

them further away, but is to equip us for service, giving us not the spirit of fear but of love and of power and of a sound mind. He comes to lead us into all truth, to glorify Jesus in these lives of ours, to make us sensible, sound, clean, wholesome, level headed, teachable, submissive soul winners.

This does not mean that we will never have manifestations of the Spirit both when He fills us with His presence and at special times afterwards. Daniel did exceedingly quake and tremble and fell upon his face; Peter lay in a trance on his housetop; the one hundred and twenty acted as though drunk with wine; Saul fell by the wayside under the power; John on Patmos said, "I fell as one dead" before God's glory.

The power of God is just as strong today and man is just as weak, but these were really swept down with the power of God, did not just tumble over at the suggestion of someone who thought that they might be more blessed by being on the floor. When God's power really sweeps someone down this is indeed a different matter and even as in the life of Daniel, Peter, Paul and

John, those blessed saints of God, the after lives of sobriety, wisdom, power, love and soul winning will prove to the world that the power was indeed the power of God. In other words we do not believe in excluding the miraculous manifestations of God's power but in being filled with the Spirit and made wiser, cleaner, stronger, saner soul winners than we have ever been in our lives before, but do not stand for the fanaticism and extreme actions of which we have read as taking place in various tarrying meetings in different parts of the country. We firmly believe that the Holy Spirit will fill us in a wholesome, clean, sweet way as we sit in our seats in the Church, as we kneel at the altar or in our closet of prayer as we wait upon the Lord.

Look up to Him, dear heart, and pray that we may all be filled with the Spirit, but let it be God that does the work. Then it will be sound and deep, rooted upon the solid rock Christ Jesus, and cannot be overthrown by the doubts and fears that would assail. And your life and light will shine for—Jesus as never before.

## The Methods of Ecclesiasticism

Philip H. Wolfram

The readers of the Gathering Call who read Brother Mueller's diary, under the heading, "Searching for Truth," in the February number, must have been impressed with the significance of his experience with the General Conference officials. He wrote them his difficulties over the Sanctuary question, but received no reply but a copy of E. E. Andross's book, "A More Excellent Ministry."

His experience recalls to mind some of my own earlier experiences with some of these same men over the same question and it proves to me that they have undergone no change of purpose nor of heart during these years.

Several years ago this question appealed to me in its great importance. I sought light on it by letter from leading local men by personal interview, and leading thinkers, with whom I was acquainted. I got no satisfaction—just warning after warning that it was dangerous to investigate!

I wrote an importunate letter to the editor of the Review and Herald. Received an acknowledgment of receipt of my letter, the excuse that he was very busy at that time, and the promise that he would answer my difficulties when he had time. He hasn't found time yet, though that is now six or seven years ago.

I told my friends then that I would never in the world hear from him again! I had already sized up the type of men we had to deal with.

Like Brother Mueller, my attention was brought to Andross's reply to Ballenger entitled, "A More Excellent Ministry." I made a minute study of it, and quickly discovered that it did not teach the old denominational position on "Within the Veil" nor the order of events of Christ's ministration in the Heavenly sanctuary. The idea of a preliminary dedication within the Most Holy Place was a new teaching.

Nevertheless, Andross's effort was successful in the purpose for which it was written. It sufficed to calm the fears of those who had got a glimpse of the light from Brother Ballenger's teachings, and sensed the uncertainty of their old position. Andross had "answered" Ballenger. That was sufficient. It set at rest the troubled conscience and the anxiety of the creed-bound.

must have been successfully refuted, for, certainly, "The Truth" is vulnerable, and the leading men walk in the very presence of the Sinless One!

The leaders saw this, and were glad, although they knew the fraud that had been perpetrated. They knew that Andross's teachings were "unorthodox," but they also knew that close thinkers are few and far between among the people, and that their position of power was, therefore, secure.

I once pointed out to the president of the local conference that Andross's book did not present the true denominational position; and he replied in a supercilious drawl, "Wa-al, y'know, Andross's book don't represent the views of the leading men of the denomination."

Of course it doesn't! That's the point. I doubt seriously that it represents the view of the author, himself. The book was gotten up for the occasion. Its purpose was to give a seemingly plausible answer to Ballenger's message of truth. It didn't even need to be a plausible answer; it needed but to purport to be an answer. Creed-bound Seventh-day Adventists needed but the "say-so" that Ballenger had been "answered" to set their minds at ease, and stifle any thought of obligation to investigate the truth. That was sufficient to save the overwhelming majority of tithe-payers from breaking the spiritual and intellectual bonds that bind them to the leadership of these crafty men.

And these men are willing to use the book for the same ends today and as long as it continues to effect their ungodly purpose!

Besides knowing that Andross's book does not represent the old denominational view on the sanctuary question, they also know that Andross was guilty of dissimulation when on page 19 of his book he omitted from a quotation from "Great Controversy" by Mrs. E. G. White the lines that contradicted the very argument he used her words to corroborate! The leaders also know the spiritual condition of the people, and count on it to prevent them from seeing the truth and from discovering the old error, though both be made plain before their very eyes! Andross counted on it to fill any desire to look up the fraudulently omitted portion of the quotation from the writings of Mrs.

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"There shall be signs in the heavens, given as portents of the nearness of My coming. Now, when ye see those prophesied events coming to pass, then let joy fill your hearts, for your redemption draweth nigh. As sure as the trees putting forth their leaves announce the advent of summer, so sure will the occurrence of those predicted events constitute an infallible evidence of the nearness of God's kingdom. Be not deceived, however, by believing that all that I have predicted will happen at the end of the age. For verily I say unto you, this generation now living shall not pass away, until all the things prophesied shall begin to be fulfilled."

Because the literal meaning of ginomai has been kept on the foreground, let no one draw the conclusion therefrom that the writer is a stickler for literalism. Only when a translation obscures the lucid meaning of the original does it become imperative to change the wording, in order that the true meaning may have a chance to shine out.

## With the Spirit"

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"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," comes the assurance of Peter.

"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?" tenderly speaks the Master.

If you would receive the Holy Spirit it is not necessary to struggle and strive and agonize before God. Just come like a simple, trusting, yielding little child, be washed in the blood, surrender heart, mind, voice and your entire being to God in glad praise and submission. Remember that He is more willing to give than we are to receive, and let Him fill your soul. It is not necessary for you to be in a large prayer service where there are many others praying, singing and encouraging you. Right by your own bedside you can lift your heart to the Lord and be sweetly baptized with the Spirit.

The writer has never ceased to praise the Lord that when the Comforter came in to abide she was kneeling in a room alone with her heart staid upon Christ. I was able neither at that time nor since to really concentrate my mind on prayer or seeking the face of my blessed Redeemer in the midst of loud outcries or praying. My greatest blessings have always come as did my conversion and baptism of the Holy Spirit when alone with Christ my Lord, away from excitement, suggestion or persuasion of others that might intrude into that sacred Holy of Holies.

We have heard and read of many unseemly, unwise, unscriptural things taking place in certain prayer meetings where hungry hearts were seeking the incoming of the Holy Spirit in His fulness, such as workers who, having zeal without knowledge having urged the seeker to hold his hands above his head, expect to fall to the floor and seek to speak in tongues, holding two thoughts uppermost in the mind, namely, that they may expect to be prostrated and speak with tongues. Many honest souls have obeyed these instructions and have even spoken a few words in tongues, whether repeating something that had been said to them by others or not I do not know, whose after life would cause one to doubt the assertion that they had been filled with

Such cases, however, are, we are sure, in the minority and are to be deplored. Thousands of other dear, earnest Christian hearts have been gloriously filled with the Spirit and their lives of sober piety cannot be disputed. They were filled with the Spirit, not swayed by the suggestions or urging of over-zealous workers, and the work wrought in their hearts has stood the test and weathered the gale. We do not stand for one moment or approve of exciting tarrying meetings where people are taught to seek manifestations, signs and a gift rather than the Giver, but do believe with all of our hearts in the earnest waiting before God of empty, clean, sanctified hearts to be filled with the Spirit even as the one hundred and twenty were filled on the memorable day of Pentecost and sent forth into the field as earnest workers whose duty it is to lift up the crucified Lamb of Calvary.

It is a very blessed and holy experience to be filled with the Spirit. It is something definite, tangible, real. If we would be filled with the Spirit let us then come to the throne of God under the precious blood, asking humbly that for His glory we may be filled with the Spirit that we may glorify Jesus and be a real soul winner for Him. Do not seek tongues or manifestations, seek the fulness of the Spirit and let Him manifest Himself in His own way without any suggestion or help on your part other than the glorifying of the Lord Jesus Christ.

We do not read that the one hundred and twenty or the household of Cornelius or the people of Ephesus sought tongues or manifestations. They prayed that they might be filled with the Spirit. Let us not plan in our own minds any specific way in which the Spirit will come or fix our minds upon some sign or manifestations. Let us fix our minds upon Jesus, open our hearts to the Spirit inviting Him to come in His own way, working in us His own good pleasure, using heart, voice, lips, hands, feet, life, all to His glory for the winning of souls as He sees best. Let us be concerned only in the being "filled with the Spirit" and let Him give the manifestation as spontaneously, unstudied and unthought as He did in the beginning. Pray, "Lord, fill us with the Holy Spirit, not after man's patterns or suggestions but after Thine own sweet will and in accord with Thine own Word as Thou didst in the days of old!

Then when the flood tides of His Spirit sweep our souls as they did the one hundred and twenty till the multitude thought them drunk with wine, we will know, and others will know, and our after life will prove that what we have received was indeed the power of God.

The writer has felt to sound a note of warning. Try the spirits, know that which is of God by its fruits. Remember the Holy Spirit, like its fruits, becometh not unseemly, does not come to make people fanatical, freaks, extremists or create within us a "narrow-gauged, single track mind." The Holy Spirit comes to make us just what the name implies, holy and spiritual. His power comes not to make us ride hobbies, boast of manifestations and gifts rather than the Giver, ever lauding the Holy Spirit rather than the Christ, for "He will not speak of Himself, He will speak of Me" saith the Lord.

The Holy Spirit does not come to make us boastful, spiritually proud, egotistic, thinking that others are wrong and we alone are right, but comes to work out within us that blessed life whose fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. His great object is not to make people lie on the floor or have peculiar manifestations or do ridiculous unseemly things that instead of at-

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