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

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The Church

The Church and Ministry

An Outline of Lesson No. 4

BY A. G. DANIELLS

Our subject this morning is the evidence of a divine call to the ministry. I wish to treat this subject from two standpoints: first, evidence to the individual who is called; secondly, evidence to the church—that is, to others who are interested and involved in the decision. I do not know that I need rehearse anything that was said yesterday about the fact that an individual should know that he is called to this sacred work. Then the statement in "Gospel Workers," page 131, second paragraph: "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."

I wish to read in connection with this the third paragraph: "There has been

too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God."

That is an alarming statement. Men sent out to awaken the people, and instead of awakening and arousing them, lulling them to sleep! That is fearful to contemplate. Think of a man sent out by the Almighty to arouse the church, to awaken the church to the time in which we live and the great responsibilities that rest upon them, then going to those people and lulling them to sleep, hushing things up, paralyzing their senses, and turning their attention to other things.

Now that calls to my mind an experience that was related in one of our institutes. We had a wonderful meeting one morning, and one of the ministers said something like this: "Brethren, I feel intensely anxious to get hold of God's quickening power. I am to go back to my field where churches will expect something from me." He said: "I know what they will expect, for they have told me this: Two years ago their minister came down to the conference, and they expected he would bring back a message of encouragement and arousement, a message that would quicken them into new life, and lay hold of their children and save them; and they said they were awfully disappointed when he came back, because he had no such experience to relate. The main thing he talked about was a splendid business transaction he made while he was down there, a trade that he effected with one of the brethren that was there. And he talked to the farmers and the brethren about it, and took great pleasure in going over it, and showing what a splendid trade he had made."

Now this preacher said: "Brethren, I am praying that God will keep me from any such thing as that. I beg of you, brethren, do not indulge your minds in speculation or trading or business of any kind here; for when you go back, the brethren will want you to give them something for their souls."

Now the sequel to that I think I ought to relate. When he had sat down another brother got up, a young man in years, probably thirty-five, bright, splendid education, and very talented to make a strong preacher, but he has not been. Instead, he had been living far from God, and to my certain knowledge the conference committee has been greatly perplexed to know what to do with him. In fact, he has been shifted about from one conference to another, and the brethren felt just about tired. It was unsatisfactory to himself as well as to the conference. He got up and said: "Brethren, Brother — told us this morning that we ought not indulge in any trading or anything of that sort while we are here. But, brethren, I have to confess that I have been." This statement was disheartening to me. It seemed as if any man that had any conscience in his hide ought to have been touched and kept from such things. But the brother continued, "Brethren, I have been in a trade here in this institute." Then I saw the tears come, and I saw on his face something written that began to give me hope. He said: "You all know, brethren, that I have a very selfish heart, that I have been living to please myself and for myself. You know I have been a long way from God while I have been preaching a message of salvation to sinners." But, he said: "I want to tell you that the trade I have been making here during this institute has been trading this old selfish, sinful, weak heart of mine to my Lord and Saviour for His perfect righteousness, and this morning I am happy in God. I have found a new life, and I want God to take every vestige of this old thing from me, and I feel I have made the best trade of all my life, but that is all the trading I have been doing."

It set men to crying, and O, how it helped the president of the conference! Brethren, the whole trouble is the dominating power of sin in the heart.

Now this quotation tells us there has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted men. Why, brethren, we never can stand clear before God until these men are converted

or else rooted out. The ministry is no place for such men. I believe a new order of things has set in, and that it is going to work until every man who is proclaiming the gospel of this message will find God and find a new life, or else he will find his place somewhere else. "Inefficient men, who have lulled the members to sleep instead of awakening them to greater zeal and earnestness to the cause of God!" It seems to me the man who comes up to the bar of God and faces that, will have an awful account to render. It may not be his intention; but I will tell you that when a man is asleep, or when a man has not got hold of the true thing, he does not know what his influence is upon the congregation.

Here is another statement on page 132: "The only way in which we can correct this wide-spread evil, is to examine closely every one who would become a teacher of the Word." We have not been doing that. I believe that by the next General Conference this thing should be worked up so that the general body will have some well-defined arrangement and standard and test to apply to every man who proposes to enter the ministry, and to every man who is in the ministry, too, and the man who does not come up to that standard, does not stand the test of the examination, will be advised to wait a bit, and to get there before he is rushed in. It must be so if we carry out this counsel. "Those upon whom this responsibility rests, should acquaint themselves with his history since he has professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should all be understood. No one should be accepted as a laborer in the cause of God, until he makes it manifest that he has a real, living experience in the things of God. Those who are about to enter upon the sacred work of teaching Bible truth to the world, should be carefully examined by faithful, experienced persons."

There is a good deal of pointed instruction that the ministry and the church should give careful study to the individuals who offer themselves to the ministry—that they should be examined. Now if they are to be examined, there must be something to test them by, something as a standard to see whether they meet the requirement.

This morning I want to present a few considerations that I believe should be taken into account. A man who thinks of entering the ministry should know that he is called to that work. First he may know this by personal conviction wrought by the Holy Spirit. A man may know by the conviction that is wrought in his heart by the Holy Spirit, so that he drowns every other voice, and he can hear nothing else but the call of God to go into the field and labor for Him. Another thing that I believe will accompany that conviction is a love for the work, a desire to preach the gospel, to rescue souls. I do not believe that God will put the conviction in a man's heart and not give him a love for the work. I believe

that when the Lord calls a man to that work, and he responds to it as he should, it will become the delight of his life, it will become the greatest thing in the world to him, and no sacrifice, no hardship, no privation will be too much for him. He will be willing to endure them all, that he may do the work the Lord has called him to.

Let us read a scripture: Col. 1:28, 29: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working; which worketh in me mightily." Now it seems to me that that is the desire that should accompany the conviction. It may not be felt immediately in all its fullness; but as one enters upon the work conscientiously, endeavoring to be true to his convictions, there will come to him, as he proceeds, that great desire, that great burden to present every man whom he meets, to whom he preaches the gospel—to present every man perfect in Christ Jesus, and that will become the all-absorbing problem of his mind, and, as Paul says, "whereunto I also labor." Paul not only desired that he might present every man perfect in Christ, but he addressed himself to the business. "I also labor, striving according to His working, which worketh in me mightily." The conviction will be accompanied by a love for the work, by a burden for the work, that will completely absorb the man, and all other things in the world will be left out.

I can hardly understand a minister's being bewitched with worldly enterprises and speculations and business. It seems to me the thing that he should be dominated by, and that should press upon his soul, demanding all his time and all his energies, and all his talents, and all the powers of his being, should be to bring souls to Christ. If he has any surplus energy, let him add another church instead of another piece of property. There is no limit to the scope of a man's energies and powers and talents in this work of God.

I was pleased over in England at a testimony given by a young man. I knew him when a lad over there. He is now in the ministry and is ordained. At present he is in some of those great cities there where there is nothing but lost souls that need salvation. He told us one day of a blessed experience he had had. He said: "Brethren, when my wife and I went into a certain town, we prayed the Lord to give us twenty-five souls, and for this we begged the Lord every day. And the Lord gave us twenty-five. The next place that opened up, our faith swelled up a little, and we prayed God to give us fifty souls, and for that we begged Him every day. And the Lord gave us fifty souls." Then he said the next place they went into got their hope a little higher, and they felt bold enough to ask for seventy-five souls; and every day they wrestled together in prayer with God, and they worked from house to house, and the Lord gave them just seventy-five souls. That was a beau-

tiful testimony to me. It seems to me that is just about the sort of preacher this cause needs. He was not concerned about a piece of property. He wanted souls. And I think that is all Paul was after. He longed to present every man perfect in Christ. But he labored. "Whereunto I also labor." His efforts accompanied his desire. To me it seems that that desire ought to accompany the conviction God puts in a man's heart to be a preacher.

Again I think that this might go with the call,—the possession of natural physical and mental qualifications. I do not want to emphasize that too much, but just enough to make a little indication. A man who is called to the ministry ought to possess some of these qualifications as God's gift to him. An altogether poor, bad voice for public speaking is a hindrance to a man. A serious deformity, or a very poor memory, that will not allow a man to keep his appointments and his promises, are also objectionable. With this great art of public speaking, a man ought to have some natural talent and qualifications. I only suggest it, because I know this,—that the Lord can help a man wonderfully, and I believe that the man who is called will be helped, and I believe he will be willing to be helped. He will long for help, and he will strive for it, and he will leave no stone unturned to improve in his manner and his method and his power of public utterance and public work.

A man should get the most perfect idea he can of what a public speaker and minister ought to be, and then he should strive for that. He should run a stiff race, never letting up until he has reached the goal. A man who enters any other business, say that of a physician, should never rest until he has mastered the profession, and is able to diagnose and to deal with the sick, and to bring them to recovery as quickly as possible. An educational man should study that work, master it, and he should never rest until he is as perfect as he can be in his line. A man in the ministry ought to grow and improve and develop as long as he preaches.

The fourth specification I would mention is this: The one who is called to the ministry should have the approving judgment of the brethren. There is where we come into conflict sometimes. Men think they are called, but they can not get the consent of the brethren. The brethren can not give their approval. There are reasons for it in some cases at least. It seems to me that when God takes hold of a man to bring him into the ministry, He will take hold of the people too, and help them to see something in that man, and to give him their approval. The ministers already called and at work, and the brethren who have to do, must somehow see that that man is called to the work, and that there is promise in him, and so give him their support and their confidence and their encouragement. He can not exist very long without it.

Here are some considerations: When a young man comes to me to talk about

the ministry, there are some things I want to know. What is his education. I have had young men say they have not had advantages beyond a fifth or sixth or seventh grade education. In this day, with our educational advantages of all sorts, I am free to tell you that I advise such men to get some more education, to go to school. They say, "I have not any money." Well, you have brains, haven't you? If you haven't, the ministry is no place for you. You have a will, haven't you? If you haven't, the ministry is no place for you. You have a good strong body, and you have a desire to work; and if you have all those, you can get some money and go to school. You can get out and sell our literature and get a scholarship. You can put yourself through school every year with your own energetic efforts, and improve your education. Now if a young fellow has not the grit to do that, I have not the courage to encourage him to go into the ministry.

Another thing: How about your finances? How do you stand? Do you owe anybody?—"I do owe Brother Brown a little account. I owe Brother Smith a small account, too." And as I keep on, I find he owes quite a number of men. I do not advise any man who is badly in debt to go into the ministry. A man that can not keep out of debt before he gets into the ministry, is going to make a dismal failure of it after he gets in, because he has not the opportunity in the ministry to better himself financially. We should also know of each candidate for the ministry: What is your record? How have you lived? Have the people confidence in you? What has been your deportment? If I find that he has been loose in his morals, or has been childish or trifling and foolish in his deportment, that there is a general discount placed upon him as a good, strong man of moral worth, then I say he is not the man for the ministry. He has something to learn, and must win the confidence of the people, and especially so if he has made some big blotches on the paper. I say to such a man, "You either straighten that all up, and win back the confidence of all who know you, or else follow something else." I think, brethren, that we must be particular about men—their standing and their reputation and their influence; and I think, too, that when a man is called to the ministry, there will come upon him a great conviction to straighten things up. I do not want to have one human being sit in an audience that I am addressing, and say in his heart, "You are a hypocrite, you are not a true man." I do not want, as a preacher, to have to round the corners because there is a conviction telling me I am not straight. So I say, when a man offers himself to the ministry, he ought to clear the whole atmosphere. He ought to make everything right in this world with his fellow men and with his God.

On the other hand, the man who is called must give evidence to the people and to the church. We have abundant

proof on this line. 2 Tim. 4:5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." A man has to give some proof. I stand up and say, "Brethren, I believe in my heart that I am called to the ministry." Then the church has a right to stand up and say: "Give full proof of your call. Prove it. Demonstrate it. Give evidence of your call." Hasn't the church the right to ask for that?—Surely. What is the proof? Here is some of it. 1 Cor. 9:1, 2. "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." There was a big question mark regarding Paul's place as an apostle. It was denied and it was doubted. He claimed that he was called to that place, and he offered as evidence of his call the fruit that he bore, the souls that he won to Christ. "The seal of mine apostleship are ye in the Lord."

Here Elder Daniells read 2 Cor. 3:1-3 and Gal. 2:7, 8, and commented thereon, and continuing said:

The whole argument of Paul on this question of the evidence of a man's call to the ministry, the evidence for the church, for the brethren, is that God gives him souls, that the power of God attends his ministry and converts people. There was a man that had been over twenty years in the ministry, and had been paid \$17,000, according to the audit reports, and yet had never presented one church to the conference for acceptance in the entire time. The brethren said, in considering the case, "We do not believe this man is called to this work," and they relieved him. Then a war began. He wrote me a long letter, filing a bill of complaints. I said:—"Brother, look here. Now you have money to live on. You can live, without working, on the money you have accumulated while you were a minister. You have done nothing but make complaints. Now let me make a suggestion: You take your Bible and your books and your two charts, and go out in a neighborhood in the State where you are, and hold a series of meetings. Nobody will object to that. You have the money to support you while you do it. You raise up a church of twenty, thirty, forty, or fifty people. Then there will be a demand for you from the Atlantic to the Pacific—when your church is brought in." Do you think he did it? It has been five years since I sent him that simple statement. He is still complaining, and living on the interest of his money. Something must be done with cases of this kind. They must bring some fruit. They must bring some churches to the cause of God. The man who gives the evidence before his ordination, must continue to give the evidence while he draws support. I was on a committee of credentials and licenses a year ago this last summer, and some of the brethren came

with a request that we ordain a certain young man. I said: "Brethren, what is the record of the young man? Has he brought in a company or church this year?"—"No." "Did he bring in any last year?"—"No." "Has he raised up a good square church?"—"No." "What do you want to ordain him for? Why are you going to establish him in this thing for all time to come when so far you have not any real fruit of his labor?" I said: "I shall object. I do not think it is right." They thought so too. We did not report him. When we submitted our report, there was some disappointment. When the meeting was over, I went down to get my satchels. He was behind me, and said, "I want to know why you did not report me for ordination." I said: "Brother, your presence here making that demand is one reason why you should not have been reported. Another reason is that you have not given proof of your call to the ministry in fruit-bearing." I was afraid it would about kill the young man; but I was glad, at our ministerial institute, to find the young fellow there with a new life in his soul and with a new determination, and he got very close to me, and showed me that he loved me. But I will tell you, brethren, we have got to deal plainly and openly and frankly. After a man enters the ministry, it is easy to lose energy and devotion. I believe a man should be labored with, and if he does not renew his hold on God and renew his power and his fruit-bearing service, then he should be advised kindly and firmly by the conference committee to take up some other profession.

After reading of Peter's and Paul's experiences as shown in Acts 2:37, 40, 41; Acts 10:34, 44; Acts 11:18; Acts 15:7-9; Rom. 1:11; 1 Cor. 2:1-5; Rom. 15:20, and commenting thereon, the speaker closed his remarks with the following quotation from "Acts of the Apostles": "The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry."

The Holy Spirit

Lesson No. 3

Resuming where he had left them the day before, the studies regarding the Holy Spirit and its workings in the world, Elder G. B. Thompson again presented, March 15, at the workers' institute of the Pacific Union Conference, some most forceful ideas. He devoted his remarks this time to the conditions upon which God promises His Spirit to His people. After reading again an extract from "Christ's Object Lessons," wherein it is stated that "in the great and measure-

less gift of the Holy Spirit is contained all of God's resources," he said:

The only hindrance to the reception of God's Spirit, we find in ourselves. It is not enough that we should have our sins taken away. We want the vacuum filled with the graces of God. There will be no limit to our usefulness, if we only lay hold of the promises of God and comply with the conditions. "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions."—"Desire of Ages," chapter 73.

Whatever is involved in an unreserved surrender to the Spirit of God is what is demanded, but there is a great deal comprised in that requirement. I feel extremely anxious to get hold of the blessing, and it is promised to me. There are many conditions, and I can not discuss all of them to-day, but I will have time to present some of those that are fundamental. Turn first to Phil. 2:1 and 2 Cor. 13:14.

What does "fellowship" mean?—It means communion. And what does "communion" imply?—It implies talking together. After the resurrection, Christ communed with His disciples; He talked with them. The Holy Spirit has no communion with sin. What communion has light with darkness? What communion has holiness with unholiness?

We are told in "The Desire of Ages" that the Holy Spirit, the third person of the Godhead, is the representative of Jesus Christ. It is a solemn and a sacred thought, that this representative is going around with us. The danger is that in some way we may interrupt the communion of God with us by His Spirit. We fail to listen to the gentle promptings of the Comforter. If we reach the point where we will listen and will do His bidding, we will have real communion with God's Spirit.

John 7:37-39 tells us that Jesus stood and cried, in the last day of the feast, "If any man thirst, let him come unto Me, and drink." Now that is a blessed condition. What is it?—If he thirst. Then what is he to do?—Why, drink. How is thirst created?—By the Spirit of God itself. If we are thirsty, we are on the right road, headed in the right direction. Now it is something to thirst. And I am glad there is a fountain opened where we may drink.

I heard of a man who was lost in the desert. He wandered around until he became very thirsty. The sun beat heavily on his head, and his thirst was greatly increased. His tongue began to swell, and he said it seemed to him that every pore in his body was crying, "Water! Give me water." He thought about his farm, the money he had in the bank, and all that he had, but the desire for water was so strong that he would gladly have given all he possessed if only he could have secured thereby a drink of water.

Now I believe that when we get to that point in our Christian experience where we would give all we possessed for

the blessing of the Holy Spirit, the Comforter will make His presence known to us, and He will pour the living water into our souls. Brethren, the blessing of God's indwelling Spirit, and righteousness by faith, are one and the same thing.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." How did Abraham receive the right?—By faith. God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Yes, a man can receive the Spirit of God. He takes it by faith. Simply believe God, and expect Him to fulfil His promise.

We read in Gen. 6:3 that the Lord said, "My Spirit shall not always strive with man." What was His Spirit doing?—Striving with man. Does God's Spirit strive with us?—Yes; and that ought to be a great encouragement to us. While we are preaching, to realize that Another is laboring in the congregation, turning men's hearts to righteousness, should sustain us in our ministry.

Wherever there is an impulse of love and sympathy, there is revealed the working of the Holy Spirit, we read in "Christ's Object Lessons." When a missionary goes to foreign lands to preach the gospel, it should sustain him to know that One has preceded him to that country and is there to labor with him.

Christ said, as given in John 16:7, 8, "I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." What will He do?—He will send the Comforter. To whom?—To you. That includes us. What will He do when He comes to us?—He will reprove of sin. To reprove is to convince, to convict.

I had a wrong idea once. I thought when the Holy Spirit should come to me it would make me happy. I had seen a man at church who professed to have the Holy Spirit, and he became very happy, and jumped over some of the seats. So I got the idea I would be happy. But what does this say?—He will reprove of sin. This is not an ecstasy, but a conviction of sin, a realization of unrighteousness.

To whom will God send His Holy Spirit?—To those who ask Him. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. If I should ask how many of you had asked the Lord to give you His Spirit, you would say all have asked Him.

But has He given it?—Yes, He has given it. What was it you got first? What was the first evidence you had of the working of the Holy Spirit? He got after our sins, didn't He? Then hasn't God answered your prayer?—Yes, that's it.

When I first began to keep the true Sabbath, I had a desire for the indwelling of the Holy Spirit. I had not been praying very long for the blessing, when I thought of one time when I took a watermelon from a melon patch. I prayed for the Holy Spirit again, but my mind would revert to that watermelon. It was true that I had taken the melon without making any great fuss about it. I had not run away with it. But there is not much difference between leading a horse away from his owner and stealing it. So finally I thought I would have to go and hunt that old man up and pay him for his watermelon. I did not want to do it, for I was afraid he would have me arrested; but I went. I told the old man I was a thief, and I wanted to pay him for the melon. I gave him the money, and I have never been troubled about the melon since. Years have passed, but that old man did not forget me. Not long ago, when I was passing through the town, he tramped all the way down to the station to see me, though he was old and feeble. I lately heard he was dead, but he had no hard feelings against me. He was my friend.

There was one of our people down east who had a similar experience. He had a bill to pay, and he got ten dollars too much in change. Did he return it?—Well, not then. He wasn't making change just then. But some time afterward he became interested in the Sabbath truth. He prayed for the gift of the Holy Spirit, and he kept thinking about that ten dollars. The Holy Spirit kept saying to him, "You've got that ten dollars in your pocket yet, haven't you?" So at last he wrote to the man and returned the ten dollars, and I saw the letter he got in reply. It was from a congressman, and he said it delighted him to recognize the spirit that had prompted him to make restitution of the money. "It gave me more confidence in my fellow men," he said.

At a camp-meeting, a man got up to confess how he had defrauded God. He pulled out a great roll of bank-notes from his pocket, and he began to peel off the bills, and then he peeled off more of them. He said he wanted the gift of God's Spirit, and he remembered how he had not been faithful in the payment of his tithes. He went up and deposited the money at the desk, and the blessing of the Spirit came in, but he had to follow the leadings of the Spirit before he secured the blessing.

Down in New Mexico a man said it cost him more than \$200 to secure the blessing. He wanted God's Spirit, but he confessed that he must go home and fix up that matter before he could secure an answer to his prayers that would not bring condemnation.

Perhaps some of us have not been con-

ducting ourselves as we ought in our families. I don't believe family worship will accomplish much if we have been unkind and fretful to our wives and children. Down in Florida, a boy said he didn't like to hear his father pray. "I keep thinking how mean he has been to us at home, and how unkind he has been to mother," he said.

A man up in Michigan had such an experience. He went to camp-meeting and was converted. When he came home, he called for all the members of his family. He told his wife he had not loved her so well as he had before they were married, and he had been mean to her. He asked her to forgive him. Then he asked the children to forgive him for his unkindness to them. And he told his old mother how undutiful he had been in his dealings with her, and he asked her to forgive him. And then they all knelt down and asked God to forgive them for their shortcomings. Do you suppose the members of his family had any confidence in his prayers after such an experience as that? Confession opened the way for the entrance of the Holy Spirit. Follow the promptings of God's Spirit in your heart, and you will receive the blessing. We can't deceive Him. We can't leave such things unsettled; but when they are settled God will know it.

A man can't stand on his dignity, and say, "Why, I'm a preacher, and I can't do it." That doesn't amount to anything. In Hebrews we read of Christ these words: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." What did Christ love?—Righteousness. What did He hate?—Iniquity. It seems to me that should be our attitude. It is not enough to say it is wrong and to wish it wasn't, and to wish to do it. We must reach the point where we hate sin. This thing of outwardly conforming to righteousness is not the thing when one is full of rottenness. We know it is wrong to eat of the fruit, but we nibble all around it. We wish we could eat it. But we must learn to hate the things that are wrong, and to love things that are right, because they are right, and because our hearts respond to the promptings of righteousness.

Matt. 5:29, 30 tells us if our right eye offend us, to pluck it out; and if our right hand offend us, to cut it off. That is very close instruction. There is some surgical work to be done. Better to go to heaven maimed than to have our whole body cast into hell, into the lake of fire. I don't suppose we are to take this instruction literally. But if anything that is wrong is as intimately associated with our nature as an eye, we are to cast it off. There is to be no compromise with evil. We have no excuse. We are to cast it off, and we are to abstain from the very appearance of evil, even if the thing is not strictly wrong in itself. That is shown by 1 Thess. 5:22. We are told in "The Desire of Ages" that one sin cherished is enough to condemn us. Rev. 3:20 and John 1:12 show the way we are to follow. "As many as received Him,

to them gave He power to become the sons of God." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." We are to open the door, the door of our hearts, and Christ will come in. May the Lord bless us and help us to remove all hindrances to the entrance of His Spirit.

Lesson No. 4

"A revival of true godliness is the most urgent of our needs." With this quotation from the writings of Mrs. E. G. White, Elder G. B. Thompson began anew his studies on the Holy Spirit, at the workers' institute in Los Angeles, March 17.

"Where ought a revival to start?" he asked. "Why, right among the workers in our church," he declared. In proof of this position, and in further elucidation of the subject of study, he asked first for the reading of Isa. 52:10, 11: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Said Elder Thompson:

Some special instructions were given to those who bore the vessels of the Lord in ancient days. What were they?—First of all, they were to be clean. And that is what we need. The psalmist says, "Create in me a clean heart." Then a clean heart implies a new creation. What moved in the creation of the earth and the heavens at first?—It was the Spirit of God. That same agent is needed now to cleanse men's hearts from impurity.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. What things are necessary?—Peace and holiness. Without these no man can see the Lord.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15. Whom is he talking to?—Us. What does he call us?—"Dearly beloved." What do we all say? [The congregation said: "Amen."]

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21. This is the special point. Now read the 23d verse: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou

hast sent Me, and hast loved them, as Thou hast loved Me."

What did that mean? How did the Father show it?—By the life of Christ. The character of God was reflected in the life of His Son. And what is meant by "I in them"?—It means that the character of Christ may be seen in His people, and revealed by us to the world. Now read John 20:21, 22: "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."

What did He mean by the words, "Even so"?—In the same way. What was Christ's mission?—To save souls. What is our mission?—To save souls. And what did He tell them to take with them, in order that their service might be effective in the saving of souls?—"Receive ye the Holy Spirit." "Take the Spirit of God with you." If they needed it in their work, we need it in ours.

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command."—"Desire of Ages," chapter 86. At whose command?—At ours. "Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through coöperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."

O, we are on the road to the heights of perfection if we do that. But I wish to continue to consider some of the conditions on which this power may be received. What is it that keeps the door shut?—Why, there is a lot of rubbish in front of it. We must get it out of the way. There are three fundamental conditions in respect to which I wish to speak: first, humility; second, unity; third, love. Let us first consider humility.

We are told in John 3:30 that John the Baptist said, "He must increase, but I must decrease." Who must increase?—Christ. Who must decrease?—I must decrease. Who must decrease to-day?—It is "I." I must decrease continually, but Christ must increase. And what was the Holy Spirit to do? John 15:26 tells us: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." Does the Holy Spirit tell what He is?—No; He tells what Christ is. The continual work of the Spirit of God is to hold up the Saviour of us all, as one mighty in all things; nor does the Spirit speak of Himself.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear,

that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:13, 14. He was not to speak of Himself, but He was to glorify Christ.

There is nothing that will keep down self, and enable a man to sink His personality in His labor for others, but the Spirit of God. Pride will be in the life of every one until his impulses are controlled by the Spirit of God. O, how much we need it!

In the days of Christ's ministry in the earth, people said, "We would see Jesus." In just the proportion that the people to-day can see Jesus in us will success come to us in our service of the gospel. Haven't you wished that God would reveal Himself as He used to do? Then what's the trouble? Power will come to the ministry when?—When we have a converted ministry. Sister White writes that she was shown the condition of the churches, the cold formality that prevails there, and what she wrote was written years ago. Is that the condition still?—It is worse now. Appetite, passion, self, are revealed in our people. "Yet some of these are ministers, handling sacred things!"

As I read that this morning, I felt to ask, "Lord, is it I?" I believe the thing for me to do is to apply the word to myself. No doubt that is a faithful portrait of myself. How much we need, in our own experience, to get rid of these things!

But let us consider unity. Turn to Eph. 4:1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

That is a good exhortation, isn't it? We are to endeavor to do what?—To keep the unity of the Spirit in the bond of peace. The Spirit of God brings unity into our hearts. The more the unity, the greater the bond that will bind members together in the church. Over in Europe, where they are so jealous of their flag, and where conflicts arise over matters of national pride, when the Spirit of God comes into the hearts of the people, they come together in unity and peace. And down in South America, where they can get up a revolution most any time, when the Spirit of God unites the factions, they can organize a union conference and carry on the work of the gospel in harmony. Where unity is not in existence, it is because the Spirit of God is not allowed to have His way. The Spirit brings it. That was the condition of the disciples at Pentecost.

"The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, 'confirming the word with signs following.' These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences." Then differences existed before. What did they

do?—They got rid of them. "They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith."—"*Desire of Ages*," chapter 86.

Let us consider what preceded. Read Luke 22:24: "And there was also a strife among them, which of them should be accounted the greatest." When was this?—Why, it was at the last supper. There were the emblems of the crucifixion right before their eyes; but what were they thinking about?—They were considering which one of them would be the greatest. Did Peter think that James should be the greatest? Or did James think some one else should be chosen?—No; it was a selfish interest with them all. Each wanted to have the pre-eminence.

What is this account in the Bible for?—For our instruction. Men back there were made of the same clay as the rest of us. What they had to do we will have to do before the blessings of Pentecost will flow into our own souls. We can get a little clearer view of how they felt by an incident related by Mark, chapter 10, verses 35-37.

This time it is James and John, the sons of Zebedee, who came and said that they wanted Christ to do whatsoever they should desire. That was a very modest request, wasn't it? And when Christ asked them what it was that they desired, note the modesty of their petition: "They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." And how did this request affect the other disciples? Verse 41 tells us that when the ten heard it, they began to be much displeased with James and John. They were annoyed because some kind of arrangement was being made up beforehand. They decided that when conference met, they would have it fixed up.

Turn now to Matt. 20:20, 21: "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing." And what was it she desired? "She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." I suppose they had been talking about it at home, and James and John had said to her: "Now, mother, you go down and we will have it fixed up. You have more influence with the Master than we."

"And when the ten heard it, they were moved with indignation against the two brethren." Probably they said, "Now, likely as not, they'll get the place, and we'll be left off the committee." They did not like the idea that James and John should be sitting up there, side by side, as a committee to settle everything without their consent.

I will read from "The Desire of Ages," chapter 48, "Who Is the Greatest?" "Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted greatest in the kingdom. This

strife they thought to conceal from Jesus, and they did not, as usual, press close to His side, but loitered behind, so that He was in advance of them as they entered Capernaum."

Yes, that's it. When they were scheming to get to the front, they didn't press up close to the side of the Saviour. "Christ might for the time have quelled their strife; but this would not have touched the underlying cause. Even after they had received the fullest knowledge, any question of precedence might have renewed the trouble. Thus disaster would have been brought to the church after Christ's departure. The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which had brought Christ from heaven to die."

What was that spirit? "There rose up before Him a vision of Lucifer, the 'son of the morning,' in glory surpassing all the angels that surround the throne, and united in closest ties to the Son of God. Lucifer had said: 'I will be like the Most High;' and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable."

Yes, when that spirit rises in us, Lucifer is not far off. But we can't have God's power without His character. Now at Pentecost, they had put away all strife. I believe they had to go around and fix up some things among themselves by confession.

Well, there are other scriptures. Look at Mark 9:1-25. Here was a man who had one boy, and this boy was afflicted. At times he would fall into the fire and at times into the water. He had brought him to the disciples to be cured. Christ had sent them out with such a commission of healing; but though they had exercised the healing gift before, this time they failed.

Perhaps some of those old Pharisees came around and said, "We don't believe they can do it." And did they do it?—No. And what was the reason? What were the nine doing while Christ was up in the mountain of transfiguration? Peter, James, and John were with Him, but the nine were behind, perhaps talking about Christ's "pets." Doubtless they found many reasons why John should not be put on the committee and allowed to sit at Christ's right hand. He was impetuous, and therefore should not have a position on the "conference committee."

Isn't that an index that points and shows why we can't lift some out of temptation? They couldn't cast out the devil till the devil was cast out of them.

selves. Read Isa. 63:10 and Eph. 4:30-32. We may grieve away the Spirit of God. How should we conduct ourselves, so as not to drive Him away? Put away "all bitterness, and wrath, and anger, and clamor, and evil speaking," "and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake" has forgiven us. We don't take these things with us when the grave closes over our heads. We should not take them when the grave closes over our heads in baptism.

Jesus never talked about Judas. He never went around telling the other disciples that they should keep an eye on Judas. When He said one of them should betray Him, they did not all look at once at Judas, but they asked, "Is it I?" Another thing: we should put aside all foolish jesting. Read Eph. 5:1-4. The apostle tells us it is "not convenient." What does that mean?—Why, it means that it is not befitting. And is it befitting to be going around all the time jesting and joking? Now, I've had my temptations, but I am determined to get the victory over this fault. These are the things that grieve the Holy Spirit.

"God calls for an entire surrender. You can not receive the Holy Spirit till you break every yoke of bondage that binds you to your objectionable traits of character. These are the great hindrances that stand in the way of your wearing the yoke of Christ and doing work for Him."

The Annual Offering for the Poor

I take this method of calling the attention of the ministers and elders of churches throughout the territory of the Pacific Union Conference to the fact that Sabbath, April 6, has been set apart by the General Conference as the day to take the annual collection, recommended by said body, for the poor. Much has been said, in both the Bible and the Testimonies, relative to our duty to the worthy poor whom we will always have with us. Faithfulness toward this class of God's saints has great promise of reward, while neglect has been characterized as a grievous offense in the sight of God.

A few statements from the Testimonies showing why the poor and needy are left in our midst, may help us in determining our duty toward them, and make us more liberal in our offering.

"I was shown that a most solemn duty rests upon the church to have an especial care for the destitute, widows, orphans, and invalids. . . . Widows and invalids are in the church to prove a blessing to the church. They are a part of the means which God has chosen to develop the true character of Christ's professed followers, and to call into exercise the

precious traits of character manifested by our compassionate Redeemer."

"I saw that it is the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren; and we can do no less than to show our gratitude for His immeasurable love to us while we were sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves."

"Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment keepers, who shall have eternal life."

"Here [in the parable of the good Samaritan] the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man who was wounded and robbed, represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. You have been found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God as stated in the first four precepts of the Decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme."

"When the cases of all come in review before God, the question, What did they profess? will not be asked, but, What have they done? Have they been doers of the Word? Have they lived for themselves, or have they been exercised in works of benevolence, in deeds of kindness and love, preferring others before

themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, 'Well done.' 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'"

This instruction makes our duty to the poor and needy very plain, and I trust there will be a cheerful and hearty response upon the part of all to this appeal for an offering to be used for such a worthy purpose.

It is not the plan to send this offering away to some institution, remote from the field where it is taken; but it is to be retained in the treasury of each union and local conference, and disbursed by the officers of said conferences. I trust that a sufficient amount will be received on the day set apart for this offering to care properly for the dependent brethren and sisters within our borders.

Geo. A. Irwin,
Pres. Pacific Union Conference.

Drink and Safety

Railway companies are not Bands of Hope. They are not in the world for a reform propaganda. They have an eye to the one thing, that is to make the roads pay. To this end they find it essential to do everything they can to prevent accidents involving damage either to persons or to property.

Realizing the fact that liquor makes employees unsafe, and vastly increases the risks of accident, the Lake Erie and Western Division of the New York Central lines has begun a campaign against the use of liquor by employees at all times, whether on or off duty. Nearly all railroads forbid the use of liquor while on duty. The tendency, as business managers learn the close relation between drink and accidents, will be more and more to eliminate all drinkers, no matter how moderate, from positions of responsibility.

The man who takes an occasional glass is a potential drunkard, but as a sot, he would probably damage only himself and his family; as a moderate drinker, he is probably on the road to that nerve instability that makes for train wrecks and other "unavoidable" disasters. Railway managers are opening their eyes to this fact.—G. H. Heald, M.D., in "Life and Health."

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THURSDAY, MARCH 28, 1912

The ministerial institute which began in Los Angeles on March 12, closed its regular meetings on March 20. The instruction that was given by Elder A. G. Daniells has been most highly appreciated by the workers that had the privilege of attending the institute. Quite a full outline of these studies we are giving through the RECORDER, as we believe all our people will take pleasure in studying these important practical lessons. The workers in this union conference are going to put into actual practice the lessons taught at this institute, and we believe the members of our churches will be glad to cooperate with them in this work, and thus hasten on the gospel work.

The lessons on the Holy Spirit, by Elder Thompson, were timely. A most excellent outline of these studies has been written up for the benefit of our readers.

The question box hour each day was occupied by Elder Daniells, and the many dozens of questions that were handed in on all phases of conference and church work gave opportunity for all to get a clear and concise understanding of many points concerning church and conference discipline.

The sixth biennial meeting of the Pacific Union Conference of Seventh-day Adventists met at 9:30 A.M., Thursday, March 21. There was a very full delegation at the opening meeting, and at the subsequent meetings nearly every delegate chosen has been present.

The following representatives are present from the General Conference: A. G. Daniells, W. T. Knox, George B. Thompson, Charles Thompson, G. F. Watson, and K. C. Russell.

At this writing (Sunday morning) the Committee on Plans is well started in its work of submitting items of business

for the consideration of the conference.

The evening services for Thursday, Saturday, and Sunday evenings have been devoted to the discussion of questions pertaining to civil and religious liberty. Elders J. O. Corliss and K. C. Russell have carried the burden of the instruction.

The ministers that were in attendance at the ministerial institute have remained to attend the session of the Pacific Union Conference.

Wanted

Graduate nurses to work by the month. Address Nauehm 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.

"I found a copy of the *Protestant Magazine* in the Berkeley, California, railway station. I enjoyed reading it, and decided to subscribe for two copies. Enclosed find 50 cents. May God bless His word; it is 'quick and powerful.' The only thing for His own is to 'come out.'"—Miss A. E. G., San Francisco.

Send four cents in stamps to B. N. Brown, 2123 24th Avenue N., Nashville, Tennessee, for a tract entitled "A Soldier's Appeal," presenting a practical plan to give the entire military service our message. One lady sent a kerchief, desiring to have some part in this work. It was sold, and another book was on its way. Can not you, too, have some part? Nearly two hundred books sent out to companies of the United States army since last October! Who'll be next?

Annual Meeting of the Arizona Conference Corporation

The ninth annual session of the Arizona 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 transaction of such other business as may properly 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*.

Does It Pay?

One worker, in writing of his experience, says:

"A few years ago the *Signs of the Times* fell into the hands of Brother A——, and as a result he soon began the observance of the Sabbath. He passed his papers on to his three brothers and his neighbors, and so created an interest among them. . . . Brother B——, who was a student at the seminary, went to the neighborhood to canvass for 'Controversy.' In the fall of 1910 a tent was pitched there. . . . Last summer Brother C—— and Brother D——, with their wives, pitched a tent and held a full summer's effort. . . . There are now eighteen baptized converts, while others are keeping the Sabbath, and there is a marked interest on the part of many more. . . . We have a creditable and comfortable meeting-house ready for dedication."

All of this is the result of the *Signs of the Times* reaching one person, and his passing them on to others.

Does it pay? Does this answer the question?

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. We receive encouraging words of commendation from all over the country, and truly our magazines are doing a good work. We are glad that we have a part in this work. 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.

Any one of these articles is well worth the price of the magazine.

Order through your tract society.