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

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My Longing

- I would be pure, for there are those who trust me;
- I would be true, for there are those who care;
- I would be strong, for there is much to suffer;
- I would be brave, for there is much to dare;
- I would be friend of all—the foe, the friendless;
- I would be giving, and forget the gift;
- I would be humble, for I know my weakness;
- I would look up, and laugh, and love, and lift."

The Church

The Church and Ministry An Outline of Lesson No. 5

BY A. G. DANIELLS

In the four studies we have given on the ministry, we have dealt with two principal topics: first, the place of the ministry in the purpose and plan of God for the redemption of the world; second, the call to the ministry, or the basis upon which any individual may rightly enter upon this sacred work. This morning I want to consider one of two of the lines of work to which the minister is called. I think we will all agree on arranging the work of the ministry in two parts; one, what we may call the evangelical line, or the field work, as we sometimes call it. Evangelistic work in new fields where Christ has not been preached is the way Paul put it; and we might say, where the third angel's message has not been preached.

From the beginning of our work we have recognized that to be a very important division of the work of our ministers. We have not settled our ministers over churches as pastors to any large extent. In some of the very large churches we have elected pastors; but as a rule we have held ourselves ready for field

service, evangelical work, and our brethren and sisters have held themselves ready to maintain their church services and carry forward their church work without settled pastors. And I hope this will never cease to be the order of affairs in this denomination; for when we cease our forward movement work, and begin to settle over our churches, to stay by them, and do their thinking and their praying and their work that is to be done, then our churches will begin to weaken, and to lose their life and spirit, and become paralyzed and fossilized, and our work will be on a retreat.

We need to teach our churches sturdiness by both precept and example, and I find that Seventh-day Adventist churches are glad when a minister is full of push and energy and is vigorously active in his work. They are glad to have him go on and carry the message to people who do not know it. They will take hold and vigorously maintain their services. There is a tendency for ministers to hover over churches, and to be elected as pastors and follow the popular idea. In some places I think it is all right to have a man that you call a pastor, but I hope our people will be so built up and strengthened, that we shall have strong church elders and deacons and helpers in the church, in order that we shall not have to tie up many ministers in that way. Our ministers should be free for evangelical work. There is a pastoral work to be done, and our plan is this: Instead of electing our preachers over churches individually, and having a man devote the greater part of his time to the church, we have him devote the larger portion of his time to evangelical work, and then visit the church now and then. That is what I want to call pastoral work—the work that comes in on the part of a minister as a pastor of the flock.

This we find from the apostle Paul's life. Paul was a great evangelist; but he took good care to look after the churches he raised up, not by hovering over them, but by visiting them, and building them up, and building up good leaders in their churches to take charge of them, and then gathering young men from them, and educating them to do some pastoral work and lots of evan-

gelistic work. That is the way the apostle Paul carried on his work among the Gentiles. That is the plan we have adopted; therefore I wish to give two studies on the work of the minister. One is the field work, the evangelical work; the other is the pastoral work that falls to a minister at certain times in the year.

This morning we will take up the field work. Now up to this time I do not think there can be very much difference of opinion regarding the matter presented. I am sure we are all agreed on the high and exalted place of the ministry in the plan of the gospel, and I presume the most of us must have agreed on the proposition that men on entering the ministry ought to do so because of a deep personal conviction that God has called them to that kind of work.

With reference to methods of labor, there may be differences of opinion about details. I deal with this question because methods enter so largely into the question of success. A man may be very sincere. He may be called to the ministry; but he may adopt such defective methods, methods so contrary to reason and human nature, methods so impractical, that he will not succeed as he would succeed if he should adopt methods more far-reaching and practical in their character.

Now when I entered upon the ministry, I never expected to do anything else but preach the message in new fields. I had not the remotest idea of anything else. It never entered into my head nor heart, nor was it a desire. I had one thought, and that was to go out and preach the third angel's message to people who did not know it. I did not think of anything else for a long time. As any man of any reason would do, I began to study how to do that work most successfully. That led me to study methods of labor, policies, ways of working; and I will say, brethren, that for a dozen years, or thirteen I think it was, my whole time was spent in what we may call the field work, evangelistic endeavor. I had no conference responsibilities, nothing in the way of administration. I was just plowing, plowing, plowing, all the time, in new fields.

Now as I look over my work of thirty-three years, twenty of them having been

given to administrative work and thirteen to the field work, I must say that the most delightful part of it all was the thirteen years that I went out among strangers and told them this message, and did as Brother Farnsworth said last night, just studied how to lead men, how to bring them to shore. It is a great study, and it is a study that every man ought to pursue with the keenest relish and devotion.

The first day of January, 1892, I was elected president of the Australian Conference, and I have not been out of conference responsibilities one minute since. That was twenty years ago the first day of last January. After that election, one minister remarked to another minister or two, "Well, A. G. won't be as much of a preacher after he has been a conference president ten years, as he is now." That statement scared me, for my highest ideal was to be a preacher of the gospel, and it alarmed me to think that I had started upon a line of work that was going to destroy my usefulness or efficiency as a preacher. I do not know whether it has or not; but I do know this,—that I have made a tremendous fight to continue as a preacher, and not become a crank turner. You understand what I mean by that—not become a mere machine driver and a machine, turning the crank of administration.

I realize that perhaps I am hardly qualified to talk on methods for to-day in evangelistic work after being out of the field twenty years. I shall not feel at all hurt if men who are in the field, actively engaged in evangelistic work, differ with me in what I shall say this morning. But what I shall present on correct methods, I present from personal study for thirteen years while I was in the field, and from some observations I have made all the way along during these twenty years. I have taken note, as I have traveled about from State to State and from county to county, with regard to methods and ways adopted and pursued by different ministers in different States; and I have just put down a list of considerations that would guide me to-day if I were to start out again into purely evangelistic work. Some of these points are very small details, that will not require any comment; but a few points I will emphasize as I go along.

I have divided this question up under the four following heads under which I wish to consider methods of field work: 1. Location, or selection of a location in which to preach the message; 2. The preparation—not the minister's personal preparation, but preparation for the effort either in a tent or a hall or a schoolhouse; 3. Securing and holding an audience; 4. Leading to a decision to obey, and binding off the work.

Now with reference to location. There are two phases to this. One is the locality in which a minister shall begin his effort; that is to say, the city, or the village, or the country, rural district. The other phase is the particular spot or place in the city or the town or the rural district. I will take up first the locality. Where shall I begin my effort? The first con-

sideration I shall mention is, Where there is a call for help. I believe that when a man is looking about for the starting of an evangelistic effort, he ought to give due attention to God's opening providences—where there is a call for help. I refer you to Paul's experience on that. On one occasion he assayed to go into Asia Minor to preach, and the Spirit forbade him. And while he was praying to know what this meant and what he should do, there appeared to him over in the opposite direction, in Europe, a man standing and calling, and beckoning to him to come over to help him; and Paul went there. I do not think any minister ever ought to be careless and thoughtless and indifferent to this important question. Where has God opened the way? Is there a call from any place for the message? If there is, I ought to give thoughtful and respectful consideration to it, not move in a haphazard way, or follow preferences, but, Where has God opened the way? Where is there a call? That is the place to go.

Where the message has not been given. If there is not any definite call, the next consideration, in my opinion, is, where the message has not been preached is the place to take into account, and not go over the same ground over and over again, because it is more pleasant—around "Mount Pleasant." Brethren, I tell you it does not set well on me to have ministers in a State where the message has been preached half a century, every time you talk about getting somebody or some money for a mission field, to begin to cry about the mission countries in their State. I do not believe there is anything right in it. I believe, brethren, that we should figure as Paul did, Where is the spot where Christ has not been preached, where no one has laid the foundation? Let me go there and preach the message.

Where the preacher is best qualified to work. I think a minister ought to give due consideration to his own qualifications and to the place where he is best fitted to carry on his work. As a rule I do not think it is a good thing for a young minister just starting, to go into a big city to preach the message in the tent. I think he will do well to consider a rural district or a small town, where people are not accustomed to strong work from the ministry, where they do not have very much help. Those people will appreciate a beginner. In the city there are such strong men on the public platform, whom the people hear, that one who is just starting to preach does not appear very well, and therefore does not appeal very strongly. I believe that a minister should have a degree of modesty in starting his work, and try to adapt himself to conditions that are in harmony with his own experience. It has only been two years since there came to me, in a State I visited, this report: Two lads went out of one of our academies for their first summer's experience, and went into quite a large city, and got out handbills with their pictures on them, naming themselves as evangelists from a certain city. When

the people came to the tent, and saw these beardless youth, and saw from their manner that they had never appeared before in public, and did not know how to do strong work, they were disappointed and disgusted. I think young men should be taught more modesty in starting in their work. I believe, too, that all men should endeavor to select those places for which they are best adapted. There are some men who have been a long time preaching, that are not adapted to great cities, where strong platform effort is required. They are not fitted for that, and will not succeed. In rural districts and small towns, however, they can take hold and do good strong work, for there the people do not look for as much. Where there is a call for help, where the message has not been given, where the preacher is best qualified to work—those are some considerations that may guide a man in his decision.

Now we come to the second phase, and that is, when the town has been decided upon—the locality—then the exact place in the city or the town or the country. And, brethren, I believe that should be a matter of careful study and earnest prayer. I well remember one morning in Auckland, New Zealand, in December of 1886. It had been decided that I should hold my first tent effort in New Zealand in the city of Auckland. The question came, Where should I locate? Before we started out, we talked it over, after breakfast, with the family with whom I was stopping; and I told them I felt that I wanted the Lord to guide us to the section, the locality, in that city, where I might secure an audience and a good church. We all knelt down together, and there we earnestly asked the Lord to guide us that day in our search for a place, and when we found the spot, to let peace come into our minds, and let us rest on that place. And, brethren, our prayer was answered. We tramped for several hours, and saw a number of places; but finally we came to a spot, and when we saw it, the peace of the Lord rested upon our hearts, and we felt at rest. We said, "This is the spot." No other place gave such a feeling. We went to get the place. When we saw the agent, he said that was a new thing, having religious meetings in a cotton church on an open piece of ground. It seemed to him more like a circus. He said he thought he would have to write to the owner in London. We wanted the thing settled by the next day, in order that I could start right in. He said he hardly felt free to let us have it. He said, however, "I will think it over, and you come back to-night about the close of business hours." We went home, and again the family knelt down and prayed God to give us that lot. Our heavenly Father had already given us what we had asked—that our peace might rest there—and now to give us the spot. We went back in the evening. This man said, "Well, I have decided to take the responsibility of letting you have that place." We asked him the charge. He said, "All I will do will be to make a nominal charge, so that it will be your

ground legally for your work." He said we could have it just as long as we wanted it and things went right. We had our tent there seventeen weeks, and God gave us about seventy-five souls before the meetings closed. Then we built our church almost on the edge of the lot, and there it stands to-day.

I believe that when we start in a work, we ought to realize that God is interested in that move, and that He will be a partner, and that He will be a guide to us. I have always felt a satisfaction at the course we took there, to pray God to put us in the right place in that city of Auckland. We must do this work along spiritual lines, and not along the lines of carnal wisdom and carnal power; therefore I reiterate that we should pray God to help us choose the right part of the city, where He has fish—souls—to be caught.

Here are a few things I think should guide us in making our selection: A good, respectable place—that is, a lot in a good, clean, respectable part of the city or the town, or the hall in a good part of the city. Do not choose lots on some low ground or in bad surroundings. Get the very best lot in the place you can. It is far better to pay a fair price for a good lot than to take a poor place with bad surroundings for economy's sake.

Then with regard to a hall. Of course we can not hire the best halls always. We can not throw away money; but I believe that in the selection of a hall, we should get the best we can afford. It may not be anything like the best one in the town, but it should be the best we can afford. I mention that because I do not think we should go about in a haphazard way, and be indifferent as to the character of the building, etc., that we are to use. And sometimes it is economy to get a better hall than we might get for a small sum. I would not go to extremes, and say we must launch out and get a great big hall and a little bit of an audience. But study carefully, get the best you can pay for and fill with people, and do your best to lift the work up and make it strong.

When a place is secured, I think we should take great pains to make it attractive and inviting. If it is a tent we are going to hold the meeting in, clean the ground off in splendid shape. Do not cut the big weeds off two or three inches high to ruin ladies' shoes and silk dresses. Do not leave stones to turn people's ankles when they come in. The ground should be leveled, and made just as nice as it can be. And then do not stop with taking the weeds off just where the tent is to open. Cut them off a good, long way around the tent. Clean up old cans, stones, and rubbish, and have everything in sight around the tent clean and attractive. While I do not believe in going to extremes, I do believe in a man's taking great pains in making the tent attractive. The rostrum should be neat and large enough, and there should be at least some carpet there to make it quiet. Then I think, too, a little money invested in ferns and pot-plants, etc., to have

around the rostrum, is not thrown away. Some good, neat mottoes that will direct the mind to God and to heaven placed around in the tent are helpful.

The lighting—I believe great pains should be taken to make the tent very light. I suppose we all do that over here, and in most places to-day; still I know there are some who do not.

With reference to the hall: I believe that, too, should be made just as attractive as consistent with good taste. If a hall is secured for a regular series of meetings, then I think that mottoes should be put up, and just enough ferns gathered to make it simple and attractive and pleasant to the eye, and pains should be taken to have it well lighted. A little expenditure of money will be well repaid.

Another thing: We all know the value of good music and plenty of it, but we are not always all able to provide it. What are we to do? I will tell you what I always did, and that was to try to get my audience to help me. I could not play, and Mrs. Daniells could not play the organ; so we would endeavor to get some lady in the audience who could play, to come and do so. I always provided a musical instrument, and counted on getting some one from the audience to play; and then I endeavored to get her to get some of her friends who sang, to join her. And more than one organist in my tent meetings has embraced the truth. Giving her that privilege of officiating at the organ, and coming every night, was the starting-point of awakening an interest, bringing conviction to the heart, and leading her to embrace the truth. I never had to pay any one to preside at the organ. I organized a choir just as early as I could, and I always supplied myself with a good supply of hymn-books, no matter what the cost. Then I aimed to have a fifteen minute song service before the preaching, inviting people to come and join in the music. I always offered these song-books for sale. I picked out the best hymns, and had them sung a few times, and gave the audience to understand they could purchase them and take them to their homes, and bring them back for use at the meetings. I sold my hymn-books, usually gaining enough on what I sold to meet the loss of those that became damaged.

Now with reference to securing and holding an audience. One of the first things, of course, is to make the public know why we are there, or that we are there. We are here now; and what for? That means advertising. I shall not enter into the details, because this matter of advertising differs so widely in different places. I can say this, however,—that a man ought at once, when he enters a place, to study the best way of advertising in that place. But we should study modesty in our methods of advertising. There is some advertising done that I think is more compatible with Barnum's show than with a religious tent effort. In some of the large cities, where the attractions are so tremendous, and where the competition and the contest are

fearful, and where there are men laboring who have had experience and are able speakers, and who are forced into positions for public work, it may be necessary for a man to place his photograph upon his advertising matter. I have no objection to it; but I do not think it is necessary for all the boys that go out to appear in public, to put their photographs on their advertising paper. Yet that is the tendency; and the younger and the more inexperienced the lad, the readier he is to get himself on the advertising card. It is not, as a rule, the man who has been the longest before the public, who puts his photograph on the card. I do suggest a degree of care and modesty, and especially on the part of our younger men.

The Holy Spirit

Lesson No. 5

"I desire this morning to consider some of the blessings that come to us personally when we take hold of the promises of God," said Elder G. B. Thompson, March 18, when resuming his studies with the workers' institute in Los Angeles:

God tells us to mingle our requests with thanksgiving, recognizing the fact that He is answering our prayers. Paul enjoins us, in Eph. 5:18, that we be not drunken with wine, wherein is excess, but that we be filled with the Spirit. In John we learn more about this filling. Chapter 4:14 tells us, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Here we have a command and a promise. What happened at Pentecost?—The people thought the disciples were filled with wine, but Peter declared that they were not filled with wine, but with the Holy Ghost. That is the kind of intoxication that will bring joy to our hearts. The statement in John I have just quoted was made to the woman at the well, and it is a great promise. Here is a fountain that we can carry around with us, a regular artesian well, springing up into everlasting life.

We find people drinking of the fountain of pleasure everywhere. Years ago we drank at that fountain. I hope we are no longer satisfied with those waters. They never satisfied us in reality. Then some are drinking of the fountain of riches. And man never can be satisfied with mere money. He never gets all he wants of it. I heard of a dying man who had spent all his life in the pursuit of wealth, and they asked him how much money would make a man happy. His answer was, "One dollar more!" And that is it. One never is satisfied.

Some are drinking at the fountain of philosophy, speculation. But some are drinking at the true fountain, and the way we drink is like getting our sins forgiven. How did we secure pardon?—Why, we asked and we believed. When

we are athirst for the Holy Spirit, what ought we to do?—Why, we ought to drink and believe. Some ask, but they seem never to reach the point where they can drink.

But how much can we drink?—As much as we make room for. There is a longing desire in my heart that I may be filled with the Spirit of God. Let us consider to-day some of the instances referred to in the Scripture of such an experience. We will take first the case of Joshua. Num. 11:16, 17 tells us that the Lord directed Moses to gather seventy men of the elders of Israel, and to bring them to the tabernacle of the congregation, where He would take of the Spirit that was upon Moses and put it upon them, and they should share with Moses the burden of the people. Undoubtedly Joshua was one of the seventy. And what was put upon them?—The same Spirit.

In Num. 27:18, 19 we read that the Lord said to Moses, "Take thee Joshua the son of Nun, a man in whom is the Spirit, . . . and give him a charge in their sight." That Spirit distinguished him, it seems. And we read in the next verse that Moses was told to put some of his honor upon him. In Deut. 34:9 we read that Joshua was full of the spirit of wisdom, for Moses had laid hands upon him, and the children of Israel did as the Lord had commanded Moses.

What was Joshua's condition?—He was full of the spirit of wisdom. Here is a man that was filled by God with His own Spirit. Up there in the mountain, Joshua had seen God. He was chosen to take up the burden that Moses laid down. Later he was so filled with the Spirit of God that he commanded the sun to stand still, and it obeyed him. There is in my mind a connection between such a thing as that and the indwelling of God's Spirit. And the question arises, If God could do such tremendous things with Joshua in those days, what could He not do with us to-day, if we were filled with the same Spirit?

Take next the case of Caleb. In Num. 14:23, 24 we read that God declared that the men who refused to go forward and to possess the land that He had given them should not see the promised possession. "But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereto he went; and his seed shall possess it."

I like to read how Caleb came into his possession. He was forty years of age when he went with the spies to spy out the land; but the others were afraid of the walled cities, and of the sons of Anak. Caleb saw them also; but the Spirit of God in his soul gave him courage, and he declared that the Israelites were well able to go up and to possess the land that God had given them. Now he had gone through all the wanderings of the desert, and here he was, an old man, eighty-five years of age; but he was just as strong as he was forty-five years before, as we learn from the account of Joshua 14:6-15, and he wanted the very mountain where he had seen the giants. And

Joshua blessed him, and gave him Hebron for an inheritance. Chapter 15:14 tells us that Caleb drove thence the sons of Anak. I believe his success is to be attributed to the fact that in him was another spirit than that which controlled his early companions, whose bodies strewed the desert.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:17, 18. What transformation does the Spirit of the Lord make in the heart?—It changes it, makes it anew, changes the soul, imprints upon the heart the very image of Christ. It is by beholding the perfect nature of God that we are changed into the same image. When we get our eyes upon our brother's imperfections, we soon manifest like qualities in our own natures. The presence of the Lord's Spirit frees us from carnality of the flesh and from corruption of the mind. The same Spirit stands there to make us free, to admit us to the "glorious liberty of the sons of God."

Romans 7 and 8 show us a great deal about this. I have counted the number of times the word "I" appears in the seventh chapter, and if I made no mistake in my count, it occurs thirty-two times from the seventh verse to the end of the chapter. I found it only twice in the eighth chapter. The "I" drops out, and something better appears there. But, O, how the apostle deplores his condition, in the seventh chapter! He knows the law is spiritual, but he is carnal, sold under sin, brought into slavery. That which he would do, he does not; and the things he hates, those things he does. We say, "We know it's wrong, and we are going to quit," but do we? We go to camp-meeting and decide to quit. There are periodic times when the impulse is strong upon us, on birthdays, the first of the year, on our marriage anniversaries. But there is always something there that says, "I'll see to it that you don't quit!" What a miserable condition is that! In prison, and can't get out! A man is just about to get out, and then he is dragged back in again. Is that a good Christian experience, brethren?

The only way to secure the victory, is to get rid of sin. While sin is there, we are kept in bondage. Paul found a law within his members, a power, a force, that caused him to realize that evil was present with him. Old habits of life that have been our master, keep us chained like slaves to that body of death. The law of sin has kept us from keeping the law of God. But here in the eighth chapter we find something else. Here the Spirit of the Lord is coming in. If we submit to the law of the Spirit of life, He will set us free from the spirit of death. Now, let's do it, brethren. Thank God for this law that delivers us from old habits. It is the personal representa-

tive of Jesus Christ in the earth, the Holy Spirit that sets us free.

Turn to Acts 1:8. What is this power given to us for?—To witness to deliverance from the slavery of sin. In India I saw before some of the native houses a chain strung across the doorway. I asked what it was for, and I was told it was to keep out evil spirits. The poor souls over there realize this bondage of sin, and they want relief. They want somebody to come over there and to tell them where relief may be found. But we can show to others only what we have ourselves.

"Silver and gold have I none; but such as I have give I thee," said the apostle. He could not give the beggar silver or gold, for he had none; but he could heal him. The only thing we can give to humanity is what we have ourselves. So long as we are in slavery ourselves, we can not tell other people how to get the victory over sin. The disciples back there did not have much money, but, O, what a power! How can we get this?

In 1 John 2:20 we read, "Ye have an unction from the Holy One." 2 Cor. 1:20 tells us, "All the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us." And in Gal. 3:13 we find that "Christ hath redeemed us from the curse of the law, being made a curse for us;" while the next verse says, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Then God has done it. He has given an unction from the Holy One. And the pledge of the Spirit of God is in the heart. How may we get the blessing?—By faith, the same as we got the forgiveness of our sins. We are told, in "The Desire of Ages," that the power of God awaits our demand and reception. It is claimed by faith; and when received, it brings all other blessings in its train.

Up at Walla Walla, a brother said this text from Isa. 26:13, 14 was his own experience: "O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish." And a brother said, "Thank the Lord they are dead and their obituary is written." "The law of the Spirit of life sets us free."

Lesson No. 6

"Yesterday I presented some of the conditions upon which the promise of the Holy Spirit was based in the Scripture," said Elder G. B. Thompson, at the Los Angeles workers' institute, March 19. "To-day I wish to emphasize, if I can, the study of yesterday. 'This one thing I do,' said Paul; and Christ said, 'If therefore thine eye be

single, thy whole body shall be full of light.' ”

With these words the speaker sought to impress at the beginning of the lesson the necessity for endowment of power from on high, in order to live in harmony with God's precepts and to be effective servants in the gospel ministry. He next called attention to Matt. 10:1, wherein allusion is made to the sending forth of the disciples, with authority over unclean spirits, to cast them out, and to heal all manner of sickness and disease. Said Elder Thompson:

These were Christ's twelve disciples. To help them in their work, what did He give them?—Power. Over what?—Unclean spirits. Are there any now in the world? What do you need with which to meet them?—Power. They have more power than we do, and it would be folly to go out to meet them without power. We have found in our studies that there was a time when the disciples did not have it. They had cast out devils, but they had lost their power. So one who has had power from on high may lose it; he may backslide.

Turn then to Mark 3:13-15: “And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” What were they sent to do?—To preach. What does God send us forth to do?—To preach. In order to enable them to preach, what did He give them?—Power. In order that we may preach effectively, what do we need?—Power. Every agency the devil has used in an experience of nearly six thousand years will be used in the last days. Don't we need power to meet these agencies?

Luke 9:1, 2 tells us that Jesus gave His disciples power and authority over all devils. How many?—All. So we ought to have power and authority over all devils, if we are to do a work like that of the early disciples. Later Luke tells us, in the tenth chapter, verses 17 and 19, that the seventy disciples sent out by the Saviour returned with joy, saying, “Lord, even the devils are subject unto us through Thy name.” And Christ responded, “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”

What did the Lord send the seventy out to do?—To preach the gospel. The time came for them to return; and what kind of testimony did they bear of their experiences?—Why, they said even the demons were subject to them, through the name of Jesus. I have often wished that we could have such a testimony among Seventh-day Adventists. Is that within the range of possibility among us?—Yes; it is possible that we should go out in all the world, proving our power, through the name of Christ, over all the powers of darkness. The power that

was sufficient to cast the devil out of heaven is sufficient to keep him out.

Now, is there any place where we can excuse ourselves on account of having been born that way? Can we excuse ourselves by saying our evil inclinations were inherited? O, I am glad there is something that can take possession of a poor, weak, trembling soul and make him victor over the powers of darkness.

Let us read Phil. 3:10. Read from the eighth verse: “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.”

What kind of power did Paul want?—The power of the resurrection. And he wanted it in his own experience. That is an experience we need in order to go out and bring the dead to life,—the dead in trespasses and sins. Nothing short of resurrection power will do it. And we first must experience it in our own cases, before we can exercise it in the cases of others.

Ephesians 1 tells us that God the Father has blessed us with all spiritual blessings in heavenly places in Christ. But as we all know, there is a price to pay. The desire for such blessing must be right. Our underlying motives must be blameless. James 4:3 says: “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” We have an illustration of this in Acts 8. Simon was a baptized man, we would infer; and having been brought into the church, he saw the workings of Paul, and he wanted the power he manifested. Yes, he wanted it, and he offered to pay for it. I believe if it were possible to purchase the gift of the Holy Spirit with money, many would buy it. But it is not obtained in that way. Simon's motive, his desire, was wrong. He wanted the gift for his own selfish purposes. Perhaps he wanted to do great things, or possibly to make money with it.

Another thing I want to note is that obedience must be in the heart. Eph. 1:13 says that the disciples were sealed with that Holy Spirit of promise, after they believed. What does the Spirit of God do to the soul?—It seals it. In lumbering operations, the owner of the lumber puts his seal upon it, the seal of ownership, and he takes his own as it floats down to the point of distribution. But God never will put the seal of His Spirit upon known sin. Then to have the sealing of the Holy Spirit, there must be an abandonment of all known sin.

Acts 5:32: “And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.” To whom does God give His Spirit?—To those that obey Him. The

gift is the bestowal of the power that Christ promised. So long as there is a controversy between the individual heart and God, God must withhold His Holy Spirit. “There can be no bestowal of the Holy Spirit where there is any unwillingness in any matter about which He in any manner has made it known.” The blessing comes when the surrender is made. “Any controversy in this matter means unanswered prayer.”

Now, if we do not receive the Holy Spirit, we know some of the reasons why. We ought to take the blessing when we have complied with the conditions. The trouble is that there is an unclean spot in our hearts. Some one said, “You have been praying, instead of obeying.” Prayer is all right, with obedience, but not when something else is presented in place of it.

Saul might have had a wonderful experience, had he followed on and done just what God had told him to do. He had nearly accomplished it, as shown in 1 Sam. 10:6, 10; and 16:13, 14; but he kept back part of the best cattle, and in other ways failed to give full obedience to the Lord's command. So Samuel the prophet took the oil of anointing and anointed David to be king in place of Saul, for “the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.” It was after that, when failing to get any response from Samuel dead,—though he cared little for him when the prophet was alive,—that Saul resorted to that old witch of Endor. How much better to yield the life to God and to allow His Spirit to guide the soul!

It is a pitiful sight to behold Samson, grinding at the mill of the Philistines. He had taken upon him the vow of a Nazarite. We learn from Num. 6:2-5 that it meant consecration to God to leave the hair unshorn. When the outward sign of the vow was removed, his strength went from him. The secret of our power is in our consecration. Judas for a while cast out devils, but at last was conquered by a devil within himself. As I looked at a wonderful painting in the great national art gallery at Copenhagen, of Samson grinding at the mill, while the Philistines looked on, I cried, “Save me from such a fate as that!” It will not pay, brethren; we must maintain our consecration to God. I wish today to renew my consecration to God with you, for nothing else will take us through to the kingdom.

The Field

**Southern California Church Schools
What Is Being Done in San Pasqual
for the Children and Young
People**

A live church must be a working church; one that is doing the best that is possible under all circumstances. The

little church at San Pasqual, though situated away from the center of life, is trying to improve every opportunity to advance the message, and to interest the children and young people in things spiritual. Knowing that "upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work," and that "this grave responsibility rests upon the youth of to-day who are coming upon the stage of action," the church realized that there was a great work to be done, and a meeting was called to consider the matter.

They met at the home of Brother Herbert Judson. They were desirous of arousing the interest of their young people in things more profitable than the customary pleasure parties, because "as ordinarily conducted, parties of pleasure are a hindrance to real growth, either of mind or character." They studied how they might follow the instruction given in the book "Education," "In place of such amusements, parents and teachers can do much to supply diversions wholesome and life-giving." At the meeting, it was decided to have a social gathering every other Saturday evening at Brother Judson's home. A program committee was chosen, consisting of the church elder, the Sabbath-school superintendent, the church school teachers, and one other member chosen by them from the church body. The meetings were to be social in their nature, and for both old and young. They were to be carefully planned for by this committee, and to be educational, both spiritually and mentally.

The meetings have been well attended from the first. At this meeting Miss Lenore Dill gave an interesting talk on astronomy. This was followed by several selections on the same line. Several of the older ones told of the signs that had been seen in the heavens, which clearly show that the end of all things is at hand. Brother John Judson told of having seen the stars fall in 1833. Several songs were sung; and during a short intermission, those who desired, went outside, and Miss Dill pointed out the constellations about which she had spoken. The evening was begun with prayer, and God's benediction was sought as we separated.

At the second gathering, a chemistry demonstration was given by Brother A. Striplin, who emphasized the thought that it is only the power of God that controls the elements and prevents the

chaotic combustion and destruction that would result should that power be removed.

The third evening, general selections and recitations on various subjects were given, and several musical numbers were rendered.

The church school children furnished the program for the fourth meeting. It was short, but very interesting. Several songs were sung; and the recitations and other parts of the program gave the parents an idea of the work that the school is doing.

It being near Lincoln's birthday, the next gathering was given to a study of his life and work. Professor Milton Robison read a graphic account of the events connected with Lincoln's Gettysburg address. During the reading, at the place where Lincoln arose to deliver his address, Professor Robison paused, and Brother John gave a very forceful rendering of that famous speech.

Each gathering has been a genuine success, and all have been pleasantly and profitably entertained. These evenings are helpful in many ways. They establish sociability and good will. The young people become used to speaking before an audience, and are better fitted for public service. They are a general benefit to all, for "by social contact minds receive polish and refinement." But above all, these meetings tend to break down the barrier that, too-often, exists between the young people and the older ones.

(Written by a pupil in the San Pasqual church school.)

Realizing that the plans spoken of in the foregoing were only one step in the right direction, it was decided to hold a "study circle" on the Saturday evenings alternating with social gatherings. These meetings partake of the nature of a parents' meeting, but are quite generally attended. Different topics are studied from the Testimonies and the Bible, relating to the home, the school, and the church. Some person takes charge of the meeting and presents something on the subject which has been chosen, and leads out in the discussion.

As a result of the efforts that these brethren are putting forth, there can be seen an increased interest in church and Sabbath-school work, as well as harmony and coöperation in the church school work. May not other churches get an inspiration to do a similar work?

Milton P. Robison.

NORTHERN CALIFORNIA-NEVADA

Conference Items

Mrs. W. B. Taylor spent last Sabbath, March 23, in Sacramento.

Elder D. T. Fero met with the Stockton church Sabbath, March 23.

Elder M. C. Israel met with the Linden church Sabbath, March 30, to assist in the communion service at that place.

Prof. I. C. Colcord, W. A. Johnson, Mrs. C. L. Taggart and daughter Lulu, and Mrs. Mina Mann returned from Los Angeles March 27, where they have been attending the Pacific Union Conference. Elder Taggart will not return for several days yet.

Calls are coming from different parts of the conference for workers to handle the Temperance number of the *Instructor*. This new issue is arousing many to action, and we hope to see good results in the near future.

We are pleased to report that the work is still progressing in Modoc County. Brother J. D. Alder, who has been laboring in that field for some months, is doing much toward placing our books and literature in the hands of the people in that territory. We feel to thank God that the way is opening for this grand message to be presented in the remotest parts of this field.

Verah MacPherson,
Secretary.

CALIFORNIA

St. Helena Sanitarium Siftings

All will be pleased to learn that Elder H. A. St. John is much improved in health.

Elder B. G. Wilkinson, of Washington, D. C., was a visitor at the sanitarium on his way to the South.

Mrs. Boyd, of Australia, formerly Miss Sisley, is visiting friends at the sanitarium for a few days. She arrived March 29.

Dr. Buchanan expects to return to his home in about two weeks. During the past week he has been walking a little with the assistance of nurses.

A number of the sanitarium vocalists and musicians will assist in the temperance program to be given at the Baptist church Sunday evening of this week.

Dr. G. E. Klingerman and Mr. A. V. Williams recently visited with the family of Mr. L. M. Bowen, at Hughson, and also with the family of Mr. S. J. Whitney, at Salida.

Miss Alice Taylor, with her brother George, Miss Helen Baker, Miss Attie Howe, and Miss Helen Drake, of the Pacific Union College, having finished their examinations early in the week, spent a few days with friends at the sanitarium.

Brother and Sister Shaffer, who recently purchased a lot from the sanitarium in the Laparita tract, near Professor Lewis's, met with a quite severe accident this week. As they were driving down the hill from the sanitarium, another rig collided with theirs. Sister Shaffer suffered very serious injuries, especially about the head. She was taken to the sanitarium, and Dr. Klingerman attended her. Though still in a very critical condition, the physicians believe that she will recover. Brother Shaffer's injuries were not of so serious a nature.

Myrtle B. Hudson.

Training School Items

Mr. and Mrs. Versteeg arrived on Thursday.

Miss Elizabeth Burnham, of Ukiah, is planning to enter the spring class.

Mr. David Ulmer, of Louisiana, is coming to take work preparatory to entering our training class.

Mr. Frederick Schneider, of Iowa, who desires to devote his life to missionary nursing, has been accepted, and will enter our junior class.

Philip Perryman, of North Devon, England, now located at Oakland, wishes to prepare to do medical missionary work, and will enter the spring class.

Miss Ruth Larson, of Tillamook, Oregon, will join our April class. Her sister, Miss Eva Larson, who has finished her freshman year at the Hinsdale Sanitarium, also comes to complete her course here. They arrived March 29.

Mr. Samuel Craft, of Atchison, Kansas, Mr. Volney E. Colgrove, of Millington, Illinois, Mr. William Beguelin, of Switzerland, and Mr. Will Davis, of Wenatchee, Washington, have been accepted as members of the April class.

Mr. Floyd Harris, of the junior class, who has been taking the services in the parlor for the patients during Elder Taylor's absence, will go to San Francisco on Sunday to meet his brother from Carrollton, Washington, who is coming to take the course.

Miss Lulu Wilson, of Oregon, a graduate nurse of Glendale, is now at the sanitarium to prepare further for the foreign missionary field. Sister Lulu wishes to sail for India about the middle of August, and has decided to go as a self-supporting worker.

The five young ladies from Keene, Texas, who are members of our April class, started on their westward journey March 17, and reached here on the 23d. Miss Lydia Cooper, of Oklahoma, accompanied them, and will also take the nurses' course.

Miss Bertha Bland, of Newkirk, Oklahoma, Miss Harriet Brink, of Chico, California, Miss Della Mott, of Stevensville, Montana, Miss Ada Murphy, of Turlock, California, and Miss Bessie Van Antwerp, of Laurelwood Academy, Oregon, have also been accepted as members of our spring class.

March 29.

Secretary.

Educational

Eureka Church School

Of the four hundred boys and girls enrolled in the thirteen schools of Northern California, the eighteen names upon the Eureka church school register represent those the most distant—the most distant in miles, not in spirit, for more loyal supporters of "our schools" it would, I am sure, be quite impossible to find.

At the opening of the school year the board came with the question, "Will you take the ninth grade, too?" With two hundred miles and an ocean voyage between Eureka and the nearest advanced school, it was evidently quite impossible to say "No," and our opening morning

found four girls in the ninth grade, ready to do their part.

Of these, one has been given, as her especial charge, the pupils of the second and third grades. She has indeed proved an able assistant; and so delightful has the work been to her, that next year one more will be added to the ranks of the teaching file in preparation. "Why, Miss Hicks, I love it. I couldn't think of giving up my boys and girls. I am going to Normal." It will be the boys and girls of our church schools who will carry our message on to a glorious triumph.

We firmly believe it is our little missionary and prayer band which keeps this spirit of service awake and at work. We have been much encouraged to see children who have come from non-Adventist homes, become interested, active members.

Each week, visiting boats are supplied with papers. Papers are placed in the library and in the county hospital from time to time.

One girl formed what she chose to call a "Bible band," with which she has met on Sunday afternoons, and together they have read and studied the Bible in preference to spending the entire day in play. Our prayers daily go out that these efforts, small though they are, may in God's own good way and time bear fruit.

We have a sunny, cheerful, well-equipped schoolroom, a thing which adds not a little to the pleasure we gain from our work. Humboldt abounds in the beautiful; and soft, feathery ferns and other dainty greens seem as much a part of our necessary equipment as do the map of North America and the dictionary. This month, from our own garden, daffodils bring us a glint of the sun's own gold.

Our garden was added only this year, but it quite pays us for the effort by the few cheery blossoms we have already had. Next year we shall have more. Our vegetables are but just peeping out of the soil, but we hope for great things from them later.

We are thankful for the church school system in the land, and most of all for it in Eureka; and although one has sowed, and another watered, God will surely give the increase. We trust Him to keep the precious treasure which we have committed to Him, and He is faithful.

Jessie M. Hicks.

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EDITORIAL COMMITTEE

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 4, 1912

The medical convention which was announced to be held in connection with the annual meeting of the College of Medical Evangelists, began Saturday night, March 30. The attendance of our physicians was good.

The sixth session of the Pacific Union Conference was adjourned Tuesday afternoon, March 26, and the following morning a large company of brethren came to Loma Linda to attend the regular meeting of the constituency of the College of Medical Evangelists.

The meetings at Loma Linda, thus far, have been both instructive and helpful. The following seven persons were chosen as members of the board of twenty-one trustees who are to serve for three years: W. A. Ruble, J. A. Burden, G. A. Abbott, W. D. Salisbury, Julia White, T. J. Evans, and W. A. George.

The following officers were chosen for the Pacific Union Conference, who are to act during the ensuing biennial term: president, E. E. Andross; vice-president, G. A. Irwin; secretary and treasurer, J. J. Ireland; executive committee, E. E. Andross, J. J. Ireland, president of the Arizona Conference, president of the California Conference, president of the Central California Conference, president of the Northern California-Nevada Conference, president of the Southern California Conference, president of the Utah Conference, G. A. Irwin, C. W. Irwin, H. G. Lucas, W. C. White, D. H. Kress, G. W. Reaser, and C. H. Jones. At this writing the executive committee has not had opportunity to select the departmental secretaries and committees and to consider the many questions that must come before it in organizing the work for the ensuing biennial term.

Additional improvements that are absolutely needed at Loma Linda were carefully considered. The need of a central heating and power plant has been under consideration for many years, but the time has now come when such must be installed. A clinical hospital must also be built adjacent to the laboratory building. For the central heating and power plant, \$15,000 will be required; and for the hospital, about \$40,000 will be needed; but of this amount \$15,000 will be wanted for the year 1912. Since this institution belongs to the entire denomination the funds will be provided by the entire field. The improvements are to be made only as the funds are provided.

The work of the Pacific Union College was quite fully considered at the Pacific Union Conference, and steps were taken to form an educational corporation, the delegates to the Pacific Union Conference to be the constituency. The following persons were chosen to complete the work of incorporating and to serve as directors for the ensuing biennial term: C. W. Irwin, C. C. Lewis, G. A. Irwin, C. H. Jones, E. W. Farnsworth, E. E. Andross, W. C. White, Dr. George Thomason.

The need of a college building was carefully considered and the plans submitted. It was felt that improvements should be made only as fast as the contributions of our people would warrant. The estimates called for an investment of \$10,000 for the year 1912. The brethren assembled at the conference pledged over \$3,400 with which the work of construction could be started. In addition to this, \$1,000 was donated on an annuity basis.

Papers Wanted

Continuous supply of clean denominational papers and tracts for missionary work. James Harvey, 1729 Grove St., Oakland, California.

Wanted

Graduate nurses to work by the month. Address Nauheim 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.

Death of Mrs. Behrens

The many friends of Elder J. H. Behrens and his daughter, Miss Vera, mourn with them the death of their beloved wife and mother, Mrs. Alice C. Behrens, who passed away at their home at Mountain View, California, March 28, 1912. Mrs. Behrens had been in poor health for years. The immediate cause of death was diabetes.

She was born in Leon Center, New York, March 29, 1866. Her parents later moved to Minnesota, where they became acquainted with the struggles and hardships of pioneer days. They were Seventh-day Adventists, and Mrs. Behrens was of the same faith. She taught school in Minnesota for about twelve years, and later took up canvassing and health and temperance work.

On March 29, 1895, she was married to Elder John H. Behrens. With him she engaged in tent work in Minnesota and Montana, where she also served as Sabbath-school secretary of the conference.

She accompanied her husband to Hawaii, where for years they were employed in missionary work, she being engaged in teaching in the Chinese school. Her failing health made their return to California necessary, and much to their regret they left the mission field.

As a teacher and church and conference officer she proved a faithful and efficient worker. As a wife and mother she was a never-failing source of encouragement and strength to her loved ones, and was ever a tender and conscientious homemaker. A host of friends won by her many kindnesses and lovable qualities will miss her from their circle.

In addition to their many friends, her father, four brothers, and two sisters survive, all of these living at a distance. Elder Behrens was in attendance at the biennial session of the Pacific Union Conference at Los Angeles when he was advised by telegraph of the serious nature of his wife's illness. He came immediately, and was with his wife some hours before the end came.

The funeral services were held Sabbath morning, March 30. The church was filled with loving, sympathetic friends, and numerous floral offerings testified to their regard. The services were conducted by Elders M. C. Wilcox, A. O. Tait, and J. O. Corliss. The Scripture reading included the following verses: 1 Cor. 15:12-20, 51-55; 1 Thess. 4:13-18; Hosea 13:14; John 5:24-29; and Rev. 21:1-5. A quartette sang several appropriate selections. Among those who came from a distance were Mr. Leland Schram, a cousin, from Sebastopol, Mr. S. G. White from Fresno, and Mr. Yen Chin from San Francisco.

Interment was at beautiful Alta Mesa cemetery, near Mountain View.

Herein is love — to strip the shoulders bare,
If need be, that a frailer form may wear
The mantle to protect it from the storm.