

PACIFIC UNION RECORDER



"Then They that Feared the Lord Spake Often One to Another"

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Whatever Comes

A peaceful path may lie before your feet,
And pleasant changes may the future
greet,—

Mayhap a harder, steeper road.
Our finite minds see not the dim beyond;
But if to calls of duty we respond,
With ready hand and willing heart to go,
To do the task the Master's will may
show,
Nor murmur 'neath the galling load,
All Heaven waits to serve at our behest.
No fearful hearts gain that abode
Where only they who do God's will are
blessed.

—Max Hill.

The Church

The Church and Ministry An Outline of Lesson No. 6

BY A. G. DANIELLS

Friday our study was on the evangelistic side, the field work, of our ministry. I do not know of any subject of more importance for us to study than how to do this field work rightly and efficiently. That is a very large side of our ministry—to go to the world and tell them the message we have, in such a way as to lead them to obey the message. The study of right methods along this line is worth all a man's lifetime, and I feel that we have made a grave mistake in not giving this great question more study. No man who enters a department of our general government, such as the agricultural department, the mail department, the army or the navy state department—I say, no man who enters upon that great work has as much need of studying that department of his service as Seventh-day Adventist preachers have of studying how rightly and successfully to carry this message to the world. It is the greatest work men can do.

In our outline Friday I summed this up under four heads: first, the place where we are to engage in labor; second, the preparation that should be made

to begin operations; third, securing and holding an audience; fourth, leading the people to a decision to obey and binding the work off, or establishing them in the present truth. We considered two of these four features of the work, deciding upon the location and making the preparation. This morning we will take up the other two. I will deal first with that wonderfully important thing, how to secure an audience, and how to keep it; how to get people to come and hear, and how to keep them coming until they have heard and decided to obey.

I noticed one item that I need not delay upon longer, and that is with reference to the advertising. The first thing we must do is to let people know we are here, and what we are here for. At least let them know enough of the reason why we are here to induce them to come to see us and to hear us. In this I pointed out we must take advantage of every legitimate avenue for advertising—giving publicity to our presence and our purpose. We must use the public press, or papers. We must use other avenues, such as handbills, or invitation cards, bulletin-boards, etc. The only caution I wish to make is that we use good sense in advertising, that we have our advertising comport with our message. I shall not enlarge upon that; but, brethren, I know that it requires study. I do not know what I would do if I should start tent meetings again. I may find out some of these days. But I do know that for the thirteen years I held tent meetings continuously, I did endeavor to have the style, the manner, of my advertising, in harmony with the great, solemn message I had to give the people; and somehow God gave me an audience, as a rule. I do not remember having ever put out a handbill or a notice in the paper that I feel the least ashamed of to-day, so far as its loudness is concerned, so far as its dash and character are concerned. I counted on three things: my manner of speaking to the people when they got there; my house-to-house contact with them, following them up in their homes; and prayer off in the woods or somewhere else. Those were my biggest assets in securing and holding an audience, but I do not think that is all we can do.

We must do something to get the people to come. It was not so much to get somebody to come first, perhaps at a Sunday night meeting. I could give out a notice on some prominent question that aroused curiosity, but the strain that came on me was to get them to come back a second time, and a third time, and on until I had them landed. I might say, in passing, that these yellow and blue and white cheap dodgers are not the thing, especially in the cities. Little invitation cards nicely gotten out are a little more expensive than the yellow handbills, but they are the things that will appeal to a good class of people; and we can far better afford to spend a little money on good, neat, attractive advertising material of this class. As a rule I think we are spending money enough in advertising.

The second point in securing and holding an audience is, to make the service interesting and impressive. I consider this the real secret of securing and holding a good, steady audience. Let us make everything, from the time the people enter the tent until they walk out, interesting and impressive, and the people will continue to come. How shall it be done? you ask. First of all, we should study to give them a bright, cheerful welcome when they come into the tent. We should get ready long before the opening hour, so that as the people begin to come in, the preacher and his helpers can be ready to meet them, and give them a welcome—shake hands with them, speak cheerfully, and as they get a little better acquainted, sit down by them and have a short conversation before the service opens. I know how this goes. I know personally what it is to be lighting the lamps, and fixing up, and really getting my sermon shaped up, away down in the last hours of the day, close to the opening of the meeting. I passed through the evolution of that thing, and I learned that it was not good sense to be fixing up my feet or getting my sermon ready, when it was time for the people to come in. I quit that, and prepared my sermon the first thing in the day, so I could think of it along through the day. The next thing was to have the lamp chimneys all clean. In some places you do not use lamps, but I

am talking to the men who have to use them. When that kind of preparation is made, we are ready for the visiting and for such prayer and reading as are necessary.

One of the most important items — not the most important — is good preaching. Have the sermon well prepared, and burning in the heart, and then tell it with energy to the people, as if you believed it. I place that above any advertising that you can do.

I wish to say a word with reference to this matter of energy. I believe it is incumbent upon any minister to whip himself up to the business when he gets up to preach. Consider that a moment. Shall a man, when he gets up to preach, follow the bent of his nature? Suppose he is slow of speech, and has a sluggish temperament and an easy way; now may he rightfully follow that way? Isn't it incumbent on him to study constantly to arouse himself, to put energy into his service, his effort, and to throw himself into it, and whip himself up to a point of life and intensity when he is telling to the people this important message? I believe it is. I believe that a man who has not large gifts for public speaking, may cultivate them until he is a strong, able, forceful speaker. It is the duty of every man to aim for that, and never cease strenuous efforts until he has reached it; and then he should keep studying on.

There are some ministers who have never awakened to the fact that there is a great duty resting upon them to make themselves forceful in their utterance. There are other men who talk away, and get their eyes on the window, or the ceiling, but never look into the faces of the congregation, watching the expression on their faces. They talk in a dull monotone, just as if the people were going to stick pins in themselves all through the meeting in order to keep awake. I do not think such methods are right. I believe a man must gird up the loins of his mind, and he must put all the life, attention, and interest possible into the subject himself, and address the people personally — get right down and see what Brother Jones and Brother Brown and Brother Smith are doing. And when he sees people beginning to wander a little, to fidget about, he must change his manner, change the tone of the voice, to get some more fire into it, or more pathos, or more expression. Jesus worked that way Himself. Never allow people to wander, but hold their attention.

The minister must be very familiar with his subject. He must never be tied very closely to the order of his argument and to his notes. He may have a paper of notes before him to be a monitor to help him a bit; but he must be so full of his subject that he can go on and be a free and loose man, and not be hampered and tied by any kind of bands upon him.

The next item is the one I wish to emphasize most deeply this morning — the personal effort — house-to-house work — visiting, if you please, the people who

come to your meetings. I am acquainted with a good many excuses. I won't call them reasons, because I do not think they are. I think they are the merest excuses and shams for not visiting people. Here is one: "Well, I am a poor visitor. It is not natural for me to visit. It is hard work." Sir, I think that the preacher who decides he is a poor visitor and is not going to visit, had better go to the farm as quickly as he can, or to the blacksmith shop, where he can shoe horses and not have to talk to the people. He has no place in the ministry of Jesus Christ. If he is a poor visitor, and he intends not to visit, he might just as well quit at the beginning.

Here is another: "I have not time to visit. I am too much engaged in study and in manipulating and managing the work, so must leave this to my associate and helpers in my work. I will have a band of house-to-house workers to do the visiting, and I will do the preaching and the reading and the studying." That is an excuse. It is not legitimate. The man who preaches the gospel to a congregation is the man who ought to meet them singly and individually in their homes. And I do not believe there is a preacher living who can do successful ministerial work without meeting the people alone outside of the congregation. He may hold a congregation, he may hold an audience for a long time, he may get some people to take their stand, but he is losing very greatly in the total results of his life-work by failing to visit the people in their homes.

There are others who feel timid about going to people's homes. I have seen people who would wait about three or four weeks before beginning to visit, because people have not invited them to their homes. Why, bless your dear hearts, did the people invite you to the town? Well, then, what are you there for? It is a shame. It is a trick of the devil. I will tell you there are people all around there that will be glad to see you right away. They are hungering for somebody to come to them and help them.

I remember a man who dropped in one evening when I was starting a series of meetings. He was sitting alone, and I went and spoke to him. "Good evening, brother! I am glad to meet you," I said; and then I had a little conversation with him. He told me he would be glad to attend the meetings, but he was afraid he could not. He said he was a school-teacher in the place. He was engaged all day long, and his wife was quite ill. I expressed my sorrow and sympathy for him, and I wished I might be of some service in a spiritual way. He said, "Would you come and visit us?" I said, "I would be glad to." He said, "Nothing would do our hearts more good than to have a minister come and see us." I arranged to go the next day, after school. I had a little talk with them about the future life, read a little from the Bible, and asked them if I might pray. We knelt down and prayed, and they wept. Those people embraced the message.

I do not take any stock in the

excuse, "We can not visit the people until several weeks have passed, or until they invite us." Find ways. I found one way, and that was to go around with my invitation cards. I do not think a minister ought to have to distribute all his bills, but I will tell you, if he is in a small town, he can not do anything better than to go around with some neat invitation cards and come in personal contact with the people at the doors. It brings us into personal touch; and another thing, it helps a preacher to preach when he sees sitting there a number of persons he has met that way. I feel that I can not too forcibly impress the importance of this personal work. And I am going to spend the most of the time in reading facts regarding this. The first witness I am going to give you is the great apostle Paul, who was as successful as anybody we know of in evangelical work. "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Acts 20:20. That is the ideal in gospel service — public preaching and house-to-house visitation. I know how the public effort is crippled by the failure to do the personal work.

"There are many men of good minds, who are intelligent in regard to the Scriptures, whose usefulness is greatly hindered by their defective method of labor. Some ministers who engage in the work of saving souls, fail to secure the best results, because they do not carry through with thoroughness the work that they began with so much enthusiasm. Others are not acceptable because they cling tenaciously to preconceived notions, making these prominent, and thereby failing to conform their teachings to the actual needs of the people. Many have no idea of the necessity of adapting themselves to circumstances, and meeting the people where they are. They do not identify themselves with those whom they wish to help and elevate to the true, Bible standard of Christianity." — *Gospel Workers*, page 70. One of the defects pointed out is this failure to do personal work.

"Some ministers fail of success because they do not give their undivided interest to the work when very much depends upon persistent, well-directed labor. Many are not laborers; they do not pursue their work outside of the pulpit. They shirk the duty of going from house to house and laboring wisely in the home circle." — *Id.*, page 72.

A recent graduate from one of our colleges went out with a tent last summer; and it came out that during the whole summer, he was around with an old kodak hung on his shoulder, taking pictures, and then spending his nights until one or two o'clock developing those pictures. With his own lips he said he was so sleepy and so languid that he did not feel like doing any visiting. Unless a young man can be turned away from that sort of thing, he should be sent out of the work of the ministry. That is no place for him. But he should not be turned out; he should be the help of

God be led to see the error of such a course.

While studying the lives of Luther and Wesley, it appeared to me that they were spiritual men, and awfully in earnest, and that they were absorbed with the great problem they had on their hands. They considered that it was a Waterloo for God or the devil, and that God could not fail, and must not, and success depended upon their devotion to their work. I do not see how we can settle down to a desk in an office, or carry around a picture-taking machine, or get a farm or an orange grove. I am speaking now to men who are in the ministry, not to men who may be retired. I am speaking to men of my age and younger, whose one sole business in life is to preach the third angel's message to a dying world. It seems to me everything else should be put away, and that this one great thing should be before us. Whatever reading may be necessary, whatever studying, whatever visiting, whatever endeavor is required to make us efficient, we should do it to the point of our lives. That is my ideal of what a Seventh-day Adventist preacher ought to be. I think the cause of God will be cursed and will retrograde when men devote their little, feeble powers to this work. I have found a lot of our men who are not reading; they are not even studying their Bibles as they ought, or as the pioneers did. It has recently led me to plead earnestly that we have a systematic course of reading. I have found a lot of preachers that are scared at the idea of reading three books in a year. They do not know how they are going to get through with it. It shows me that they are not accustomed to study. With the cares and the labors pressing upon me last year, I read half a dozen books through, and I read them with care. I am not boasting, but I will tell you I am as busy as any of our preachers, and I know it, but I know that I can read books through the year. We are too cheap. I feel I have a right to say it. We are too cheap as a body of preachers. We must adorn this ministry, we must dignify it, we must strengthen it; but we can not do it by sharing our little bit of talent with other things outside of our ministry.

I have made it a determination in my life not to peddle anything; but this one thing I do,—plunge into this work, read and study and practise, and do my level best to develop myself for efficient work. Yet I never felt more overwhelmed with weakness and discouragement than I have at times during the past year, as I have had a glimpse of what the ministry of Jesus-Christ ought to be. If I had it to do over again, there is many an hour that would not be wasted if I could keep my senses and feel as I have felt in the last year.

"The minister's work is but just beginning when he has presented the truth from the pulpit. He is then to become acquainted with his hearers. Many a laborer greatly fails in not coming in close sympathy with those who most need his help. With the Bible in his hand, he should seek in a courteous manner to

learn the objections which exist in the minds of those who are beginning to inquire, 'What is truth?'"—*Gospel Workers*," page 73.

"The duties of a pastor are often shamefully neglected because the minister lacks strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith should not be neglected, but thoroughly instructed in the truth. No opportunity to do good should be lost by the watchful and zealous minister of God.

"Certain ministers who have been invited to houses by the heads of families, have spent the few hours of their visit in secluding themselves in an unoccupied room to indulge their inclination for reading and writing. The family that entertained them derived no benefit from the visit. The ministers accepted the hospitality extended them, without giving an equivalent in the labor that was so much needed."—*Id.*, page 76.

"For ten years I addressed gatherings of persons in numbers from ten to fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, I have been for more than twenty-five years an editor of a religious periodical that has had a circulation of more than a hundred thousand a week during much of the time. Meanwhile I have published more than thirty different volumes. Yet looking back upon my work, in all these years, I can see more direct results of good through my individual efforts with individuals, than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. And in this I do not think that my experience has been wholly unlike that of many others who have had large experience in both spheres of influence.

"Reaching one person at a time is the best way of reaching all the world in time. Reaching one person at a time is the best way of reaching a single individual. Therefore seeking a single individual is the best way of winning one person or a multitude to Christ. The world is made up of individuals. Christ longs for individuals to be in His service. Therefore he who considers Christ's love, or the world's needs, will think most of individuals, and will do most for individuals."—*Individual Work for Individuals*," by H. Clay Trumbull, pages 29, 30.

That selection is very encouraging to me, for we are not going to draw great crowds in the world, and we do not have the opportunities that these other preachers do. I used to feel bad about it. The last year has opened my eyes. We have

the inside track after all, and that is by our ability to do individual work, house-to-house work, personal work, with one individual at a time. Jesus did that at the well, and see what a harvest He obtained.

"We are now come to the very citadel of soul-winning. Here is the entrance into the full reward of evangelistic effort. Looking over many years of splendid opportunity, with the privilege of addressing thousands of people every Sunday, I find that I have won more to decide for Christ in their homes and offices than at the altars of the church, and in this hand-to-hand work there have come to my own soul the sweetest rewards of my ministry. I have to confess that I came to this work with great trepidation of spirit. It required a greater struggle for me to undertake it than any other part of my pastoral duties. I have many a time walked around a whole city block before I could get courage to ring a door-bell and make my errand known. But an errand persevered in under such circumstances was generally successful."—*Pastoral and Personal Evangelism*," page 58.

"The greatest price in the winning of souls must be paid in pastoral service."—*Id.*, page 21.

"I know of no man who has been anointed to preach for God who has not walked in a path of toil and self-denial hot enough to blister his feet. The price of great victories is great surrender,—surrender of ease, of natural inclination, of everything that interferes with the one great thing we do. Men do not become saints in their sleep. Pastors do not witness great revivals by simply wishing for them. The only royal road is the one which bears the mark of a pierced foot. The light which lights the world is a burning as well as a shining one. As the oil wastes the flame expires. It is worth while to be consumed with the ardor of our devotion if only we may light the world."—*Id.*, page 29.

The man who cuts off his inclinations and follows his convictions is the man God can bless. The price of great victories is great surrender of our inclinations, our ease, and everything that hinders in this work. That is what marks the difference between the man with little success, little development, and little growth—he is following his inclinations, he is wheeling the baby around, and having a good social time in the home, when he ought to be off in the hedge fence or haymow having it out with God. He is to be a slave to his toil. He can not play around home.

"Men do not become saints in their sleep," nor when they are dawdling either. It was said of Jesus, He saved others, Himself He could not save; and that is true. We may bring many joys to others, but it will be a continual sacrifice to ourselves.

"If we are to have power with God and with men, we must pay the price in self-denying service."—*Id.*, page 31. I would like to see that burned into every soul.

“John the Revelator saw the company of the saved. He learned that there were three reasons for their victory. The first was, ‘the blood of the Lamb.’ They were saved men,—glad recipients of the atonement of Calvary. The second reason named is, ‘the word of their testimony.’ They had lived a life that was pure enough to last forever, and they bore testimony to His keeping power, and went everywhere persuading men to share their bliss through the same adorable Lord. The third reason he gives is that they held not their lives dear unto themselves.’ We may be certain that anything less than a complete surrender of our powers to God will not pass muster. What right have we to keep company with the scarred and weary veterans who come home victorious,—we who have worked with our hand upon our pulse lest we should stir ourselves into unwonted activity? The epitaph of such is likely to be, ‘He died of too much self-control.’ If we are to have any place whatever in that noble company who are heralded to the ages as ‘overcomers,’ we must have some scars of our own, and an honest story of self-denial and agonizing service for our Master’s sake.”—*Id.*, pages 33, 34.

Are we going to be classed with God’s successful, victorious laborers without treading that path of self-denial in His service and hard work and toil?

“It is a sad hour in a man’s life when his first zeal has spent its force and no new incentive has taken its place. . . . If you must stay in the ministry, there is only one thing for you. You must get a new vision. If any of you feels that he has reached the dead-line by reason of his years, I wish to assure you that there is no reason in the world why these years should not be the brightest, happiest years in all your ministry. You ought to do better work for God than ever in the past. But hear me when I say that in order to make that true, you must pay the full price in toil and surrender to God.”—*Id.*, page 36.

A man who has crossed the half-century mark likes such an encouraging word as that,—that now he may make the last years of his life the brightest, happiest years in all his ministry.

An Outline of Lesson No. 7

BY A. G. DANIELLS

The Minister as a Pastor over the Lord’s Flock

The minister in his church work should have a very definite purpose.

“Acts of the Apostles,” pages 526, 527: “Those who occupy the position of under-shepherds are to exercise a watchful diligence over the Lord’s flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the

future life to be crowned with glory and immortality. Pastors are needed—faithful shepherds—who will not flatter God’s people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor.

“There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, not only by the minister’s work in the pulpit, but by personal labor. The wayward heart may take exception to the message, and the servant of God may be misjudged and criticized. Let him then remember that ‘the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.’

“The work of the gospel minister is ‘to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God.’ If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else, his labors will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed, personal labor; and he has mistaken his calling who, entering upon the ministry, is unwilling to do the personal work that the care of the flock demands.

“The spirit of the true shepherd is one of self-forgetfulness. He loses sight of self in order that he may work the works of God. By the preaching of the word and by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and, cooperating with the great Burden-bearer, he shares their afflictions, comforts their distresses, relieves their soul-hunger, and wins their hearts to God. In this work the minister is attended by the angels of heaven, and he himself is instructed and enlightened in the truth that maketh wise unto salvation.”

I commend this to you for study. It is sound counsel. It will bear the closest application in our work.

Let us take up some details that enter into pastoral work. Speaking of a definite purpose that we should have in our church work, I will segregate this general statement into the following: First, one of the dominating purposes a minister should have in visiting a church is the spiritual welfare of both the church-members and the unconverted youth and children. What did Paul say when he talked about visiting the brethren? Why, he said, I long to come to you that I may impart unto you some spiritual gift, and I know that when I come to you I shall come in the fulness of the blessing of the gospel of Christ.

When we think of going to a church

to spend Sabbath and Sunday, and perchance a whole week, there should be pressing upon our hearts a yearning for the spiritual uplift and the interest of that church. Before we ever go there, there should be on our hearts, What can I do to deepen the religious life of the brethren? What can I do to give them a spiritual uplift? What can I do to plant their feet more solidly upon the Rock? What can I do to relieve them of their worldliness or their alienation or their discouragement, or whatever is troubling them, and give them a vision of God and of Christian life?

Then, What can I do for those boys and girls that I shall meet? Can I reach them on this visit? Can I baptize them before I leave? And as the minister sees the need, he should leave no stone unturned until it is supplied.

Let me suggest some ways. First of all he must feed that flock with spiritual food. He must be careful in his choice of subjects to present. It is a strange thing how some preachers’ minds run on topics. Some of them have a great notion to talk about the stars. I met one preacher in the East who had a great notion in his head about astronomy, talking about the revolutions of the planets, and especially trying to find that place where the Saviour will come through when He comes to this earth. I attended the meeting, and I felt barren and disheartened when it was over. Those dear people did not want that man sailing around up among the planets. They wanted him down here with both feet flat and hard on this earth, doing something for their souls. There are various things men take up and dwell on, and you can not see any application to bless hearts, or educate for God’s service. We must be careful in our choice of topics. We should find out what the poor souls need, and then feed them with that which will be meat in due season.

One thing that bothers me as I travel around is to have to tell two or three days beforehand what my subject is going to be. I do not know what it is going to be. I can not tell, unless it is something where we know it will be proper to outline the development of our work in foreign lands. But when it comes to preaching a Sabbath sermon for the people, I can not tell until I get close to the time. Many times, after I have prayed and prayed, and searched through the Bible and Testimonies, I can not tell until perhaps I have a few little conversations with this one and that one, and sometimes it is up pretty close to preaching hour. I feel that we should be conscientious with reference to our selection of the theme and the matter we are going to give the people. We are not to go and preach sermons merely to preach sermons or to deliver ourselves of some beautiful thoughts we have got from books or that we have had in our minds. We are to endeavor to feed the people the things they need that day. Nearly every church requires something to build them up spiritually. Some one should point out the dangers of the surrounding world, or call attention to the allurements held out

before us. We should feed them with strengthening spiritual food. Our people all need to be encouraged to hold on to the message and press on with their work. If we will enlighten them, both in the pulpit and at the fireside, with reference to the progress and the triumphs of this grand old cause with which they are connected, we will encourage them. They are interested in what the Lord is doing in the world.

There are many of our people on their farms or in their business who do not somehow get hold of the details of the progress of the work, yet they are asked to give and give. I think it is well to let them know that their giving is not in vain. Their money is not thrown away, for it is a living concern that we are connected with, a growing work. I endeavor to keep before our brethren and sisters something about the progress of the work. My work, as you know, calls me out in many places of the earth. I see much that encourages me; and I think, when I am out of the rank and file of our people, those brethren off in the country on the farms, those hard toilers, how I would like to have those people see this and know these triumphs. I put the thing down in my note-book and mind, with the determination that when I go to those givers, I am going to give them the best I can. I carry my missionary map with me all the time, to use in encouraging our people.

Some little time ago I was in a camp-meeting in southern Illinois. One day after service, when I had finished talking with the brethren around the stand, I saw a little old sister sitting alone. She was very plainly dressed. I thought she looked somewhat dejected, and so I stepped up to her and shook hands with her and engaged in conversation. I found she was an old lady that had seen lots of hard work. Her hands were horny with labor. She said to me, "Well, Brother Daniells, I am trying to do what I can, but it is not much, and sometimes I wonder whether the Lord can take me to heaven or not." I tried to encourage her, and finally I wanted to know her name. She said it was Russell, but I did not think anything about that. She said her husband was dead, and she had only one boy. A little further on I found out that that boy was Dr. Riley Russell, of Korea. I looked down into her face, and said, "You do not know whether you are doing anything for God when you have given a boy like Riley Russell to God for Korea?" I took her by the hand, and said: "Don't you ever distrust God. When Riley gets through, and the Lord calls him up, He will call you up by his side, and He will give you half of that reward." The old sister put her hand over her eyes and wept. Brethren, that is only a sample of our brethren and sisters who are giving the best they can, giving the dearest treasures of their lives.

I believe that if we will go to our churches, with our hearts burning with this thing, and will show them what God is doing with their gifts, their sacrifices, it will melt their hearts, it will encourage

them to hold on a little longer. There are many of our people that feel they can not hold on much longer. It is the work of the under-shepherd to shout, "Hold on a little longer, and you will pull through."

Besides encouraging the brethren and sisters in the work, I believe that every unconverted child in the church we visit should appeal mightily to our hearts, and we should set our stakes to reach those children and bring them to Jesus while we are there. I do not know how we can be clear before God when we go to a church and see half a dozen or a dozen unconverted youth, and go away without any special endeavor to save them. There will never be a more favorable time to reach them. It will never be easier for those children to surrender to God than then. When do we expect to reach those children? The time to do it is when we are there. I think it ought to be a cardinal principle in this denomination among the ministry never to have unconverted children in our churches. Now, of course, there may be some that we can not reach in our visit, but the next man that comes may finish the work we begin. We can not stop short of a heroic effort, anyway. We should do our best tactfully, carefully.

I remember with great pleasure one of my efforts in Australia. The church of 125 members was in a backslidden condition. I took my Bible and began to visit every single home, and held a short Bible study on righteousness by faith, and prayed with the brethren and sisters, helping them to lay hold of Christ's righteousness by faith. I had a great blessing through the week, in that work; and when the Sabbath came, I had a message for that church. There were a dozen or fifteen or twenty unconverted children in the church. After the service, I had a song service for the children and youth, and it went on into regular meetings for those children, until in a Sabbath or two I had the privilege of baptizing some fifteen of them, and nearly every one of those children to-day is working in the cause of God. That little personal effort, that labor, that interest in those children and young people, has repaid me ten thousand times. That is not the only instance. I remember when I came back here, that I had the privilege of spending a short time in Oakland. I gave myself almost wholly to the young people, and God helped us. We baptized fifty-five children and young people. Wherever I go, in the country, here and there, some young man or young woman comes up and says, "You baptized me at that Oakland meeting." I mention these instances to show how responsive our children are as a rule; and I believe that if our hearts are yearning for their salvation, God will help us to reach them. This is the first thing I consider necessary in the church,—the deepening and quickening of religious life, the salvation of the children.

The next step is to organize the church for service. We have hundreds of brethren and sisters who are intelligent enough to hold Bible studies with their neighbors.

And the Testimonies tell most emphatically how important it is that all the people of the churches be set to work, be instructed how to work; that it is better for us not to preach so many sermons, and take time to instruct the people.

Just as far as possible the pastor should aid and instruct the officers of the church in their duties. He should help the church elder in his spiritual work. He should instruct the deacon in his work, showing him how to be tender and compassionate and thoughtful and wise as he looks after the members of the church, and makes them all feel they are properly cared for. He should see how the church clerk is keeping his record. I know, from my own experience, you will find plenty to do in instructing that church clerk to keep proper records.

Counsel and instruction need to be given to the Sabbath-school secretaries, who are doing the best they can to help us gather in the rivulets of means for the cause.

In my work, I found it a great deal of pleasure, when I went to a church, to call the church officers together for a meeting Sabbath night. The first thing, after a little talk, I asked the church clerk to read the list of the church-members. Perhaps he would have twenty names, and I would ask him or any of the officers to tell me about each individual, just a word, as we went down the list. If I find that Brother Smith is an active member, I ask about Brother Brown. Where is he? "We do not know," they say. "But," I ask, "don't you know anything about where he is? Don't you ever receive any tithes or offerings from him?" "No." "What has been done to trace him?" "We have not really known anything about him since he moved over to Indiana." Then I say: "That ought not to be. That man ought to have carried with him a letter of recommendation, and he ought to have been instructed to place that letter with the nearest church where he located. A letter at the same time should have gone to the president of the conference, to tell him that their brother is going over there to Indiana to locate, and that we want them to see that he joins the church. You will want the offerings, you will want his soul." I tell you, brethren, we would save a lot of people from going to destruction if we would follow them and look after them. I can give instruction to that clerk to try at once to find that man. There has been so much neglect along that line that we have two lists of members in some churches of some conferences, one is what is called the active list, the other is the retired list. That plan is wrong. If the minister would get after this church roll, and work with the officers, we would soon have that thing corrected.

Here is Brother Jones. What about him? "He is here," they say, "but he is away on the background." I would get suggestions as to what I could do, and I would make it a point to get right out to-morrow and see that brother or that sister, and see if I could not en-

courage him. I believe it is a duty of a minister, when he goes into the church, to know every member, especially when he is on the background, and go and try to win that person that has fallen away, and lead him back to the love of the truth. What is a shepherd for?

One more thing that I always did in that church work was, when we had gone through the clerk's roll, I would ask the treasurer then to read his list, and see how many of the twenty members that are on the clerk's roll are on the treasurer's book; and if I find only ten out of the twenty, I ask: "What is the matter? Here is a brother on the clerk's book as a member, but his name is not in the treasurer's book at all." Perhaps we are in the last quarter, and his name is not there. Not a dollar paid! What is the trouble? I go back, and he was not in last year. The fact is, he is a church-member in good standing, enjoys all the benefit and privileges of the church, and does not pay a dollar tithe. He needs missionary work of the kindest, most tactful and sympathetic kind, but firm and earnest. I always took my notebook, and every name on the church clerk's record and not found on the treasurer's book, I recorded. I then say to the elder: "You go over and see Brother Jones, and say: 'I have come to have a little talk with you about the tithing. You know it does not benefit me a particle, but it is for your good that you pay your tithe to the Lord.' And then you help him to see that he is robbing God when he does not pay tithe. Prove it to him from the Bible. Tell him it is because you love his soul that you are talking to him about this." I believe that church elders can help the most of their members to come along and help them to do this. It is what the elders are for, and surely it is what a pastor is for when he goes around to see to them. I know some preachers are afraid the members will think they are pulling for money. I notice every preacher likes to get his check when the week or month ends. He can not hide the fact that he has to live; but our brethren all know that it does not increase the minister's salary a dollar, no matter how much tithe they pay. They know we are on a different basis of support. We do it to have them do their duty, and for the cause of God to have revenue. Going through that whole list, I find where the church-members stand; I find how the tithes are. Then I ask: "How is this ten-cent-a-week fund coming on? How much have you given?" I believe that a minister, in visiting a church, ought to aim to build up the general and local conference funds, and explain the plans and aims of the denomination. Our brethren are a hard-headed lot of people, as a rule. They would not be Seventh-day Adventists if they were not. It is a man who thinks that has the courage to come out and keep the Sabbath and face this situation. We ought to make all these brethren and sisters intelligent regarding our aims and policies and plans, and let them know what these funds are for. Every local

conference has its funds to build up. The work should not rest with the president of the conference alone, or with his committee, to build up those funds or to work out those plans. Every preacher in the conference should be a committee of one to help the president and his committee carry their plans through successfully in the conference and build up the funds. Here is the general fund, this great fifteen-cent-a-week fund. Brethren, we should inform ourselves very thoroughly as to just what is included in that fifteen-cent-a-week fund. Have it plain; and then in every church we visit we should tell the brethren and sisters what that fifteen-cent-a-week fund is for. We should tell them what goes into it—the harvest ingathering, week of prayer offerings, July offerings, Sabbath-school offerings, the offerings for the work in the South, and the blind and Jewish work,—everything that is given for missions,—is included in that fifteen-cent-a-week fund. Make it plain.

Now, brethren, you have twenty members in this church. Every one should give \$7.80 a year on this fund. How are you getting along? What was it last month? "It is only half paid," I am told. Then I say: "You must not permit that. Do not let months go by with your fund falling behind." If every preacher will do that kind of work, the president of the conference will see his conference fall into line with its full quota at the end of the year. It is just as much incumbent on the preacher to take an interest in these general and local funds, and in the carrying out of the plans, as it is for the conference president to do it. The success in accomplishing our great undertaking lies in making all our people real familiar with the details. The more we confide in our people, the more easily we get them to extend our policies and plans. The more we educate them on that line, the more easily we shall win great victories and be able to do great things in carrying forward our message. We must take these things on our hearts, go to our churches with the practical things the members need to know. Then when we take our departure, those brethren will say, "God bless you." They will feel that the minister brought them a whole lot of practical things that they wanted to know, and they want him to come back again. They will not do what one church did to a committee that I was on once. They came and said: "Brethren, we want to lodge a request with you. Please do not send such a minister to our church any more to visit us. It is no use. He has no message for us. He spends the most of his time in his room either sleeping or reading, and he is seen only at the meal hour. Sabbath he is dryer than chips." I am glad to think there are not many whose work in a church is like that. It is far better for a man to go to a church loaded with the practical things that practical, hard-working men and women want; for then he will be a distinct advantage and an uplift to that church, and they will want him to come back.

When we visit a church, we should lay

ourselves out to visit the members, not go direct to our headquarters with the elder or some member that is well-to-do, has a good stopping-place. We should visit every family. I think that is the time when we should do but little reading, and that in the morning before breakfast. As soon as breakfast is over, we should put on our hats and coats and start out and visit families. Our work will then be of value.

The Field

CALIFORNIA

St. Helena Sanitarium Siftings

Gen. and Mrs. C. H. Woodruff are guests of the sanitarium.

Mrs. Shaffer, who was injured recently, continues to improve.

A new rustic fountain has been put in just southeast of the sanitarium.

A cement sidewalk is being laid which will extend from the hospital to the sanitarium.

Our business manager, Brother L. M. Bowen, will return to the sanitarium on or before April 10.

Sister L. C. Cooper and daughter, and Mrs. D. E. Raney, of Turlock, are guests at the sanitarium.

Patronage continues to increase, and we have never had a more earnest corps of workers than at the present time.

Dr. and Mrs. George Thomason, with their daughter Kathryn, will return to the sanitarium on Sunday from their southern trip.

A new cement floor has been put in the building adjoining the sanitarium livery stable. This building will now be used as a garage.

Mrs. Z. Thorp has been spending a few days in Oakland, assisting in celebrating the eightieth birthday of her mother, Mrs. Chinnock.

Miss Helen Rice, who has been spending her vacation with relatives at Boulder, Colorado, will return to the sanitarium on Wednesday.

Brother Clarence Jones has been appointed deputy county clerk, and is kept busy registering those members of the sanitarium family who are old enough to vote.

The business department of the sanitarium have prepared the program and will have charge of the Missionary Volunteer Society, which meets every Friday evening.

Virgil Adams, the night clerk at the sanitarium is visiting his sister, Mrs. Grace Rodgers, at Boulder Creek. He is planning to take up the study of civil engineering with his brother-in-law.

The Sabbath-school officers elected for the ensuing quarter are as follows: superintendent, J. H. Anthony; assistant superintendent, E. D. Walter; secretary, A. T. Hopmann; assistant secretary, Herbert White.

Brother E. R. Rhymes, who has been taking a much needed vacation, will return to his duties as manager of the sanitarium store, on Monday. Unfortunately, while enjoying his vacation, he sprained his wrist.

The primary department of the Sanitarium church school is having a vacation of a few days while the teacher, Miss Lois Randall, is visiting relatives at Mountain View. Miss Randall will return Monday evening.

Mrs. Buss, of the Port Townsend Sanitarium, is at the sanitarium for a few weeks while her husband, Dr. L. A. Buss, is doing postgraduate work in Chicago. Mrs. Buss was formerly Miss Ada Crowthers, and years ago was head nurse in the Battle Creek Sanitarium. She has since then filled various positions of trust in different institutions.

Myrtle B. Hudson.

April 5.

“The followers of Christ are to combine in a strong effort to call the attention of the world to the fast fulfilling prophecies of the word of God.”

REPORT OF BOOK WORK FOR TWO WEEKS ENDING MARCH 29, 1912

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
Southern California						
Minnie Dye	P.G.	6				\$69.00
R. I. Witt	G.C.	69	15		\$46.60	10.00
Otto Schubert	Heralds	38	11		22.00	12.00
Albert Muth	Heralds	20	7		14.00	
F. J. Cooper	Heralds	20	9		19.50	
5 Agents		153	42		\$102.10	\$91.00

REPORT OF BOOK WORK FOR WEEK ENDING MARCH 9, 1912

Central California						
A. G. Westphal	P.G.	3	1		\$4.50	\$142.00

REPORT OF BOOK WORK FOR TWO WEEKS ENDING MARCH 22, 1912

Central California						
A. G. Westphal	P.G.	43	17		\$88.50	\$3.50
Miscellaneous	50% Books				21.70	
					\$110.20	\$3.50

Canvassing Notes

Good reports are coming in each week from the Central California Conference.

The institute at Fernando begins April 15. Other institutes will follow at the various schools.

We are glad to report that the work is going well in Utah. One agent sold \$116 worth last week.

We hear that Brother W. O. James, former field agent of Arizona, is recovering from his throat trouble, and intends soon to be with us in the work. We hope we have been correctly informed. It will seem good to get those big reports from Brother James again, will it not?

The following quotations are taken from six consecutive letters received from one field agent in this union:

“The last three days I have been working with ——. We secured — orders, and he feels very much encouraged now. I will work with Miss — the rest of the week.”

“Mr. — has been having a hard time, so I spent two days with him. It was a hard town, but we got — orders the first day and — the next. I expect to help — to-morrow and Thursday, and will help another agent deliver Friday.”

“This is Friday, and I have been out in the field helping the canvassers all the week. I am pretty well tired out,

but the Lord blessed, and the prospects are better now.”

“I was down in — and spent a day and a half helping —. He was down and out when I got there, but I guess he will make it all right now.”

“I have been helping Miss — for several days. I am determined to keep her if I have to spend a month in the field with her.”

“I have been out working with — at —, and I must say that the people there were slow. They were Quakers and very conservative. We did some business, though, and I expect to help him again next week. I also worked with that man — a day and a half, and have promised to help him again next week. I expect to spend the entire week right in the field with the agents.”

It is needless to add to this that the work has gone in this field and is still moving right along. Those methods always bring success. Let us all adopt this plan, and not only adopt it, but keep right at it throughout the year. Let us be “at it, all at it, and always at it.”

A. A. Cone,
Pacific Union Can. Agt.

“One of the principal agencies He has ordained for our use is the printed page. We must learn to make a wise use of this precious agency.”

“The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be the sons and daughters of God.”

Pacific Union Recorder

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G. A. Irwin, E. W. Farnsworth, E. E. Andross,
J. H. Behrens, C. L. Taggart, H. G. Thurston,
D. A. Parsons.

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THURSDAY, APRIL 11, 1912

Our next issue will contain a synopsis of the proceedings of the recent biennial session of the Pacific Union Conference.

In harmony with an invitation from the North Pacific Union Conference, Elder H. W. Cottrell is planning to connect with the Western Oregon Conference. He will enter upon his duties the present month.

Shortly after the assembling of the legislature in the state of Arizona in March, a Sunday bill was introduced. A hearing on this measure was set for Wednesday evening, April 3. At that time Elder W. M. Healey and Brother J. F. Blunt expected to be present to present the principles of religious liberty that should underlie all legislation.

For a number of years the members of the Paradise Valley Sanitarium church have been holding their religious services in cramped quarters in the sanitarium building. During the past year, however, they have, with the generous assistance of friends of the institution, erected a very neat house of worship, which will be dedicated Sabbath, April 13. Elder Andross is expecting to be present at that time.

March 30 was the first date set for the thirteenth-Sabbath donation to be taken in the Sabbath-schools. According to an action of the General Conference Committee, the total amount of the first collection is to be used in behalf of the cities in India. On this day one of our larger churches received \$53. The same school reported having received during the past quarter \$193.82.

Prof. M. E. Cady, educational secretary of the North Pacific Union Conference, gave a valuable talk to the Missionary Volunteers of Mountain View Sabbath afternoon. His text was found in Heb. 8:5: "See, saith He, that thou make all things according to the pattern showed to thee in the mount." Professor Cady is spending a little time in our union conference, preparing, in conjunction with Miss Katherine B. Hale, "Bible Nature Series," Number Three. When this volume is finished, it will complete this series, which is for use in the church schools of our denomination.

The "Watchman"

The Present Truth Evangelizer

The *Watchman* is meeting with good success. Thus far this year every edition has been practically sold out. With the coming of the summer months, and our agents getting into the field and desiring a good seller, we would say that the *Watchman* expects to maintain its usual standard. The following gives brief mention of the contents of the April issue:

"The Gospel in the Book of Genesis," editorial.

"Revelation 10; A Little Book Open," by B. G. Wilkinson.

"What Is Death?" by Allen Walker.

"The Revolution in China," by I. H. Evans.

"Entire Consecration," by Clarence Santee.

"The Sabbath on a Round World," by E. W. Webster.

"The Tap-Root of Error," by William Covert.

"Rome versus Freedom" Number of the "Protestant Magazine"

You are not a Protestant in the true sense of the term unless you are able to tell *why* you protest against the teachings and practises of the Roman Catholic Church. For mental ammunition on this great subject, read the *Protestant Magazine*, especially the current "Rome versus Freedom" number. Price 10 cents a copy, or 25 cents a year. \$1.50 will pay for 10 copies, one year, to one or to ten separate addresses.

Do you realize that the success of Romanism in the world to-day is due not to the strength of her theology and practises, but rather to the support and the strength she obtains from so-called Prot-

estant peoples and governments? The *Protestant Magazine* will show you the fulfilment of God's word on this point. Send 10 cents for a sample copy of the "Rome versus Freedom" number.

Lodi Normal Items

Four more pupils were baptized last Sabbath, making thirty-three baptized this year.

The children in Miss Frances Fry's room are raising \$5 to apply on the India Bengali school.

Prof. J. A. L. Derby explained the initiative, referendum, and recall, in chapel, Wednesday morning. A vote was called for from those who thought Adventist women should register and vote. The majority came from the boys' side of the room. Further instruction is promised soon. **

Wanted

Graduate nurses to work by the month. Address Naueim Sanitarium and Hospital, 410 28th St., Oakland, California.

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, California.

With the town declared "dry," Mountain View's election Monday closed one of the most strenuous campaigns ever carried on in behalf of a clean city. All the churches and temperance organizations had pulled together nobly for weeks. During the ten days preceding the election, lectures were given almost every night. Mr. A. C. Bane, state superintendent of the Anti-Saloon League, took one evening; Mr. Gandier, district superintendent, occupied one evening; the business men of Palo Alto helped, as did also Attorney White from San Francisco. Elder A. O. Tait, Elder M. C. Wilcox, and Elder H. W. Cottrell worked with the leaders here. The Seventh-day Adventist Church furnished singers, the larger part of the orchestra, and reporters. The young people bought and distributed 500 Temperance *Instructor*. The Pacific Press assisted materially in getting out a supplement to the Mountain View *Register-Leader*. All of this help has been warmly appreciated. The campaign has gained many friends, and some prejudice has seemingly melted.

We are glad to announce that Mountain View's seven saloons are going to go. Their absence will surely prove a great blessing.