ the most, will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

That is a very encouraging statement. Surely we ought to make room for the working of God's Spirit, and we ought to live a life wholly consecrated to His service. Then there is no excuse for us for not being efficient. "The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages."—"Desire of Ages," chapter 86. Man's work is not done when he reaches the grave. Elder White's work was not finished when he died, nor was that of Elder Andrews.

Yesterday we were considering the coming of the Spirit of God at Pentecost. God's Spirit had been in the world before, but it was then that the Holy Ghost took more definite possession of the church than before. Let us consider the circumstances. We have the account in Acts 2:1-4. What was the condition of the disciples?—Why, they were of one accord. How many of them were filled with the Holy Spirit?—All. Who were in Jerusalem at that time?—Devout men of every nation. What did they hear?—Every man heard the disciples speak in his own language. As these men went back to their own lands, they carried the gospel to their own people. That did not take long. It would not take long now.

Again, on another occasion, referred to in Acts 4:8, we read that Peter was filled with the Holy Spirit. What kind of man was Peter?—The same kind of man as any of us. He cursed and swore on one occasion mentioned in Scripture. Doubtless he had been accustomed to swear when he was fishing. But he was filled with the Holy Spirit now. What was going on? Verse 31 tells us the people were praying. Why were they praying?—There was persecution. They were facing something. So they got together and prayed, and when they prayed, the place was shaken. There was earthquake power on that occasion. God was there, and all were filled with the Holy Spirit. Is it possible for this people to have a like experience? If it should take place, what would happen in California? They could make all the Sunday laws they pleased, and they could not stand in the way of the work, nor could they withstand the arguments of a people filled with the Holy Spirit.

We are told in "The Acts of the Apostles": "In the great and measureless gift of the Holy Spirit is contained all of God's resources. If all will receive, all will be filled with His Spirit." But are all filled? Then where is the trouble? I wonder how many of us would be filled. I would like to be filled, but am I? We have to confess that we are not. Why?—

Ah, there is a price to pay for this filling, a surrender, a giving up, a cutting loose. We read, "It is the privilege of every soul to be a living channel for God's saving grace." All heaven is waiting. What for?—For a channel. Then something is the matter with the channel.

I remember seeing a flowing well that had become clogged up. It would not flow at that time. They made an examination of the cause, and they found an old rag carpet was in the casing. They pulled it out, and the well began to flow as well as ever. I would not be surprised if we would have to pull out the old rag carpets. We ought to resolve, "I'll be a channel through which the Spirit of God can flow to human hearts."

Turn to 1 Cor. 2:14. Why can't we receive the things of the Spirit of God?—To the natural man they are foolishness. What is the natural man?—He is an unconverted man. In order to receive, what must take place?—He must become a new man. That new man can receive the Holy Spirit. What's the matter?—Why, the natural man is in the way. What shall we do about it?

Rom. 8:13, 14 tells us if we through the Spirit do mortify the deeds of the body, we shall live. What is mortification the sign of?—Death. By what agency was the death of the natural man brought about?—By the Spirit of God. If God's Spirit has free entrance, it will slay the old man. Well, I have had so much trouble with the old man, I often say, "Let the old man die." But, O, how he wants to live! He will give up a few things; but when he is pressed right down to the issue, he cries, "Anything, only let me live!"

How many of the children of God are here this morning, I wonder. "As many as are led by the Spirit of God, they are the sons of God." I would like for God to lead me. He will guide us if we will let Him. Where will He guide us?—I don't know. What will we have to do?—I don't know. The trouble is not a spirit unentered, but a Spirit unyielded to.

Let us imagine a ten-roomed house. It is closed, and all the rooms are musty. It is filled with foul odors. It needs fresh air. We open the windows in one room, and the air rushes in from outside, and the musty atmosphere is expelled, but the rest of the house is still filled with dead air. The fresh atmosphere will not fill the house until all the windows are opened. As I read that in this little pamphlet, I wondered how many rooms I had not entered to raise the windows. O, it is a very different affair to turn over the key of a single room, or of two or three rooms in the house, to a stranger, from what it is to give him free entrance to every apartment. The trouble is, we have a little closet somewhere, and there is a skeleton in it. A man can hold it shut right through such a meeting as this, and the fresh air will find no entrance.

I believe the blessing is worth the price.

Why can't we have such a consecration meeting, brethren? Now that will mean the giving up of some things. We can't go around with things in our hearts that the Spirit of God condemns. I had such an experience as that once. I had trouble with another member of my conference. It led to sharp correspondence. He wrote a spiey letter to me, and I flattered myself that I gave him as good as he sent in my answer. Then we came up to such a meeting as this, and I was as dry as a bag of shavings, and I was a foreign missionary, at that!

I thought about it. Why, there were washerwomen scrubbing away at their tubs, to earn money with which to pay my salary, and I had such a thing as that in my heart. I had given up my old father and my mother to go abroad. I had surrendered home and family to respond to the call of duty, and there was such a demon as that right in my heart!

Well, I got down and prayed. Finally I went and saw the brother with whom I had the difficulty. I told him I was ashamed about my action in the matter, and he told me some things about how he had been feeling over the matter. Then we got down on our knees and told God how we felt about it. O, there was nothing particular the matter, except with Thompson. Elder Haskell was there, and was rebaptized that meeting.

Did you ever go around with a man who would pull off his poultice and show you how he had been injured? Don't pull off the poultice any more, my brethren. We don't bear any wounds that our Lord can not heal. I did not intend to say so much about this, but they are fundamentals. I once knew a man who, when we met, told me he was very sensitive. And I found him so. Touch him anywhere on his body, and he would feel it. But we read of the head being sick, and the whole heart faint. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

But the early church had a mighty ingathering of souls. We read about it in Acts 4:4, and in Acts 5:11-14, and again in Acts 6:1, 7, and 10. A multitude were added to the church. That was what the meetings were held for. Where did they come from? Was Jerusalem an easy field?—Why, no! it abounded in persecutors; but the disciples multiplied. And a great company of the priests were obedient to the faith. There is a lesson in that. We should not be too much afraid of dealing with the ministry of other churches. We need a great ingathering of the Spirit now.

And here in Acts 5:28 we have a solution for the city work. It was not long after Pentecost. The authorities had commanded the disciples not to teach in the name of Christ; but, behold, they had filled all Jerusalem with their doctrine, and they intended to bring the blood of Jesus upon their leaders, who had demanded His crucifixion. How large

a city was Jerusalem?—Perhaps it was larger than Los Angeles. We never can multiply facilities so fast that God will not use them. These men had come from Pentecost, and nothing could prevent them from publishing the gospel. Men of Jerusalem were not so anxious to have the blood brought upon them.

In Acts 5:1-4 we are told of the case of Ananias and Sapphira. What did they do?—Why, they sold some land, and they brought in only a part of the price. Probably they had pledged it to the gospel. But the devil may have told them they had been overurged, and perhaps he suggested that the disciples did not know the price they had received; why not turn over a part of it, and keep the rest for themselves? "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" You can't lie to "an influence." It was more than an influence. The Holy Spirit is a person, the third person of the Godhead.

Do you suppose, when a man comes along and lays down twenty-five cents, and says, "That's my tithe," that it is his tithe?—No; and there was a time when the Holy Spirit cleaned up such things in the church. And they carried out Ananias and Sapphira and buried them. If God dealt that way now, do you suppose there would be any funerals? The early church recognized the Holy Spirit as the head of the conference. Like an archbishop, sitting in the divine cathedral, He was directing the entire proceedings. Suppose the Holy Spirit were installed in the church to-day, would there be anything doing?

What was the result of that experience with Ananias and Sapphira? Acts 4: 34, 35 says there was no lack among the disciples, for distribution was made to every man according as he had need. They began to sell out. Barnabas sold out and went into the ministry. Going around with a fishing-rod over the shoulder and preaching the gospel don't go together. It is not a call given to a minister. "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." Someway, brethren, it seems to me that this is a great object-lesson. If God has called us to preach, hasn't He called us away from other things?

What was the church doing at Antioch, as related in Acts 13:1-4?—They ministered to the Lord and were fasting. While they were praying, who spoke, and what was said?—The Holy Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Yes, "Separate Me."—here the Holy Ghost speaks in the first person. He was directing proceedings. While the church was praying, He said, "I would like to have some missionaries sent over here."

Suppose the Holy Ghost should say to-day, "I would like to have some one to go to the coast of Africa." Are we willing to be picked out? It means something to be picked out. I have about come to believe that a man is not quali-

fied to preach anywhere till he is willing to go anywhere.

Another instance of the directing influence of the Spirit of God in the church is presented in Acts 16:6-10. Did Paul know where to go?—No. What hindered him from going to Asia?—It was forbidden of the Holy Ghost. How did he learn where to go?—Why, he had a vision. There stood by him a man of Macedonia, saying, "Come over . . . and help us." What happened when he went? They were thrown into prison, were they not?

That would have made some missionaries think they had gone to the wrong place. But what did they say? Did they say, "I guess something is wrong, and that we have come to the wrong field"?—No, they sang songs in the night. I often have thought I would have liked to hear that duet that Paul and Silas sang that night. I guess you could have heard the words. Sometimes I hear songs and can not understand a word. Such songs would not convert any one, but the song that Paul and Silas sang must have been heard and understood, and they had a church before daylight. I have an idea that jailer was in pretty good shape to join it. Well, may the Lord work here like that.

Sketches of the Past — No. 123

Although the Southern Confederacy of seven States had elected a president, the mass of the people in the North did not expect them to make much show of maintaining their cause. They did not anticipate a war, and so made no preparations for such an emergency. In the meantime the Confederate States were secretly securing munitions of war, and actually preparing for the onslaught. All were watching to see what would be the plan of Lincoln when he should be inaugurated, March 4, 1861. His speech showed in plain terms his determination to maintain the Union, though no decided action was as yet taken to force back the seceding States.

On April 12, warlike demonstrations were begun by the Southern people, firing on Fort Sumter. This move at once revealed the fact that the South were determined to carry their claims to independence. This action of the Confederacy led Lincoln to call for recruits—soldiers to put down the "rebellion," as it was then called. That even he had no definite idea of what he had on hand to meet, is evident from the fact that he called for only seventy-five thousand men for three months. There was, however, an enthusiastic response to his call, for in three days one hundred thousand responded. These raw recruits, with only

a few days' drill, were rushed to the front. The mass of these men had but little idea of what they were to meet.

On Tuesday, April 30, I was at the railway station at Battle Creek, Michigan, when the company recruited there took the train to join the regiment at Detroit. They went off in hilarity and glee, as jolly as if they were going to a picnic. As the train pulled out of the station, they shouted to their friends: "Hurrah! We will all be back here in six weeks." Alas! Most of them never came back, but fell beneath the fire of those who they supposed would run or surrender as soon as they saw the army of the North sent to meet them.

It is evident that the real root of that war was the subject of slavery. The South had formerly desired to extend the territory of slavery into the Northern States. At one time Mr. Toombs, a Southern senator, had declared that he "would yet call the roll of his slaves at the foot of Bunker Hill Monument." The famous "Missouri Compromise" established a line (agreeing with the south line of Missouri) over which slavery should never again pass. The election of Lincoln seemed to arouse the fears of the South that their liberties were to be further restricted.

At the time Sister White related her vision at Parkville, January 12, 1861, she said our people, the Seventh-day Adventists, would be brought into trying places in consequence of the war that was coming; that we "would need much wisdom from the Lord to know how to conduct ourselves." As a denomination we were believers in civil and religious liberty, and so, of course, did not believe in compelled service—slavery. We also, like the Quakers, were conscientiously opposed to bearing arms. We were admonished, when questioned, to "simply state what we were obliged to say in order to answer the inquiries, but let it be known that we were not in sympathy with the rebellion."

In volume 1 of the Testimonies, pages 355-361, is some plain instruction that was given to our people. Some persons, on the one extreme, took a definite stand—they "would be shot" before they would be soldiers—and made their case obnoxious to those in authority. In a few months from that time, some of these very persons had given up the truth.

On the other hand, it was my privilege,

with two others, as a committee, to place our position as a people on the matter of bearing arms, in a quiet manner before the governor of Michigan. He kindly recognized our claim, and gave us a written statement to present to the attorney-general, that "Seventh-day Adventists were entitled to exemption from military duty."

The man mentioned in the State of New York, was of Southern descent, and of course had his natural sympathies. While others were demonstrating in favor of the North, he gave a "Hurrah for Jefferson Davis." He was a blacksmith by trade, and his first name was Alexander. Brother J. N. Andrews gave him a severe reprimand even before the above testimony came to the man. He gave him a paraphrase of 2 Tim. 4:14, in these words: "Alexander the blacksmith did me much evil: the Lord reward him according to his works." Suffice it to say, the man profited by the testimony sent to him.

The soldiers from the North were not prepared to meet the South, and were defeated and driven back from the first. One of the great disasters of this kind was the famous "Bull Run" engagement of Manassas, Virginia, July 21, 1861. Of that we read in Testimonies, volume 1, page 267: "The Northern men were rushing on, although their destruction was very great. Just then an angel descended, and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. . . . Had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South."

On the camp ground at Prescott, Arkansas, in 1895, I met a Brother Johnson, who was in the battle of Manassas, on the Southern side. He said: "I stood not four rods from General Beauregard, when that stampede began. Beauregard had their cannons loaded with chain shot, and was about to fire. He looked toward the advancing host, and cried out: 'The Yanks are all retreating. Don't fire the guns.'" Brother Johnson said, "Had they fired that charge, they would have mowed everything down before them to the earth."

J. N. Loughborough.

The Field

CENTRAL CALIFORNIA

News Items

Our conference was privileged to have the presence of Elder A. G. Daniells, president of the General Conference, at an evening service in the Fresno church Friday, March 8. The discourse was along the line of recounting the progress of the third angel's message, and showing that no sacrifice, however great, is too much for the precious cause we dearly love.

On account of illness, Elder Daniells could not speak in the Fresno church Sunday night, as had been advertised; and the hour was given to Elder S. T. Hare, from Humboldt County. Elder Daniells, however, was able to go on to Los Angeles for the institute Monday evening.

Elder Farnsworth occupied the pulpit in the Fresno church Sabbath evening, speaking of the lessons from the Bible, especially adapted for the young people, on being separate and distinct from the world in all their associations. He showed that the downfall of Jehoshaphat and the ruin of his family were due to the affinity he formed with the king of Israel.

On Sabbath, March 9, the Dinuba church was dedicated to the cause of the third angel's message in that community. Elder E. W. Farnsworth, president of the California Conference, delivered the dedicatory sermon. The history of the tabernacle and temple was reviewed, and spiritual lessons drawn therefrom; but the emphasis was placed especially upon God's dwelling-place as being the human heart. The speaker emphasized the thought that the walls did not hallow nor make sacred the individual, but that this must be accomplished by the presence of the Spirit. Elder Daniells offered the dedicatory prayer.

Quite a number of our brethren from surrounding churches attended the service, as well as the local ministers and leading men of Dinuba, and all felt that the time had been well spent.

During the morning service, Elder

Daniells occupied the hour, showing clearly that this people have not followed cunningly devised fables, and proving that the highest authority that any movement can produce as to its genuineness is the fact that, first of all, it is predicted in the prophetic Word, and, second, that it meets all the specifications of the prophecy. He showed that this people not only were the people pointed out by prophets in both the Old and the New Testament, but that every specification was met in the message in its effect and the extent of its operation.

Very appropriate hymns and music were selected by the choir for these meetings.

J. H. Behrens.

NORTHERN CALIFORNIA-NEVADA

Conference Items

Brother W. A. Johnson spent Sabbath, March 9, with the Linden church. He states that there were thirty present, and that the new church is progressing nicely.

Have you seen the 1912 Temperance *Instructor*? It is certainly the magazine for to-day in California. If you have not, send a dime to the missionary society office for a sample copy.

On the evening of March 11, a large number of our workers left for the ministerial institute at Los Angeles. We understand that the Lord is giving His people a grand feast during this institute.

The ten-day series of meetings at Lodi closed Sunday evening, March 10. The Lord was very near His people here, and blessed in a marked manner. Sabbath, the 9th, about two hundred persons went forward for prayers and reconsecration. Forty-seven were baptized Sunday, the 10th, and a goodly number of these were students from the Normal. There was no excitement in connection with these meetings, but the gentle influences of the Holy Spirit were felt sending conviction of sins and desire for better life. The work is still going on at the Normal. Other precious souls are being gathered in; and let fathers and mothers and friends of our young people here especially pray that the Lord will complete the work that He has so marvelously started.

Elder Fred Brink reports the following from Thermalito: "I began work at this place about the first of February, and continued during the month. As most of the men in this place work in the gold dredgers, and their working hours are uncertain, it was necessary to labor mostly from house to house. We held meetings two or three times each week at the schoolhouse; and I spoke several times at the Odd Fellows' Home for the aged; and through the invitation of the Baptist pastor of Oroville, I spoke twice to his congregation, with evidently good interest and effect. Our interest has increased to the last. Several of the young people were especially interested, and desired to know more of the truth. One bright young man, the son of a Methodist bishop, spent one evening till midnight with us in a Bible study, and is still studying books we left with him. There were several persons who desired baptism; but on account of one or two having measles, we could not administer the rite."

While we were writing these notes, one of our canvassers, Brother G. B. Morrison, stepped in and placed an order for \$124 worth of "Practical Guide."

Verah MacPherson,
Secretary.

CALIFORNIA

St. Helena Sanitarium Siftings

Elder W. T. Knox, of Washington, D. C., was a most welcome guest at the sanitarium this week.

Brother George H. Ashbaugh, of San Fernando, visited his brother Elbert Ashbaugh on Thursday. He is on his way to Washington.

The sacred cantata "The Story of David the Shepherd Boy" will be repeated by request of the president of the W. C. T. U. and others. It will be rendered in the Methodist church at St. Helena, on Sunday evening. The proceeds will go to further temperance work.

The annual meeting of the California Medical Missionary and Benevolent Association was held in the sanitarium chapel on March 13. Dr. G. E. Klingerman, H. McDowell, and Elder C. L. Taylor

were elected as members of the board of directors, while Elder W. C. White and L. M. Bowen were re-elected.

The opening exercises of our young people's meeting, held last Friday night, March 8, followed the usual order: Song, "Tell Me the Old, Old Story;" prayer, Brother Crisler; secretary's report, and the Morning Watch drill.

The first reading for the evening was given by Mrs. Bunch, "Nursing Work in Cuzeo, South America." Although the work there started with but one nurse, they now have two, also a proficient doctor.

A letter from Harold Williams was read by Miss Foster. He gave the names of two persons whom he wished papers to be sent to.

A letter from Brother Burgess, in India, tells us that twenty-five more books are needed for the school work there. The cost, including transportation, is thirteen dollars. Until the amount is raised, the weekly collections will be used for this purpose.

Almost all present joined in singing "China's Call."

By way of introduction, Brother Crisler made a few brief remarks regarding the Press Bureau. Brother W. L. Burgan, who has this work in charge, then gave an account of the work carried on by the bureau. Many articles regarding the work of our denomination have been published in the leading newspapers of our large cities, and sermons by our ministers have been printed in full. How important that we use this great avenue to advance the gospel!

Special music was rendered by Mr. and Mrs. Stow. A solo by Miss Wallack was much enjoyed.

Myrtle B. Hudson,
Leader.
Helen Byington,
Secretary.

SOUTHERN CALIFORNIA

La Mesa and San Diego

For some time the Sabbath-keepers at La Mesa have felt their need of a place of worship. As they were few in number, they thought they could not undertake the erection of a building. But our need was constantly before us. We took it to the Lord in prayer, asking Him to give us a lot on which to build. This prayer was answered, and we felt encouraged to ask for donations of labor,

and money to pay for the material. Again our prayers were answered, when our requests were laid before the churches of San Diego, Escondido, and San Pasqual, and we began the work of building. Sabbath, July 29, 1911, a church of eighteen members was organized by Elder E. E. Andross in our new yet incomplete house of worship. We now have a neat little building 24 by 26 feet. It was dedicated Sunday afternoon, March 3, 1912, free from debt. Elder E. E. Andross delivered the address, and an excellent musical program was rendered by our people from San Diego and Paradise Valley Sanitarium. All seemed to enjoy the services. The church now numbers twenty-three. Please remember them in your prayers.

In the early part of last summer a tent, with a seating capacity of about two hundred, was erected near 26th and M Streets. The writer, assisted by one Bible worker and members of the San Diego church, conducted the meetings. The attendance was fair, and interest good.

After camp-meeting we pitched a larger tent, with 300 chairs, in the northern part of the city, on University Avenue. The people came out to hear us, and on Sunday nights the tent was well filled. Three weeks after we commenced the meetings, Elder J. E. Bond, of Arizona, came to this conference and joined us in our tent effort. This was a great help to the work.

Since closing the meetings in the tent, we have held two series of meetings in halls. As a result of all the meetings and Bible readings held, forty-two have been baptized, and several more are keeping the Sabbath and will soon be ready for baptism.

Elder E. E. Andross was with us Sabbath, March 2, and a church of twenty-five members was organized, with a full corps of officers, to be known as the University Avenue church. We have already bought a lot for a new church building and will commence to build in the near future.

San Diego is a tourist center and a good missionary field. We are studying to enlarge our plans for work so as to reach the tourists and accomplish a greater work in the future. Dear brethren and sisters, please pray for us and the work of the Lord in San Diego.

A. G. Christiansen.

Obituary

Atwood.—Died of pneumonia, at Paradise Valley Sanitarium, California, March 5, 1912, Henry D. Atwood, at the age of 43 years, 1 month, and 21 days. Brother Atwood was born in Maine, January 13, 1869; was united in marriage to Miss Richardson, April 18, 1901. He was reared in the light of present truth, and, according to his last testimony, died in the blessed hope of eternal life.

Three years ago he moved with his family to the San Pasqual Valley, where he lived till the time of his death.

Funeral services were held in the Seventh-day Adventist church in San Pasqual Valley, Thursday afternoon, March 7. Comforting words were spoken, by the writer, from Eccl. 12:7, to a large company of brethren, friends, and relatives. His wife, five children, and one brother are left to mourn their loss.

A. G. Christiansen.

Educational

Lodi Normal Items

Frank and Sylvia Edgerton have recently enrolled in our school.

The advanced physiology class finished their work by taking a several weeks' course in the Red Cross Manual for emergencies under Miss Henton, a trained nurse. Some became quite expert in bandaging.

Miss Lottie Angell has gone to Hughson to finish the church school there, Miss Jones having to resign on account of sickness. Miss Angell graduates this spring from the normal department, and will have the advantage of getting an actual experience in the field before graduation.

A rally for the teachers of the Northern California-Nevada Conference, was held March 3 at the Normal. About fifteen teachers were gathered here, besides the visitors. A number of splendid papers were read, and some interesting discussions given. All felt strengthened and helped, and went away with higher ideas of a teacher's calling.

Friday evening, March 8, at the students' prayer-meeting, another blessed

time was experienced. Brother C. M. Gardner spoke to the assembled students, and then made a call for those who desired to give themselves entirely to God, to come forward. Soon nearly the whole number were trying to get to the front seats. Many renewed their earlier vows, while others took their stand for the first time. Meeting lasted from 6 o'clock to 9 o'clock; and then the leaders and boys went over to the boys' home, and there met with those who had not attended the first meeting, until all hearts were melted by the influence of the Holy Spirit, and yielded themselves to God. One especially pleasing feature of these meetings was to see different pupils working for their schoolmates. Sabbath meeting was another blessed service. The main body of the church was soon filled up with those especially seeking God. All through the audience were young and old working for others. Sunday afternoon, forty-seven of these dear souls were buried with their Lord in baptism, twenty-nine of them being students from the Normal. This is the work that rejoices the teachers' hearts.

Study at Home

Not very long ago, a worker who is improving his spare time in study at home by correspondence, wrote thus on completion of the third subject he has taken in this way:

"The enclosed lesson finishes the studies for which I enrolled in the Fireside Correspondence School. In sending you this lesson, I would not miss the opportunity of extending to you and your co-workers my thanks for your kind advice and corrections patiently given me. But above all, I should like to bear testimony for the encouragement of those who undertook the task of establishing this school. I have enjoyed the study from the beginning, and thank God that in His divine providence many of His people have a chance of improving their knowledge, especially those who are not able to attend a regular school. Thousands ought to be enrolling, to fill the many spare moments, and thus rob the deceiver of a chance to work his artful devices. I am still intending to enroll anew, in order to improve my usefulness in God's cause."

This student has since enrolled for a fourth subject, and has nearly completed it. The school is open for admission every working day, and its address is Takoma Park, D. C.

Annual Meeting of the California Medical Missionary and Benevolent Association March 13, 1912

Synopsis of Proceedings

According to announcement, duly published, and upon due notice thereof to the members of the California Medical Missionary and Benevolent Association, the fifteenth annual meeting of the association was called to order at Sanitarium, California, at twelve o'clock noon, by the president, H. W. Cottrell.

The attendance of members and friends was very large, and throughout the meeting the interest was intense. Partial reports of the association officers and the usual committees are presented herewith.

Report of the President

We are met at this hour in the annual legal assembly of the California Medical Missionary and Benevolent Association.

Those upon whom you placed the responsibility of caring for the interests of the sanitarium, and other interests of your corporation, now return to you these trusts; and upon you as individual members of this association now rests the responsibility to impart the wisest counsel you are capable of giving, to *guide* the board of directors during the year to come, in the rapidly growing work.

The careful observer will need but to acquaint himself with this family of employees to *know* of their fidelity to their heavenly calling—the work of uplifting humanity in Christ's name.

One of the underlying principles that actuate these servants of God in their care for the people, by the way of God, because He enjoined the service, is, Every man to his work. "They *helped* every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved." Isa. 41:6, 7.

An additional evidence of the manifest presence of the Lord with us in our work during the year, professionally, officially, and institutionally, which I will cite in passing, is the financial prosperity that our heavenly Father has awarded for *unselfish service rendered* by the medical staff, nurses, managers, and all other employees. You will observe from the treasurer's report that financial prosperity has attended the united efforts, and

the goal of freedom from the debt incubus has been reached. The Lord hath accomplished it. To Him be all the honor. But we should rejoice because of His willingness to trust us with financial prosperity.

In harmony with your counsel of one year ago, provision has been made, in a limited degree, by the laying by in store of funds, for the erection of a new main sanitarium building. Further steps were also taken in the way of securing architectural plans for the proposed structure; but before any definite plan of structure was agreed upon by the directors, our medical superintendent's health became impaired, so much so that he deemed it wise to retire from such taxing work as he was carrying. This condition caused a lull in proceeding, giving the management ample opportunity for more mature thought on the financial phase of the proposition.

One who is well known and held in unquestionable esteem among us as a people, in commenting on the financially distressed condition of one of our educational institutions, said of its directors: "The words of Christ were not thought of: 'For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.' Luke 14:28-30. Christ's words should lead us to follow this precaution."

The management sat down and counted the cost, after building plans had been submitted, and readily realized that they did not "have sufficient to finish;" so the proposed construction has been, on the part of wisdom, deferred, with the settled conviction that it should not be divinely said of us, that we "began to build," and were "not able to finish."

I quote further: "If success attends our institutions established for the care of the sick, it will be because the managers have preferred to get along with the most essential things, rather than to pile up debts."

May the good work go on to the glory of Christ the Lord.

H. W. Cottrell.

Report of the Manager and Treasurer

We esteem it a great privilege to have this opportunity of presenting to you an unusually encouraging report, and feel deeply the responsibility attending such bountiful blessings as have been bestowed upon our work during the year 1911.

One year ago our interest-bearing indebtedness as reported amounted to \$24,365.21. According to the treasurer's statement rendered to-day it is \$14,735, which is owed principally to employees of the institution. We have preferred to allow these obligations to stand. There is deposited with the General Conference Association, \$10,000; with the Sanitarium Food Company, \$3,168.20 (which has been collected since January 1); on hand and in bank, \$787.31. Therefore we are warranted in making the statement that the reproach of debt which has so long been a burden to our institution and a source of discouragement to our workers and church people generally, has been rolled away. This ought to inspire every one of us as workers to renew our diligence in the Master's service, and at the same time, with the experiences gained in securing our release, enable us to resolve more firmly to remain free from such bondage. For these great blessings our hearts should go out in thanksgiving and praise to our gracious heavenly father.

That we may better comprehend and appreciate the manifold blessings and marvelous working of the Lord in our behalf, we will here present a few facts regarding the development of our work since passing the crisis of 1903.

The financial statement, covering a period of twenty months, closing with the year 1902, revealed an operating loss of \$7,430, reducing our net worth to \$6,563, which was afterward practically wiped out by the transfer from the Rural Health Retreat Association. Our obligations were considerably more than \$100,000. Patronage was very light. For a considerable part of the month of February, 1903, we had only from sixteen to twenty patients and guests. Only once did the number reach thirty, and that for but one day. Some of the time the pay-roll exceeded the amount of the patients' bills, and it was estimated that

the actual loss of operation was at the rate of \$1,000 a month. Our interest alone amounted to \$400 monthly, and it was seriously suggested that the institution be closed rather than allow the loss to continue. It is doubtful if at that time, considering the condition of the buildings and equipment, our assets could have been disposed of for enough to pay the indebtedness against the institution. The outlook was anything but encouraging. But meetings of the family were held and the conditions carefully and prayerfully considered. To close the work which we truly believed the Lord had established for a purpose, would seem victory for the enemy. A call was made for those to stand who were willing to cooperate in placing the institution on a paying basis, relieving it from the blighting influences of debt, even to the extent of personal sacrifice. A hearty response was made, and every one entered upon the work assigned him, praying earnestly that success would attend our efforts. Leaks were stopped, and the business was placed upon as economical a basis as was consistent with good service to our patrons.

During the next four weeks \$528 in cash and time was donated by employees toward the support of the institution, which, at the end of that time, was considered to be upon a self-supporting basis, the number of patients having almost doubled. The closing of the accounts for the year showed a gross business of only \$45,531, \$3,000 less than the preceding year, but a net gain of \$3,255.

At this time the board of directors started the plan of setting aside ten per cent of the yearly net profits to be devoted to some phase of denominational work, preferably foreign missions. The work continued to prosper, until at the close of 1905 the profits for the three years aggregated more than \$20,000, with a substantial reduction of the indebtedness, notwithstanding the four changes in the medical superintendent's office in the three years, and the fact that a part of this time the acting physician-in-chief spent only Sabbaths and Sundays at the sanitarium.

Thus the work was established upon a paying basis, and progress had been made toward freedom from debt; but it was in 1906 that our greatest prosperity began. The following figures will show some of the extraordinary losses and ex-

penditures during nine years — 1903 to 1911:

Interest	\$27,800
Bad accounts	25,300
Loss old association transfer	6,100
Loss laundry fire	3,700
Depreciation plant and equipment	57,800
Charity	31,000
Missionary funds, 10% net gain	21,800
Total	\$173,500
Less donations from all sources	3,208
	\$170,292

From officials of the Sanitarium church, we understand that almost a full tithe of the sanitarium and Food Company employees has been received by the treasurer. In the last seven years this has amounted to \$38,000 in round numbers; donations, \$20,000; or a total of \$58,000.

Besides, during this period, the indebtedness, amounting, as already stated, to more than \$100,000, has been paid. The net worth increased from \$6,563 to \$207,806, and the patients' business from \$45,531 to \$150,130 a year.

While at times the work has been taxing, and many of our faithful helpers have been obliged to work long hours under trying circumstances, we feel thankful that we have the privilege of a part in His work, and have been able to recognize His leading hand in what has been accomplished.

The missionary fund made up of ten per cent of our net yearly earnings had accumulated so that during the year, in harmony with the desires of our family of workers, who have so nobly cooperated in the work, thus supplying a very essential element of prosperity, and your action in convention one year ago, we remitted \$5,000 to the General Conference treasury, to be expended for use in the Orient as follows:

For equipment of medical missionary work in China	\$1,500
For providing homes for medical missionaries in China	650
For betterment of medical missionary work in Korea	1,200
For providing homes for medical missionaries in Korea	650
Toward support of Dr. Larsen	500
Toward support of Brother Chan Harris and wife	500
Total	\$5,000

We feel very thankful for the privilege and ability to contribute to the needy fields abroad. The request has been renewed to remember again these fields to the extent of our ability. Com-

ing as it does from those who carry the burden of the work and responsibility of management in the institution, we feel it should by all means be granted, as it is a source of encouragement for these people to realize that they are helping to carry the message to the dark corners of the earth.

We are pleased to report the expenditure of more than \$12,000, or eight per cent of our gross patients' business, in charity work. This account is conscientiously kept. As a matter of fact, a large portion of the amount charged to bad notes and accounts — \$8,900, three and two thirds per cent of the business — might consistently be added to the charity account, as the reason why many fail to pay their accounts is because of poverty.

By comparing the reports, it will be observed that the net operative gain for 1911 was about \$250 less than for the preceding year, while the amount of the patients' business was \$27,500 more. This amount is practically accounted for in the following list of increased expenditures:

Culinary expense	\$4,500
Domestic	1,000
Repairs	2,000
Entertainment (free guests)	1,600
Bad notes and accounts	8,900
Employees' vacation time	1,000
Additional allowance to nurses	1,600
Charity	6,000

The food factory, operating as a department, has also passed another good year. The future for this work promises well. Sales are steadily increasing month by month. The restaurant, however, has not been able to make so good a showing. Two changes in the management have been necessary during the year. But we are pleased to report the business is on a good working basis, and prospects are very much better than at any time during its history.

In September, Dr. Rand, much to the surprise and regret of the board of directors, tendered his resignation as medical superintendent, giving as his reason a desire to be relieved that he might fill a position that would make less demands upon his physical strength. Dr. Brown also left late in the year. To occupy the places thus made vacant, we have been very fortunate in securing the services of Dr. George Thomason and Dr. Ida Nelson.

Mrs. S. J. Whitney, on account of long and trying service, felt it necessary to join Brother Whitney, who left last year,

moving to their farm. We have greatly regretted the loss of these tried and true workers. Brother A. V. Williams is serving as head nurse in the men's department, and Miss Helen Rice is occupying a like position in the women's department.

The Training School has an enrolment of fifty-five as against thirty-five one year ago, two classes having entered during the year. Our Training School is composed of a mature and consecrated class of young people, whose hearts are in the work, and who are coöperating in a manner pleasing to the management. The help problem has improved. We are able to secure a good class of workers in nearly every department, and usually have a waiting list.

We have the following to recommend for your consideration:

First, continuing the policy of laying aside ten per cent of our net gain for medical missionary work.

Second, expending at least twenty-five per cent of our net gain in charity work.

Third, increasing as rapidly as possible the building fund.

Fourth, broadening and strengthening the Training School work.

Respectfully submitted.

L. M. Bowen.

Resolutions Adopted

Resolution of Gratitude

Whereas, Through the righteousness of God, and our Saviour Jesus Christ, heavenly grace and peace have been multiplied to us during the past year, through the knowledge of God, and of Jesus our Lord; and—

Whereas, On account of these Heavensent graces, we live and continue to love Him, and are still retained by Him in service for the cause of truth due the world to-day, and His word is in us as an unquenchable fire; therefore—

Resolved, That we publicly offer Him sincere thanks for His multiplied mercies, the spiritual health of the family, and for the financial prosperity of the association, and individually implore Him to teach us daily how to be more loyal to Him, as our sovereign Lord, and more faithful in His service for the benefit of suffering humanity. To this end we today reconsecrate ourselves, together with all that over which He has made us stewards, to spend and to be spent for His glory alone.

The chair requested that vote be taken

upon this resolution by rising and singing "Praise God," etc., after which it was declared carried unanimously.

Whereas, At a meeting of the sanitarium family, held November 20, 1911, it was unanimously voted to request the executive board of this association to devote a portion of the net profits for 1911 to medical work in the Orient; and—

Whereas, Request has been made that an amount equal to five per cent of the net profits for 1911 be devoted to the work of the College of Medical Evangelists, at Loma Linda, California; therefore—

Provision for New Building

Resolved, That both these requests be referred to the incoming executive board.

We Recommend, The renewal of the resolution, passed one year ago, regarding the erection of a new main building:

Whereas, We have not sufficient space in the sanitarium buildings to accommodate our large and increasing patronage; and—

Whereas, We are not prepared properly to provide for a certain class of patrons desiring superior accommodations; therefore—

Resolved, That we hereby provide for the erection, in the near future, of a modern main building;

(a) By laying aside for the purpose above stated such portion of our net earnings as are not required in the operation of the institution and in meeting its obligations.

(b) That funds accumulated for this purpose shall be deposited with the General Conference Corporation.

Sanitarium Treatment Rooms in San Francisco

Whereas, There is urgent need of more representative headquarters for our sanitarium and general medical missionary work in San Francisco; therefore—

Resolved, That immediate steps be taken to secure a central location in San Francisco for the establishment and equipment of office and treatment rooms as a branch of the St. Helena Sanitarium.

Number of Directors

Recommended, That section five of the Articles of Incorporation be changed to read, "The number of directors of this corporation shall be eleven."

Further Recommended, That article two, section one, of the by-laws be amended to read, "The business of this

association shall be managed by a board of eleven directors."

Directors

The board of directors as now constituted is: H. W. Cottrell, L. M. Bowen, Dr. George E. Thomason, G. A. Irwin, W. C. White, Dr. E. W. Alsberge, H. McDowell, C. L. Taylor, R. Rose, E. F. Stow, Dr. G. E. Klingerman.

At the organization meeting of the directors, the following officers were elected: president, H. W. Cottrell; secretary, J. B. Giddings; treasurer and business manager, L. M. Bowen; medical superintendent, Dr. George E. Thomason; assistant business manager, E. F. Stow; auditor, J. J. Ireland.

Report of the Committee on Credentials

In presenting these names for consideration, the committee has included not only graduate nurses now in the employ of the sanitarium, but those graduates of this or other of our recognized training schools, who have been employed in the past, and who, although they may not now be directly connected with the sanitarium work, we know are still in harmony with its principles, and are subject to the call of the institution.

Physicians: Dr. George Thomason, Dr. G. E. Klingerman, Dr. Ida Shively Nelson, Dr. Myrtle B. Hudson.

Nurses: Miss Irene Adams, Miss E. Boyle, J. M. Carnahan, Mrs. Carnahan, Miss Cernon, Miss Catherin Chapman, Yen Chin, Miss Alice Dart, Miss Mabel Estill, Mrs. J. B. Giddings, A. P. Guyton, Chan Harris, Miss Alice Howe, Miss Howarth, E. C. Johnson, Clarence H. Jones, Mrs. Klingerman, George Kuhns, Mrs. George Kuhns, Clyde Lowry, Mrs. Clyde Lowry, A. McCracken, C. E. Moon, Miss Rose Paulus, Charles Peter, Mrs. Charles Peter, Miss Helen Rice, Mrs. E. F. Stow, T. D. Sanford, A. D. Smith, Miss Mabel Stanley, Carl Thelin, L. P. Thompson, Miss Frances Webster, S. J. Whitney, Mrs. S. J. Whitney, A. V. Williams, Mrs. A. V. Williams, Miss Woodruff, Miss Bessie Young.

"Blessed, soul-saving Bible truths are published in our papers. There are many who can help in the work of selling (loaning, and giving away) our periodicals."

God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods.—Volume 9, page 30.

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THURSDAY, MARCH 21, 1912

Synopsis of the St. Helena Sanita-
rium's annual meeting on page 13.

This number of the RECORDER is de-
voted largely to the lessons given in the
ministerial institute. We ask that they
receive a careful reading; for the instruc-
tion is timely, and is given careful con-
sideration as it is presented.

The Ministerial Institute

In harmony with the announcement,
the ministerial institute for the Pacific
Union Conference convened in Los An-
geles at 9 A.M., March 12. The attend-
ance of the laborers from the six con-
ferences in the Pacific Union Conference
is large, and a deep interest is mani-
fested in the studies that are presented.

At the opening meeting, Elder Irwin
stated that at one time it was a regular
plan for us as a people to hold minis-
terial institutes, but for a number of
years past we have not held any such
gatherings. About a year ago the im-
portance of this work was again con-
sidered, and the conducting of these im-
portant meetings was revived. He was
pleased to say that excellent results have
attended the meetings of this class al-
ready held.

In calling attention to our present sit-
uation, Elder Irwin said:

We can not meet by argument the
powers of darkness that are surrounding
us on all sides. There is just one thing
that will enable us to come off victorious
as a people, as a movement; and that is
the indwelling presence of God's Holy
Spirit. It is the only power in the earth
that can and will help God's people.
That Spirit will not abide with a people
unless there is a full surrender, unless
there is a complete consecration of body,
soul, and spirit to God and to His ser-
vice. It is His desire that not only one
or two ministers would feel the burden of

the sacredness of the work, but that every
one would feel it. A people are perish-
ing for lack of knowledge. There are
souls reaching out in the darkness, ap-
pealing for some one to bring them
the bread of life.

During the eight days that we are to
meet together as a ministerial institute,
we hope that all will press together and
seek the Lord, asking Him to "speak,
Lord, for Thy servant heareth." I feel
that we are in the time that is spoken of
in the "Acts of the Apostles" of the
early church:

"After the descent of the Holy Spirit,
when the disciples went forth to proclaim
a living Saviour, their one desire was
the salvation of souls. They rejoiced
in the sweetness of communion with
saints. They were tender, thoughtful,
self-denying, willing to make any sacri-
fice for the truth's sake. In their
daily association with one another, they
revealed the love that Christ had en-
joined upon them. By unselfish words
and deeds, they strove to kindle this love
in other hearts."

"But gradually a change came. The
believers began to look for defects in
others. Dwelling upon mistakes, giving
place to unkind criticism, they lost sight
of the Saviour and His love. They be-
came more strict in regard to outward
ceremonies, more particular about the
theory than the practise of the faith.
In their zeal to condemn others, they
overlooked their own errors. They lost
the brotherly love that Christ had en-
joined, and saddest of all, they were un-
conscious of their loss. They did not
realize that happiness and joy were go-
ing out of their lives, and that having
shut the love of God out of their hearts,
they would soon walk in darkness."

Referring again to the work for us
and our needs, the chairman, Elder Ir-
win, stated, "We must receive a bap-
tism of the Holy Spirit if we are to be
fitted for more complete service."

The program that is followed closely is
as follows:

9 to 9:45 A.M. Social Meeting.
10 to 11:15 A.M. Bible Study, "The
Church and Ministry."
11:30 A.M. to 12:45 P.M. Bible Study,
"The Holy Spirit."
2:30 to 3:30 P.M. Question Box.
3:45 to 4:45 P.M. Studies on the Mes-
sage.
7:30 P.M. Preaching.

The Sabbath services of the minis-
terial institute in Los Angeles were held
in the Temple Auditorium, which is lo-
cated on the corner of Olive and Fifth
streets, adjoining the office of the South-
ern California Conference. This audi-
torium is one of the largest in the city,
and to it all the members of our eight
churches in the city, and also the mem-
bership of our churches in Pasadena,
Glendale, Sawtelle, Rivera, Long Beach,
Norwalk, and others near-by, were in-
vited to come. Elder A. G. Daniells

spoke to this vast audience of about two
thousand people, calling attention to
those particular phases of truth that
make us a peculiar people, and then re-
counted some of the triumphs of the
message in its journey to the nations of
the world. Since our foreign mission-
ary operations began, some forty-seven
or more countries have been entered by
our missionaries. The speaker stated
that other missionary organizations have
been in operation a longer time than the
Seventh-day Adventists, but no one of
them has entered as many different
countries. The message is world-wide;
and to every nation, kindred, tongue,
and people it is to be proclaimed in this
generation.

In the afternoon Sister White spoke
to the same audience, dwelling upon the
words of the Saviour to His disciples
that they should love one another.

After the close of Sister White's talk,
Elder Daniells spoke for another hour,
giving items of experience that he had
gleaned from the workers that are la-
boring in the Turkish empire. In this
field at the present time there is the
fullest civil and religious liberty; but
before the Young Turk party came into
power Turkey was ruled by a despotic
hand, and the faithful laborers in that
field felt its cruel grip many times. The
speaker asked that notwithstanding the
freedom now enjoyed by the people of
that country, we should not forget to
pray for the work and workers there.

For Sale

Eggs for hatching. White Rocks, \$1.25
for 15; White Leghorns, \$1 for 15; \$5
a hundred. All fine stock. Address Mrs.
C. A. Sanford, Mountain View, Cali-
fornia.

Annual Meeting of the Arizona Con- ference Corporation

The ninth annual session of the Ari-
zona Conference Corporation of Seventh-
day Adventists will be held at Phoenix,
Arizona, in the Seventh-day Adventist
church, April 2, 1912 (the first Tuesday
following the first Monday in April),
for the purpose of electing officers for
the ensuing year, and for the transac-
tion of such other business as may prop-
erly come before the meeting. The first
meeting will be held at 10 A.M., April
2, 1912.

H. G. Thurston, *President*.
M. T. Poston, *Secretary*.