

Columbia Union Visitor

"THEY REHEARSED ALL THINGS THAT GOD HAD DONE WITH THEM"

Vol. 19

Mount Vernon, Ohio, May 13, 1914

No. 20

The Fourth Biennial Session of the Columbia Union Conference April 28 to May 10, Baltimore, Md.

Institute Studies

The evening service April 29 was in charge of Elder G. B. Thompson, of Washington, D. C. His sermon was on the finishing of the work of God in the earth, based upon the scriptures found in Rev. 10 and Rom. 9:28.

"These scriptures" said the Elder, "speak of the finishing of God's work in the earth. There is no question that we can consider that is more important than this, the finishing of the 'mystery of God,' the finishing of the gospel of Jesus Christ.

"This is a question that is very close to our hearts. It is our hope, the thing which we have had our eyes on all these years, the time when the reign of sin would all be over.

"The thing for us to think of is the finishing of the work, and how to get it done. When God writes up the rewards, he is going to divide them up with some of the women, the wives that have stayed at home alone while their husbands have gone from home for days, and weeks, and months at a time to finish the work God has given us to do. We rear our children and send them to school to educate them and the call comes for them to go to India, or to China, or elsewhere, and we give them up and they go out from us and perhaps we never see them again. We give them up for the finishing of this work, and we have our eyes upon the time when this work will be finished and we will receive them back again for good.

"The angel in the scripture read has sworn by the living God that the work will be finished. Doubt may come over us, we may reason how can God close it up. The work has all been figured out and provided for, and it will be done.

"Now just a word as to where we are in the finishing of the work. What position do we occupy? Where are we in this program? The Word is when the seventh angel shall begin to sound then the work will be finished.

Now we will all, I think, agree that the angel began to sound in 1844, just 70 years ago. The Saviour gave the signs of the end, the signs of the sun, moon, and stars, and then he said, 'This generation shall not pass, till all these things be fulfilled,' and the words of Christ will stand.

"Some may say, this generation began in 1833, and it seems it could not begin later than 1844. This would make it not less than 70 years since the generation began that Christ marked as the one that would see the end. The last generation is tottering with age. The word of Jesus Christ still stands, and the great work of the present time is getting ready for the end.

"We will take another. You are familiar with the vision that was given to God's servant in 1856 at the General Conference in Battle Creek. That was more than half a century ago. That was a small company, comparatively speaking, and they were not babes, they were delegates, most of them, the same as you and I are. The servant of God was taken off in vision and when that vision was written out you remember it said, 'I was shown the company present at the Conference. Said the angel, 'some food for worms, some subjects for the seven last plagues, and some will be alive and remain on the earth to be translated at the coming of Jesus.'

Said the Elder, "Most of that company are asleep. Some have left the truth, some are still living, though old, who will be caught up to meet the Saviour when he comes.

"You ask how is the work to be finished. We look at these great cities of earth, with their millions of people, and we ask ourselves the question, 'How is it to be done?' We look at the Australasian field, we look at China with its over four hundred millions of people, we look over at India with its teeming millions, and we ask, 'How is the work to be done?'

There must something new be done, there must come a new power, there must come a new experience, and it is coming, thank God. We have everything that men could have to make us a mighty saviour of men. We have prophecies that will stir the world. What will stir them up, if these prophecies will not? The only other thing needed is that we who have been given these mighty truths get a new vision.

"We need a new power. We need to get a vision of a soul's worth. There must be a new campaign to save men. We need to get a vision of the awful thing of laboring for men and bringing none into the truth. We ought to be baptized with a burden for souls. Let us seek God for that power that will help us bring souls to Christ.

"Moody had heard it said that there was no limit to what God could do with a consecrated man, and Moody said, 'I'll be that man.' May God give us a vision. We can get it only on our knees. May God give us a vision of our own needs, and of our own hearts. I believe he will, and I believe he will give it to us at this meeting."

The 11:15 hour April 30 was occupied by Elder Evans in the Bible study "The High Calling and Sacredness of the Ministry." Reading from Isaiah 52:7,8, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." "This is God's viewpoint of the man who is his messenger, the man whom he has called to preach the gospel." They are in a class by themselves. They are not as other men.

"We find Paul using this same expression in Romans 10:13-15. 'For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' This scripture refers to the gospel age, and therefore to those who preach the gospel of the kingdom.

"God's men are different from other men. A priest in the Levitical dispensation who ministered before God could not do as other men did. God always mentioned him as a different man to others. When he was apportioning out things to the various tribes he did not divide to Levi as he did to the others. He said the tithe should be their proportion. They were to be entirely separated from God apart from commercialism. They were not to go out to war as other men.

"We read another scripture in 2 Cor. the 5th chapter, beginning with the 17th verse. 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us a ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.' This language applies particularly to the gospel ministry. I believe that every man in the ministry should know for himself that he is himself a new creature in Christ Jesus. A man in order to have power in his ministry must know he has been made a new creature. The man whom God sends out is master of himself by the grace of God. He holds himself to live God's life as well as to preach God's gospel.

"The business of the minister is reconciling. God has made his ministers reconcilers. Our business is to go out and find men that are at enmity with God, and so present the Lord to them that they may become friends of God and become reconciled with him. This is our whole life work.

"In China there are a class of men known as peace-makers. In that country it is a dangerous thing for a man to get into the courts, for the system is such that it generally ends either with them losing all they have or losing their life. These peace-makers are men who are drilled from their childhood in patience, in etiquette, in diplomacy, and in dealing with hard men. Their whole life is spent in getting people who are at enmity with one another to be at peace. They are called peace-makers.

"The text says this is the work of the minister. Next thought. It says that the minister is an ambassador for Christ; that is, the Lord takes that man that he has called to be his minister and puts him in the place of Christ and gives him all the power and authority that is in himself to do the work of Christ. Whom God calls is God's ambassador, and he represents not himself, but God and his country. An ambassador from the United States represents the government that has appointed him, and he takes with him as ambassador all the power and authority of the government of the United States. He cannot say anything he pleases, as he does not represent himself. God's man represents the God of heaven. If he is at all God's ambassador, he is God's ambassador all the time. His whole business all the time is to speak for God.

"We read a scripture in Mal. 2:7, 'For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is a messenger of the Lord of Hosts. That is what the minister is as was Isaiah, Jeremiah, and the other ancient prophets of the Lord, when they spoke in the 'name of the Lord.' Likewise the minister stands before his congregation as the Lord of Hosts, and before that man has a right to stand up in the name of the Lord and give his message to the people he shall have been some place where he has met God face to face and received the message from God for that occasion. Then he should stand before the people as did Christ and say, 'The Spirit of the Lord is upon me.' That is every man's privilege, that God has called. Because you do not speak for yourself; speak for God. You are his mouthpiece. You are simply a substitute for the person of Christ. You are his special envoy. You are God's man.

"Now let me read a statement to you in the 'Acts of the Apostles' page

122, which brings out the same thought. 'When in the midst of his blind error and prejudice, Saul was given a revelation of the Christ whom he was persecuting, he was placed in direct communication with the church, which is the light of the world. In this case, Annanias represents Christ, and also represents Christ's ministry upon earth, who are appointed to act in his stead. In Christ's stead, Annanias touches the eyes of Saul, that they may receive sight. In Christ's stead he places his hand upon him, and as he prays in Christ's name, Saul receives the Holy Ghost. All this is done in the name and by the authority of Christ. Christ is the fountain; the church is the channel of communication.

What was Annanias representing there? Christ. In whose stead did he act? Christ's. For whom did he speak? Christ. And as Annanias touched Saul's eyes and placed his hand upon him, for whom was he acting? His master. And everything Annanias did, the Lord approved. He watches man, he watches the ambassador. And so we are told that Annanias not only represented Christ, but also represented Christ's ministry clear down the ages.

"Christ's ambassadors wherever they preach the gospel, really are Christ's men, and God is with every man that he sends out that truly is his ambassador. Then when a man is in this condition he speaks for God and represents the court of heaven, and he has the highest credentials representing the greatest government of the universe.

"It is no wonder that Moffat said when he was asked to take the ambassadorship of this country, 'I am the ambassador of a higher court and a greater government. I represent the government of heaven.'

"And that is your work. If God has ever called you to the ministry and given you credentials to represent the court above, you represent all the authority of heaven. You represent Jesus Christ. You speak in his name, and no man that does that has a right ever to speak lightly or tell jokes or stories to make his congregation laugh, but must always and continually bear in mind that he represents Jesus Christ. He speaks as he would if he were aware that Christ was there representing God, and brings himself into such discipline that there is nothing in his life that Jesus Christ himself would not allow if he were there in person.

"This is the call God has given to his ministry. They are to be reconcilers

between God and sinful man. They are to be God's ambassadors. They are to be God's mouthpiece, God's prophets, and speak in the name of the Lord the messages they have received from God."

The evening service Friday, May 1, was in charge of Elder G. B. Thompson. It was preceded by a Sabbath welcome service of song and prayer lead by Elder H. M. J. Richards of East Pennsylvania, and Elder R. E. Harter of Washington, D. C.

Elder Thompson spoke on the sealing work of God as given in Rev: 7; 1-4.

Said the Elder: "This scripture is a very familiar one to most all in this audience. It brings to view the sealing work which is a subject very very familiar to this people. Its chronology shows that it applies down in the closing history of the world.

"The signs preceding this work as given in the sixth chapter of Revelation are the darkening of the sun and moon and the falling of the stars, etc., and the next event after the sealing work as given in the eighth chapter and the first verse is the silence of heaven for a half hour. This is the only period of silence that has been known in heaven since God created the angels to worship around his shining throne. That time is when the Saviour comes down from heaven for his people and brings all the singers of heaven with him, the unnumbered millions of angels. We are drawing near to that work to-night.

"The work brought to view in the seventh chapter is the most important thing in the earth. Angels are commissioned to hold the winds of strife and war until God's seal has been placed in the foreheads of his people. Men may try to overthrow God's work. They do deceive some souls. There has never been a doctrine so preposterous but that some would believe it, but the work of God will never be overthrown; God himself has charge of it.

"It is a great thing to be identified with such a work. It is your hope and mine to be numbered with a sealed people. If we miss that we miss everything. We may have an accumulation of money, we may have gone up in the scale of fame, but if we miss being sealed of God we have lost everything.

"Let me call your attention to the reward of them that are sealed. First there is an unnumbered company,

then the revelator sees another company and the question is asked 'What are these which are arrayed in white robes? and whence came they?'

'And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears away from their eyes.'

'This is a distinct company. We are told in 'Early Writings' that the only ones who will be in the temple of heaven will be the hundred forty and four thousand.

"In the fourteenth chapter of Revelation this company is again brought to view. They have been brought down to choose between the wrath of God and the wrath of the beast. Sentence of death has gone forth and it seems that all are left to perish. But God never leaves his people. The next view is Mount Zion and on that Mount the Lamb and the hundred forty and four thousand stand. They sing a new song—the song of deliverance and victory.

"This company, in verse 4, 'follow the Lamb whithersoever he goeth.' Wherever Christ will go to all eternity, visiting every world, they will go with him and sing that song. This is a great encouragement that is held out to those that are numbered among that company.

"There is no question but that the seal of God is the Sabbath. But there goes with the sealing a personal experience. It is with this personal experience that I wish to deal this evening.

"A seal indicates several things. In Ephesians 1:13, we read, 'After that ye have heard the word of truth, the gospel of your salvation: ye were sealed with the Holy Spirit of promise.' Here the believer is sealed with the Holy Spirit. The Holy Spirit puts a seal upon our hearts. The Holy Spirit will never seal sin.

"This seal of God indicates we belong to God. God will never seal anybody with his Holy Spirit who does not belong to him. We are bought with a price, we belong to God, we are sealed, we are his. We

must recognize that the Lord owns us all the time. This means surrender, consecration, giving up, letting go; casting ourselves into his hands forever.

"We read in 2 Timothy 2: 19, 'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity.'

"It does not upset the foundation when somebody gives up this truth. The foundation standeth sure. The Lord knoweth them that are his. Here are shown the two sides of the seal, one side ownership, the other side holiness unto God.

"In the ninth chapter of Ezekiel, from the second to the sixth verse, the same work is brought to view, and the word of God to the angels with the slaughter weapons is 'Come not near any man upon whom is the mark.' That mark will be their salvation.

"The question is who will be sealed or marked and saved. The scripture tells who. It does not say he will seal those who profess to keep the Sabbath. He does not say I will save those who profess to believe the Lord is coming; or those who pay tithes. It says he will save those 'that sigh and that cry' over sin; not those who are mixed up with it.

"It will not be a fine voice then; it will be a clean heart. It will not be a question of how big a sinner a man is; it will be a question of whether we are sinners at all. It will not be a question of whether we are dressed in the latest fashion or not. If we have been robbing God of tithes, wouldn't we pay up then, if we could? Do you think the angel with the writer's ink horn will mark for salvation anyone who is robbing God? That sealing work is going on. One of these days it is going to stop. The time to clean up and stop sinning has come.

"We read in I John 3:9 'Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God.' God help us all to be born of God, to be born again. A man cannot cherish hatred and envy and be born of God.

"If after having sacrificed for the message and after having left home to give the message it was found we had been carrying sin around with us, we would surely be lost.

"Let me read another scripture. It is found in I Cor. 9:26. 'But I keep under my body, and bring it into subjection: lest that by any means, when

I have preached to others, I myself should be a castaway.' The saddest of all things would be a preacher who has preached to others cast away.

"The thought expressed in this scripture is not that a man shall apostatise, but that he will retain something that will prove him spurious and he will be cast out, no good.

"I tell you, my brethren, we will have to be the real thing to get through. We cannot have a hope while we cling to sin. I am glad for a Redeemer whose blood cleanses from all sin."

The Elder spoke of a machine that is in use in the Bank of England, by which every gold coin that comes into the bank is tested. No matter what may be the deficiency in weight or otherwise, if the coin does not come up to the standard the machine throws it out, no good. He likened this machine to the great testing work of God in the judgement. Said he "The great tester that God has will test even every secret thing, whether it be good or bad.

"We are right down near the close of earth's history. Only a little while and the end will be reached. Christ still intercedes at the right hand of God."

At the close of the service a call was made for a new consecration, and a great company of ministers and workers responded. A solemn season of prayer was engaged in, led by Elder I. H. Evans.

Elder I. H. Evans occupied the morning hour Sabbath, May 2. His subject was "The Christian Life." The scripture read Romans 8:1-4.

He said in part "I wish to study the life of the man or the woman who has experienced the new birth. It is a wonderful privilege that a Christian enjoys. God has no condemnation to bring to him. He puts within the man the Holy Spirit, makes that man a new creature in Jesus Christ and so changes him that he is no longer under the bondage of sin. He may lead, and should lead, a life of sinlessness. Now any man or woman who has not been made a new creature in Christ Jesus cannot lead the Christian life.

"In Romans 7 the apostle Paul brings to view the efforts of a man who has not been changed, trying by his own will and power alone to lead the Christian life. He cannot get the victory and hold it. He cannot find deliverance and keep it.

"Stepping over from the 7th chapter of Romans to the 8th we find the experience of the man who has passed

from resolutions to a change of heart; from a state of condemnation to a condition of acceptance. Jesus Christ in his life and death answers for every thing that has taken place in his life up to the day of his conversion.

"When the experience of the new birth comes, the past is forever gone in Jesus Christ. The man must never let the devil drive him back of that state. Every sin that man has sinned, when reconciliation has come, has gone forever. But justification can come only by the exercise of faith.

"Every convert should be taught justification by faith. There should be a clear experience, no doubt of acceptance in Jesus Christ.

"It is the duty of the minister to emphasize this so clearly that no one shall come into the church without being perfectly clear on that matter.

"Let me read another scripture. It is found in Romans 3:20-26. 'Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just and the justifier of him which believeth in Jesus.'

"This is the work of justification. A man does not have to go through a probationary stage to prove that he can do right. He can come just as he is. He has the new birth. He has received justification. He has started for the kingdom of God.

"Is it ours to go on year by year sinning or is it a privilege to find acceptance with God and know complete victory?"

The Elder related an incident of his going into a Catholic church in the city of Buffalo and hearing the priest telling his people that for the thirty-two years he had been their parish priest they had been coming to him some weekly, some monthly, some but once a year, and he had been giving them absolution in all these experiences for the same old

sins. He said "This is really what we ourselves are doing, and we go over them so much that it doesn't any more seem so sinful as it once did! Is this necessary? Is it imperative that we should go on leading that kind of life?"

"Can a drunkard get victory over the demon fires that are burning in his blood? You know he can. We hold him up to the power of God for victory. And everything else in his life he can get victory over by the same power and in the same way.

"Would you tell the thief that he could get victory over his thieving? Of course, you would, and you know he can.

The Elder related another experience. It was that of a woman coming to them, whose husband had left her, and upon whom had come a great temptation to sin against God. They prayed for her, but she had no deliverance. Wringing her hands, she cried out that she must either find God that night or else she would take her life. She threw herself upon the floor crying 'Pray for me. If there is a God in heaven, I must get deliverance now.' Said the Elder, "It was impossible for heaven's gates to be closed to such a petition." She arose from the floor; deliverance came. She was saved by the power of God."

Elder Evans referred to a Chinaman who, torn by the opium habit and looking the picture of death, had come a four days' journey to our people to find relief. The poor fellow told them that he had been an opium fiend all his life and that he had gone everywhere to find deliverance, but had not found it. He said he had heard of our people and had come to them for the deliverance that he had failed to find elsewhere. He asked them to pray for him. He said "I want to be free from this accursed habit." They prayed. Over fifty years he had been a slave to the opium habit, but he laid hold of the power of God and arose from his knees saying he would never touch it again. That man is now a worker in the cause of God in that field.

"Now," said Elder Evans, "If God can give these poor souls victory over sin, can not we have victory? Must we forever be in bondage from sin when souls like these go free? The only reason we continue to abound in sin is because we love it, and do not want to give it up. Every man and woman of us can have it if we will."

Referring to the 6th chapter of Romans, Elder Evans showed that the man who is dead to sin cannot

continue in it. Said he: "Every evil thing that is condemned in the Word of God that man has broken with, and we can have that deliverance, if we seek for it. God has made provision in the gospel that every man can have complete deliverance from sin and there is grace sufficient from God that can be poured into our hearts to keep us from being servants of sin.

"Every baptized believer in Jesus Christ is entitled to receive the Holy Ghost, for every man must be filled with the Holy Ghost to have complete victory in the Christian life. Before you can receive the latter rain, you must have the Holy Ghost now. If the latter rain came now, God could not use us, because we have these habits that are getting victory over us.

"The kind of people that God is seeking for is a people that are seeking to be more like God, a people whose supreme passion is to please God. The world is looking today for a people who profess to be looking for the coming of God, to be really looking for that event. They are looking for a people who profess to keep the commandments of God to be really keeping them. They want to look to us and see a standard of perfection that cannot be found elsewhere in all the world.

"The hour has struck when, as workers, we must go the people with a message of complete deliverance from sin. How long will we ask for time to be lengthened out for us to get ready?

"Brethren, the Holy Ghost will dwell with you, dwell in your mortal bodies, live in you. You can have communion with heaven every moment. You can lead a Christian life if you will. God wants to see us free. God will take wickedness away. Every man who will break with every sin will get complete victory. This will bring you day by day joy and peace in the Holy Ghost.

"It is going to be a great battle. The devil is going to fight. But God will set a man free, if he seeks for that freedom with all his heart."

Responding to the call to renew their covenant with God to stop sinning by his aid, the entire audience arose.

Missionary Volunteer Program

Sabbath Afternoon, May 2, 1914

J. L. SHAW

"Sixth chapter of Isaiah, verses 5 to 8. "Then said I, Woe is me! for I am undone; because I am a man of

unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

"The Lord has been speaking to us the past few days, as we have been assembled here together. We have heard the voice of his Spirit speaking to our hearts. The coal from off God's altar has been placed upon our lips. Our iniquities, as we have confessed them before God, have been put away and have been forgiven.

"The next instruction that comes to us is that we engage in service for God. The first call,—a call to surrender our hearts unconditionally to God, for unless that is done our service is of no worth. And so as a second admonition to us all, to those who are young and to those who are old, 'Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.'

"God has a claim upon our young people. He has not called them without a definite purpose in view. He has given to every man his work, and just as sure as the Lord has called the young people to give their hearts to him, so certainly has he a work for each of them to do; and while we are making ourselves right with God, I believe it is incumbent upon us that we ask earnestly, Lord, what wilt thou have me to do, for surely the Lord will lead us and guide us.

"What is the great work before our young people? I think it is expressed in the watchword of the Young People's Department,—the carrying of the gospel to all the world in this generation. Our watchword lays before us the largest undertaking that could possibly be placed before any class of young people at any age in the history of the world. To carry this message not only in our own town, or city, or state, or country, but to all the world, and in this generation. And I say, humanly speaking it's an impossibility. It's an impossibility when you consider the vast numbers of people; that we, a small society, should stand up and say that we have a message for the world.

Why you know other societies laugh at us.

"I remember coming across in the boat with a secretary of a mission society in Europe, and I was talking with him about our work, and he said, 'Whereabouts is your mission society working?' I told him that we were working in America, in Europe, in Africa, in Australia, in India, in China, and Japan. 'Well,' he said, 'How large a people are you?' 'Why,' I said, 'we are scarcely one hundred thousand.' 'Well,' he said, 'Why don't you concentrate your efforts on one place, you would accomplish so much more, and you would get much more done than scattering out the way you are doing.' Well, then I had to tell him what our plan and our purpose was, and that we had a message that was due to all the world, and that it was due in this generation, and he said, 'I think you have undertaken a large task.' And it's so. But I am glad that God has not called us to a work but what he is able to supply the power and make possible the undertaking. But in this program of foreign missions there comes a distinct call to our young people for it is largely from them that we must recruit our forces in foreign lands. I see a good many grey hairs here. Some of you are getting along in years. We can not send you over to the mission fields. Some are past forty. We can not send you over to the mission fields. Not very many of you. But we are confined in our recruits for the work in foreign lands to our younger men and to the younger people who are in our young people's societies. That being true, how great the responsibility rests upon you of being fitted for the work to which God hath called you. Why you just think of the number of people that there are in some of these countries. A man in India figured up how many pages it would take to write the names of the people of India on a book a little smaller than this Bible. How many pages do you think it would take? Do you think a thousand pages would contain them all? No. Ten millions of pages to write even the names of the people in India. Now you don't know much more than you did before, do you? But if that were made in a book it would make a book two and a half furlongs in thickness,—more than a quarter of a mile. We are lost, are we not in the contemplation of it? Is it not well then that we should look to our resources very carefully in the carrying of the message to all these people? Of course, we must look to

God and his power, for it is only with him that it is possible. But I saw we must look to the 25,000 young people whom we have in our societies, and we must put our arms around them and encourage them and help them to train for service and work. And they need a training. We can not send them off to the mission fields to become discouraged and accomplish little or nothing.

(To be concluded)

The Ministry

I. H. EVANS

"When a man thinks he has attained the ideal in the ministry, his work in the ministry is finished.

"We read in 1 Tim. 6:11 'But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.' The title, 'man of God,' as applied to the ministry, is an expression or phrase inspired of God, and many times applied to the prophets. In a special sense he is God's man. The man that is separated to the ministry, sealed of God, is the man of God in a very special manner. He is God's mouth-piece. He belongs to God. He must be ready to go, he must be ready to speak and to do as God calls. Whenever he goes, whatever he does, whenever he speaks, he should always do it as God's man.

"In Titus 1:1 God's minister is called the 'servant of God.' We read 'Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth,' etc.

"It is a wonderful thing when a man is the servant of the great God. Being his servant, his whole business is to serve him and his interests. No man can serve God and himself at the same time. If man could do this, God would get but little of his service.

"In earthly things it is a great honor to be a servant of the king. We are God's servants, and he is greater than all kings. He is the King of kings.

"The Lord goes even beyond calling us servants: We read in John 15:14 and 15, 'Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.' A friend is one almost on an equality. Men called of God, men who have accepted of the Lord, are not simply and only servants, but they are friends of God.

Canvassers' Reports

Ohio, Week Ending May 1, 1914

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
J. L. Sauder, Portage Co.		ES	5	49	9	33 00	12 00	45 00	3 00
W. Syphers, Wilmington		GC	5	49	7	20 00	75	20 75	2 75
W. E. Wagner, Wilmington		GC	5	46	5	13 00	3 60	16 00	75
Fred Hannah, Ashland Co.		GC	5	45	8	24 00	10 50	34 50	
Lula Taylor, Fulton		ES	5	36	7	22 00	17 30	39 30	
J. H. Stafford, Lucas Co.		DR	5	36	4	13 00	9 00	22 00	5 75
W. H. Geisweller, Springfield		PP	5	34	24	72 00	6 75	78 85	1 50
W. Wallace Kay, Stark Co.		ES	5	34	5	16 00	9 00	25 00	
M.C. Woodworth, Findlay Co.		PPF	5	45	9	13 50		13 50	
Tillie Gable, Cleveland		ES	5	32	6	21 00		21 00	5 95
A. L. Bassler, Noble Co.		DR	3	32					106 80
C. E. Reichenbach, Licking Co.		ES	4	31	10	35 00	2 75	37 75	5 25
John Schick, Summit Co.		GC	5	30	3	11 00	19 75	30 75	23 25
Mrs. H. B. Wylie, Cleveland		PPF	5	30	13	22 00	3 90	25 90	
L. H. Waters, Ottawa Co.		PPF	4	30	11	19 00		19 00	
Lloyd Swallen, Stark Co.		ES	4	29	7	21 00	11 10	32 10	2 85
W. E. Morgan, Columbia Co.		PPE	4	19	10	17 00	2 10	19 10	95
Mrs. Sadie Conn, Cleveland		PPF	5	18	10	19 50	2 55	22 05	8 00
C. F. Wilcox, Licking Co.		GC	2	18					34 75
C. G. Douglass, Summit Co.		ES	2	16	1	3 00		3 00	33 66
D. J. Royer, Cuyahoga Co.		DR	2	15	9	32 00	3 00	35 00	2 25
Beulah Morgan, Wellsville		PPF	3	15	9	14 00	4 00	18 00	1 50
Daisy Crist, Columbus		ES	4	15	5	15 00	75	15 75	18 00
E. J. Stipeck, Cleveland		DR	2	13	2	6 00	2 25	8 25	
C.A. Gibson, Huron Co.		ES	1	8					30 00
Miscellaneous		GC	4	13		19 50	2 50	22 00	13 35
Totals	25 Agents		104	726	174	\$481 50	\$122 95	\$504 45	\$300 31

West Virginia, Week Ending May 1, 1914

T. M. Butler, Clarksburg	PPF	8	61	44	37 00	8 50		3 20
O. J. Belt, Tyler	ES	3	24	11	23 00			
Totals	2 Agents		11	85	65 \$110 00	\$8 50	\$	\$3 20

Virginia, Week Ending May 1, 1914

Jacob Meyer, Smithfield	GC	9	114	55	115 50	42 10	157 10	89 15
Ira Hawkins, Smithfield	GC		10					19 50
Mrs. E. R. Pollard, S Richmond			21	11	18 50		18 50	9 50
Cordelia Kirby, Norfolk			10			4 50	4 50	4 50
Florence Caldwell, Newport News			10			5 00	5 00	5 00
G. W. Hendricks, Suffolk	PPF		43		52 00	1 00	53 00	15 00
F. S. Parsons, Richmond			78		37 80		37 80	37 80
Totals	7 Agents		286	66	\$223 30	\$52 60	\$275 90	\$180 50

East Pennsylvania, Week Ending May 1, 1914

F. Willruth, Scranton	CK		22	12	40 00	9 45	49 45	20 70
W. P. Hess, Lancaster Co.	PPF	5	40	5	11 00	75	11 75	
F.A. Brownell, Scranton	GC	3	15	8	27 00		27 00	14 25
W. B. Dunkinson, York Co.	PPF	4	24	5	11 00	1 05	12 05	1 40
Mrs. C. I. Wolff, Reading	BF	4	21	7	10 50	3 00	13 50	7 75
E. Tolliver, Plymouth	BF	4		2	3 00		3 00	6 00
Mrs. Park Drake, Johnsonville		2	12	14	9 10		9 10	
Totals	7 Agents		22	203	225 \$111 60	\$14 25	\$125 85	43 10

West Pennsylvania, Week Ending May 1, 1914

Ralph Morgan, Beaver Co.	BF	1	3	6	9 00	1 50	10 50	
J. S. Neely, Armstrong Co.	GC	4	28	17	53 00	7 35	60 35	29 75
L. M. Yohe, Armstrong Co.	ES	3	22	3	9 00	7 50	16 50	56 90
Totals	3 Agents		8	53	26 \$71 00	\$16 35	\$87 05	\$86 65

Grand Totals: 44 Agents Value of Orders, \$997 40 Deliveries, \$713 76

"We love to talk about our friends, for they are very dear to us. God and the angels talk about these men, God's ministers, God's friends. They know all about us, and are at our service; God's ministers are held in high esteem in the heavenly courts.

"In John 20:17, Jesus said to Mary, 'Touch me not; for I am not yet ascended to my Father; but go to my brethren and unto them, I ascend unto my Father, and your Father; and to my God, and your God.' Here is a closer relationship still, says Christ 'Go tell my brethren.' What a wonderful thing for Christ to recognize us as brethren. He takes us all in on the common ground of brotherhood. He puts himself on a common level with us all. Is not that an exalted position for us to occupy?

"Again we read in 1 Cor. 3:9 'For we are laborers together with God; ye are God's husbandry, ye are God's building.' We are so prone to tell of what we have done, that we never talk of what wonderful things God has done. But God is our co-laborer, we are coworkers with God.

"Again we read 2 Cor. 6:1 'We then, as workers together with him.' We are workers together with God. I want you to think of that. God has never sent a man out to labor alone. We are always workers together with God. The Lord can do more in an instant in bringing hearts to him than you could do in a week yourself. No man can ever go out and succeed in God's work unless God be with him.

"Again we read Ezekiel 3:17-21 'Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me,' etc.

"Every minister is responsible for the souls of men. Every minister is a watchman. We are to watch for souls, and we ought to be anxious to save every man. The ministers' work is to save men.

"The ministers' work is not simply to bring men into the truth, but it is to watch them clear through to the kingdom. Every minister should build his work for eternity. We are rewarded for the souls we land in the kingdom of God.

"What I want, and what you want, and what God wants is men in the kingdom of God. And our business is to watch for souls to such an extent that they do not miss the way to the kingdom. To every one of us who have not done our whole duty for the souls of men who have gone astray,

God will challenge us for these souls in the judgment.

"We read in Joel 2:17 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore, should they say among the people, Where is their God?'

"How little weeping we find today among the ministry. If any people of any age ought to be fasting and crying and saying 'O Lord spare thy people' it is this people. God's ministers are intercessors, standing between the people and their God.

"We read further in Malachai 3:1 'Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of Hosts.'

"The minister is God's man, God's messenger sent to the community to which he goes, and only as we recognize this will we get souls. You are the voice of God speaking to that community.

"Again we read in 1 Cor. 4:1-2; 'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful.'

"What a great responsibility it is to be a steward of the mysteries of God. It is the duty of the minister to feed the flock of God. When a man goes to the house of God, he should go with the consciousness that his soul will be fed.

"In the scripture found in Luke 10:16 are these words; 'He that heareth you heareth me; and he that despiseth you despiseth me and he that despiseth me despiseth Him that sent me.'

"Here the man of God is set forth as the special envoy of Christ to speak for him, and in this God puts his seal upon what you do and what you say as though he himself did it. May the Lord baptize us with his Holy Spirit and make us indeed his men so that we may finish his work."

Bookmen's Convention

The second meeting of the Bookmen's Convention opened at 3:45 P. M. April 30, 1914. Elder W. W. Eastman continued the discussion of the previous day and stated that the

method followed by the Waldenses in the distribution of their literature was a house to house method. Rome saw that the scattering of the seeds of truth,—the Word of God,—made known her deceptive teachings, and, therefore, sought to stop the good work. But the Waldenses could not keep to themselves what they knew to be the truth, so they scattered their literature at the cost of bloodshed and lives.

History reveals the fact that the Waldenses had many religious books, such as the New Testament, Treatise against Sin, the Book of Virtue, The Instruction for Children, Sentences of the Philosophers, the Lord's Prayer, and many others. The speaker declared that wherever the Waldenses went with their literature that believers were gained and churches raised up, that they represented the gospel truth that the church had for the world at that time. Elder Eastman stated with great earnestness that we today are to spread our literature as did the Waldenses.

The speaker further developed that Wycliff had his sermons prepared in the form of books and scattered them which did its work against Rome; that Luther wrote, at least, a pamphlet a week. Coming down later, he showed how God had given the printing press to do his work here on earth in the last period,—our own time. He showed how in a miraculous manner, our first periodicals and books were published.

He also brought very forcibly to our minds the fact that it is impossible for the ministry alone to complete the great work confronting this people, and that well trained colporteurs, or missionary evangelists are needed to give their lives to the distribution of our literature in this time, as did the Waldenses in their time.

The speaker gave a very interesting comparison, showing an increase of of the sales of our literature as follows: From 1843-1862 we sold \$13,500 worth of books; 1863-1872 \$56,000; 1873-1882 \$278,000; 1883-1892 \$3,350,000; 1893-1902 \$2,950,000. During the last decade, or from 1903 to 1912 \$11,039,700. worth of literature was sold, or 197 times more than from 1863 to 1872, the first decade of the organization of the General Conference.

He also stated that this literature which has been scattered as the leaves of autumn brings people to the Lord. He set forth the important part the printed page has, and will have in closing up the work of this people.

In his closing remarks, he spoke of the great possibilities of the printed page.

COLUMBIA UNION VISITOR

OFFICIAL ORGAN OF THE
COLUMBIA UNION CONFERENCE

of the Seventh-day Adventists
ISSUED FIFTY TIMES A YEAR
BY THE
Mount Vernon College Press
Mount Vernon, Ohio
Price, 50 Cents a Year in Advance

GRACE V. PURDHAM - - EDITOR

Entered as second-class matter March 25, 1908, at the post-office at Mount Vernon, O., under the Act of Congress of March 3, 1879.

Address all subscriptions and make all money orders payable to your tract society.

The check mark here indicates that your subscription has expired. Kindly renew at once.

Directory

COLUMBIA UNION CONFERENCE
Takoma Park, Washington, D. C.

President.—B. G. Wilkinson.
Secretary and Treasurer.—R. T. Dowsett.

CHESAPEAKE CONFERENCE
1611 Ellamont St., Baltimore, Md.

President.—R. T. Baer.
Secretary and Treasurer.—W. T. Durst.

DIST. of COLUMBIA CONFERENCE
708 McLachlen Bldg., Washington, D. C.

President.—R. E. Harter.
Secretary and Treasurer.—A. J. Bristol.

EAST PENNSYLVANIA CONFERENCE
4910 Arch St., Philadelphia, Pa.

President.—H. M. J. Richards.
Secretary and Treas.—Lucy P. Emerson.

NEW JERSEY CONFERENCE
200 Columbus Ave., Trenton, N. J.

President.—A. R. Sandborn.
Secretary and Treasurer.—H. A. May.

OHIO CONFERENCE
Box 187, Mt. Vernon, O.

President.—E. K. Slade.
Secretary and Treasurer.—H. D. Holtom.

VIRGINIA CONFERENCE
2705 W. Main St., Richmond, Va.

President.—W. J. Stone.
Secretary and Treasurer.—F. N. Johnson.

WEST PENNSYLVANIA CONFERENCE
7155 Mt. Vernon St., Pittsburg, Pa.

President.—F. H. Robbins.
Secretary and Treasurer.—H. K. Hackman.

WEST VIRGINIA CONFERENCE
124 Marion St., Fairmont, W. Va.

President.—W. J. Tanner.
Secretary and Treasurer.—J. S. Barrows,
Office Address.

WANTED—A blacksmith; dwelling house, shop, and tools furnished. Must be Sabbath keeper. Address W. W. Moore, R. F. D. No. 4, Somerset, Pa.

Camp-Meeting Dates

The following dates and places for this summer's camp-meetings have been decided upon thus far.

West Pennsylvania, June 11-21 - Homestead.

East Pennsylvania, June 18-28 - Allentown.

New Jersey, June 25-July 5 - Camden.

Ohio, August 13-23. Place not selected.

Chesapeake, September 24-October 1. Place not settled.

West Virginia, October 1-11 - Parkersburg.

Virginia. Not settled as yet.

District of Columbia. Not settled.

Notice

A special meeting of the Seventh-day Adventist Book Society will be held at Parkersburg, W. Va., May 19, at 2 P. M. The meeting will be held at the church on Mark Street for the purpose of electing a new president for the society, and for the transaction of any business that may properly come before the directors.

J. TANNER, *President*;
J. S. BARROWS, *Secretary*.

A Sad Announcement

On Sabbath morning, May 2, word was received from Takoma Park, Washington, D. C., that Sister George B. Thompson had passed away in death. The announcement brought sadness to the Conference in session, and on Sunday morning at a special meeting of the delegates the following resolution was adopted which will explain itself:

In Memoriam

Whereas, In the providence of God who is all-powerful and all-wise, the hand of death has been allowed to rest upon Sister G. B. Thompson, of Washington, D. C., and she has fallen asleep in Jesus; therefore,

Resolved, That we, the delegates of the Columbia Union Conference of Seventh-day Adventists, in session at Baltimore, Maryland, on May 3, 1914, do hereby express to our dear Brother Thompson and all the relatives our heartfelt sympathy in this time of their great bereavement. But in the midst of our mutual sorrow, we are rejoiced to behold that bright ray of light from the very throne of God shining through the darkness of the shadow of death, which assures us of "that blessed hope and the glorious

appearing of the great God and our Saviour Jesus Christ," which is soon to be fulfilled. Then our sister, who now sleeps beneath the blessing of Revelation 14:13, will come forth glorified and changed to immortal life and everlasting joy. To this happy future we point our brother and every saddened heart.

Resolved further, That this resolution be placed on the minutes of the Conference and that a copy of it be communicated to Elder Thompson by the officers of the Conference.

B. G. WILKINSON, *President*;
R. T. DOWSETT, *Secretary*.

Baltimore, Maryland, May 3, 1914.

OBITUARY

PATTON.— Isabel Palmer was born in Ross County, Ohio, September 27, 1858 and died in Springfield, Ohio, April 21, 1914, aged 55 years, 6 months, and 24 days. She was married to C. W. Patton at Washington C. H., March 14, 1878. The husband, three sons, two daughters and three grandchildren are left to mourn. Sister Patton was baptized, with her husband, by Elder F. M. Fairchild, seventeen years ago and received into the Springfield Seventh-day Adventist church. She wanted to see her children grown and in God's service, and looked forward to the time when sin and suffering will be no more. Her work is done and we leave her in the hands of a just God, and trust that she will have a part in the resurrection of the just. JOHN FRANCIS OLMSTED.

BLOOM.—Maranda Jane Roberts, daughter of John and Mary Ann Roberts, was born August 19, 1827 and died at the home of her daughter, Mrs. E. M. Nofstger, April 22, 1914 aged 86 years, 8 months, and 3 days. August 22, 1856 she was married to William H. Bloom, with whom she lived happily until death claimed him February 18, 1905. She is survived by five daughters, one son, twenty-two grandchildren, and nine great grandchildren. She united with the Seventh-day Adventist church at New Antioch in 1878, under the labors of Elder T. J. Butler. She was faithful to her calling until death. During all the years of her affliction she never complained but was always found cheerful and glad to hear of the progress of the cause she loved. She was a kind and affectionate mother and we feel assured that she sleeps in Jesus. The funeral was conducted by the writer at New Antioch, assisted by the pastor of the Christian church in which the services were held. There was a large attendance, for Sister Bloom was well known throughout the neighborhood. We laid her to rest in the New Antioch cemetery to await the call of the Life-giver.

W. W. MILLER.

Supplement to the Columbia Union Visitor

Vol. 19

Mount Vernon, Ohio, May 13, 1914

No. 20

Work and Life of the Ministry

I. H. EVANS

Taking for his text Isa. 61:1-3 Elder I. H. Evans gave a most helpful study on the morning of May 3 on the subject of "The Work and Life of the Ministry." "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

"While this prophecy primarily applies to the Lord Jesus Christ in his work while on the earth which preceded his crucifixion, it also applies with equal force to each and every one of his ambassadors. Every minister is a prophet of the Lord; God's mouthpiece as it were. He is to speak for God. His privilege is to say, 'the Spirit of the Lord God is upon me.' Every man sent to the front with the gospel message is entitled to that Spirit. Many churches are made weak because men do not speak as those who have the Spirit of the Lord resting upon them. If the minister cannot say that he is anointed for service, it were better that he sit still.

"Christ's apostles were sent out with the anointing of the Holy Spirit. It was necessary that such should be the case if success would crown their efforts. Every man who goes out to speak for God has the assurance that the Holy Ghost is with him. He is an instrument bearing a message from heaven to 'preach good tidings,—salvation,—not condemnation alone, but salvation to men who are in sin. He is to proclaim liberty, to open the prison to them who are bound. But he must know the way and the power of God to liberate himself before he can respond to the crying need of those held captives by sin. The Lord will heed the summons of his servant to come to his aid. In Isa. 44: from the 26th verse and onward God promises to confirm 'the word of his servant, and performeth the counsel of his messengers.' No one in this

world enjoys such privileges as the man of God does. Note the case of Joshua who commanded the sun to stand still. God also worked through his servant Elijah. At Elijah's command rain was prohibited for three long years, and when Elijah prayed that it might not rain his prayer was answered. Moses was another character which illustrates how God heeds his royal servants. He stood between God's wrath and Israel, on one occasion pleading that he might be destroyed if Israel was not to be saved.

"And so God's aid is vouchsafed to those who prevail with him, and all his resources are available to them.

"The text indicates also that the anointed servant of the Lord is to proclaim the 'day of vengeance of our God.' It is the preacher's duty to preach the wrath of God, as well as the good things, the warning, however, to be enshrouded with the spirit of love. We are to importune lost sinners, to plead with them, putting our arms around them pointing to the Lamb of God.

"The promise of God is that his Spirit will not be taken from those servants in whose heart dwells no sin. We cannot expect Holy Ghost power until we are freed from the burdens of besetting sins. Sin is dragging down man and destroying their usefulness. In 2 Cor. 6:1-4 the minister is told to 'receive not the grace of God in vain;' and that he must give 'no offense in anything, that the ministry be not blamed.' To meet this standard a man must be free from speculation, financial bargaining, buying and selling. There are men who have given much offense and ruined souls by mixing commercialism with the ministry. These scriptures picture the life of the true minister. Patriarchs and prophets of old as well as apostles lived that kind of life. It should be remembered that the world has great respect for the true Christian life. We are too prone to look upon officialdom as the all important desideratum, whereas the virtues belonging to the Christian life are worth more than all possible position can be. The apostle Paul enjoyed that life, hence he could give counsel to his brother ministers. We must also shape our

lives in harmony with the suggestion, 'but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.'

"Again the apostle sets before us the life work of the ministry in 2 Cor. 4:1 and onward. We are to harmonize our lives with not only our own conscience but with respect to the consciences of others. Never pervert scriptures to prove a doctrine. God is not honored when such work is attempted. If men will not meet the standards of a godly life, they should surrender their credentials until they find deliverance from the besetments which hold them in bondage.

"We are in great need of soul winning men. The demand for such men is on the increase everywhere. There is not so much need of administration as there is of soul winning power. The motto of our lives should be, 'Souls for Jesus.' Our strength and mind and talent should be utilized in bringing lost sinners to the Lord. The ministry should be fired with a zeal and determination to win out in the salvation of souls. Such fire and zeal will cause men and women to come to us and ask, 'What shall we do to be saved?' The spirit of Jonah in Nineveh is the need for this day and time. He had difficulties to be sure; hard problems, just as we have; the government officials were doubtless in session in this great walled heathen city; no sympathizers, no helpful prospects faced Jonah, yet he went through that city crying in one street after another, 'Forty days and Nineveh shall be destroyed.' Probably he was accused of being mad. All prophets were counted mad. But success met his work. That is the spirit which is needed today. If we would give up offenses in our lives and get nearer the Lord, we must right about face. I believe this would bring the loud cry.

"We are popular now as never before, because we are neither feared nor are we doing very much of anything. But let us bring souls to the truth and do something for the kingdom of God, then we will be feared, Sunday laws will pass, and persecution will follow. We must have

travail of soul. Never will success come to the minister who does not wrestle with God. 'When Zion travailed she brought forth.' We must agonize and suffer, as it were. Some think the ministry is a very pleasing calling, without strenuous labor. That is not so. The hardest work, the work that draws upon the strength and vitality of man more than any other kind of work, is to get down on our knees and agonize for the salvation of souls. The greatest burden is to be found on the firing line. That work is harder than that of the plowman, the daily toiler. But heaven and the angels and every available resource from God's throne are by the side of those who travail and agonize for souls. One soul born into the kingdom is worth more than any other thing in this world.

"We should never forget to consider and pray for the faithful Bible workers. Personal work of that character is most taxing, and those dear women who engage in the work of soul-salvation around the fireside should have our most hearty sympathy and prayers. We should remember also that the workers should have an opportunity for rest from their strenuous work encountered on the firing line, so that by recuperation they can renew their strength and return to the battle field.

"We should not close this study without feeling assured that our great Leader will lead us on to victory, and so let us be loyal to him and to one another in the great work committed to us as a people."

The Sermon

I. H. EVANS

Sunday evening, May 3, Elder I. H. Evans preached on "The Basis of True Christian Service." The scripture read was from 1 John 4:7, 8.

The Elder said in part. "Never was man born since sin entered this world that could serve God unless there had entered into his life a great love for God. There has to be born into the soul a passion of love that consumes the life, and eats up the desires, ambitions, and the resolutions, and the intellect, of the man or woman. Then that individual can serve God without effort. Then not one requirement of God is found to be hard, not one task too great. God has the power to lead the individual on to endless unceasing toil.

"Our Saviour expresses the same thought in John 14:15. If you love me, keep my commandments. There

is no way to keep the commandments of God unless this passion of love enters the soul.

"The Saviour puts it this way, as the scribe asks him, 'Which is the first commandment of all?' 'The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'

"This is a wonderful demand that he makes, and no man can do it without loving God. It is a pleasure to do for God when you love him. The condition of your heart makes all the difference. It is natural for a Christian to do right. A man may belong to the church, but as sure as he does not have a changed heart he cannot obey God or do the thing that is right, he cannot render the service of love.

"And really, my friends, between you and me it is love that makes the value of the gift, of every act of service. It is the measure of love that is put into a gift that makes that gift valuable even to you and me, as between friends. And all that there is in the heart that is acceptable to God, is the element of love. Love is the whole value of any service in all the world.

"I do not think that the Lord looks down upon this congregation of believers and puts a monetary value on your service, or your gifts, or your offerings. What makes these things of value to God is not the cost price, but the love that is in the heart of the giver,—the love that prompted the act. Take the love out, and there is no value to God in any of our gifts.

"God does not need money. If he chose he could make more money than we ever saw or could count. Then why does the Lord all the time want us to give? Oh, he is just testing our love!

"We read in Luke 12 the story of the widow and the mites. The Saviour is in the temple, that gorgeous, grand temple that was the pride of the Jew, with its great marble steps, its great pillars, its gilded walls. It was a feast day, and there were gathered men there from all parts of the world. Great men had come in from Alexandria, from Caesarea, from Greece, from Syria, from Damascus on the north, and from all the regions round about,—a great motly crowd. Those Jews were rich. They were the princes of fortune of those days. They would walk up those marble steps with heralds before them, and with great crowds of people following on

every side, and they would pass the treasury box pouring money in a great stream into the treasury of the Lord.

"Jesus stood there and he saw them, and the disciples were round about and they saw them. Among others who came, there was a woman—a poor withered, frail, old woman, her face all wrinkled, her eyes sunken, her cheekbones standing out, her hair gray, her hands horny, leaning on her staff,—could hardly breathe, difficult for her to walk. Trembling with great weariness she dragged herself up those steps, comes on closer and closer to the Saviour, comes on into the motly crowd where those great princes of fortune are casting in their great treasure. But this poor, frail woman, when she gets there, has not much to give. She takes a little handkerchief, or napkin, out of her pocket or from around her neck. She unties it. She does not want any human being to see. Finally her poor trembling fingers get hold of a little corner, she lifts her hand up and drops her offering in, unseen by any save the kind Master's eye. And he said to his disciples, You see this great crowd around here, you see that these men have been pouring their silver and gold into the treasury; you see that poor woman,—she put in two mites, but I tell you, she put in more than they all, for she took of her very living and put it in, but they have given of their abundance.

"What made the offering of that poor widow so acceptable to the Master? It was love, the service, the sacrifice that entered into it. Did the great God want those two mites? Was he in need of them? There were great storehouses of treasures, the wealth of the country, the coin of the realm, poured into his treasury box, and yet he said there was not one of that princely crowd that gave like this poor woman. It was her love that made the offering so great. It is love that makes every gift precious in God's sight. It is the service that is rendered through love that counts with God. Every sacrifice, every giving, even to the cup of cold water, is valuable to him only as it is the service of love.

"What was it that led Livingstone to leave his country and go down into darkened Africa and spend so many years there enduring hardship and suffering? Why did Morrison go to the suffering and toil of China? What was it that led Moffat to go down to South Africa and give his life to those poor black men? Nothing in this world could have driven them there

save the love of God that was in their souls.

"Now we have a great message, the mightiest message that God ever gave to men, and I ask, Shall this message find a ministry with less love for God in their hearts than these men of by-gone years possessed? Shall this last closing message find us ease-loving and self-seeking and self-satisfied, or shall there be conceived in our hearts a great passion of love for God and for lost men that shall drive us to the ends of the earth? If there ever was a message that demanded the absolute and wholehearted surrender of men and women, it is the third angel's message. If there ever was a day when men could afford to place themselves on the altar unconditionally and say, 'I am here to be utterly consumed for God', it is in these last days. All the believers in this message today ought to step to the front and make a complete surrender, and especially the ministry. There should not be one in all the list of God's workers but what would give himself completely to God for his service, continually, ardently, and zealously, for the finishing of this work. And there ought to burn in our hearts that great passion of love so that self sinks out of sight, and the love of money, and honor, sinks completely out of our lives. The call today is for men to step to the front and say, Here I am, use me Lord."

Missionary Endeavor

The 2:30 hour Sunday, May 3, was devoted to the consideration of home missionary work; Miss E. M. Graham of Washington, D. C. occupying the time.

She read as the basis of her remarks a statement from Volume IX, page 117. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."

Said the speaker, "If we wish to see this work finished we must organize our churches for the carrying forward of this line of missionary work. It is the aim in the home missionary work to make every member a live active missionary. The goal set this year is one soul for Christ for every church member."

Another statement was read from the pamphlet "Appeal to our Churches," as follows, "Watchman, what of the night? Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the

shepherds faithfully caring for the flock at those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ?"

"A great work is to be done in the world, and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing, but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work?"

Miss Graham said in part, "We all know that this instruction and devising plans of labor for our people have not been carried out. Our churches everywhere are withering up because they are not laboring for others. They are constantly taking in, but not giving out. A lake that is all the time receiving and not giving out will become stagnant. Just so with the Christian. If the spiritual life is not exercised it will become feeble."

Miss Graham stated that if every Sabbath keeper in the Columbia Union would warn 2,800 persons this year, all the inhabitants of this Union would receive the warning message. She held that this was not impossible, saying, "It would only require that each person hand out literature to eight souls a day in order to accomplish it."

The speaker declared that God had scattered our people everywhere for a purpose, and that was that they may by the distribution of our literature give a knowledge of this truth to all. "The minister's work," she said, "is limited by the inactivity of our lay brethren and sisters."

Another statement was read from Volume IX, page 126. "In visions of the night, representations passed before me of a great reformatory movement among God's people. A spirit of intercession was seen even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening to them the Word of God. Hearts were convinced by the power of the Holy Spirit, and the spirit of genuine conversion was manifested."

Miss Graham declared that one reason why our churches have not been doing more in this line of missionary work is because they have not been organized. "Our workers," she said, "as they visit the churches should lay these matters before them, and help in organizing missionary societies. She referred to the *Church*

Officers' Gazette as giving full instructions along this line. She declared "If a church member will not do anything in this line of work, it is a sign that he does not sustain a right connection with God, for a true follower of Christ will desire to assist in this work, and such a person needs help."

The speaker related several experiences showing the result of this missionary work in the conversion of souls and increase in the membership of our churches.

Correspondence School

The 3:45 P. M. hour Sunday, May 3, Professor C. C. Lewis of the Fireside Correspondence School, Takoma Park, Washington, D. C., addressed the Conference.

His topic, of course, was the school that he represented. He mentioned the fact of his having been a teacher in the schools of our denomination for twenty-nine consecutive years, and by a show of hands it was seen that there were quite a number of his boys and girls among the men and women present.

The Professor said in part. "The Fireside Correspondence School is a school which occupies a unique position in the denomination. It is a rival of no school and an aid to all." He read a statement from William R. Harper, president of the University of Chicago, showing that the correspondence-school idea has won a place of respect in the estimation of many eminent educators. It is as follows: "The time has past to determine theoretically whether or not a subject may be successfully taught by correspondence. The thousands of men and women who are now being helped in such a way are a testimony to the fact that such help can be given, and that it can be done by correspondence."

He also read a statement from the pen of Sister White that should inspire young and old to use their spare moments. "Only let the moments be treasured. A few moments here, and a few moments there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,—if a book were kept in the hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished."

Professor Lewis declared that the purpose of the school is to provide a means of educational advancement for the large number of young and middle-aged people who for good reasons are unable to attend a residence school, but who want to improve their education while continuing their work.

The benefits to be derived he read from the calendar of the school as follows: "The correspondence school brings skilled instruction to the individual wherever life's duties detain him.

"It provides an economical and effective means of intellectual culture and increased capacity for doing.

"It saves those minutes and hours that would otherwise be squandered.

"It sets a definite task before the ambitious, and marks out the direct way to results.

"It enables the student to begin his work at any time, and to continue it indefinitely.

"It develops perseverance, accuracy, self-reliance, and other good qualities of character.

"It gives a maximum of individual benefit for a minimum of expense.

"You can complete the preparatory work for that course you wish to begin soon.

"You can continue that unfinished course you began at school, and can obtain the credentials you sought for.

"You can take up that other elective you really wanted when you were graduated.

"You can pursue that subject which will be a special help in your present occupation.

"You can obtain credit for your correspondence work in our residence schools.

"You can study when you please and where you please, and no one hinders your advancing as fast as you please.

"You can begin at the bottom if you need to; you can aim as high as you ought to; you can advance as fast as you are able to; you can continue as long as you wish to."

Bookmen's Experience Meeting

May 3, 4:30 P. M.

"When the Spirit of God comes into the studying of this matter of finishing the work, somehow or other the printed page comes in."—W. W. Eastman.

After a few preliminary remarks Elder Eastman turned the meeting in to a testimony meeting of experiences that had actually taken place in the

saving of souls by the printed page. Quite a number of these were given. A few are as follows:

One tract in the Carolinas resulted in the raising up of a Sabbath-school of twenty members without having seen or heard a preacher.

Another was of a sister who had become discouraged because she had seen no results from her distribution of literature. She was in attendance at a meeting where this same work was under discussion. In the giving of experiences a farmer arose and told of someone placing tracts in his dinner bucket. He wondered why his wife had put tracts in his dinner pail. He said he read them, and that he and his wife were now rejoicing in the truth. This discouraged sister jumped to her feet, declaring she was the one who put the tracts there.

Another one was of a sister getting ready to visit a neighbor. She put some tracts on the window sill. A gust of wind came and the tracts were gone. One of these tracts was blown by the wind into a passing wagon, right upon the seat with the driver. The man read it, was deeply impressed, and accepted the truth.

Another was of a conductor on the street cars of Boston. A tract had been left upon one of the car seats. He picked it up and read it, with the result as stated in his own words, "I keep the Sabbath and also my job".

The story was told of one "Great Controversy". A sister bought it and began keeping the Sabbath. She then loaned it to a mother to read, and her mother began keeping the Sabbath. She then loaned it to a brother to read, with the result that he began keeping the Sabbath. It was then loaned to a friend, with the same result.

Elder Slade told of a family that had been supplied with literature in Michigan by his wife's mother. They moved to Nebraska. Later she wrote to them of a tent effort to be held in the community to which they had moved. She received a reply some time later from this family showing that her interest in them had done its work. The tent effort had been held, a church had been organized, and a church building erected. The family had accepted the truth, and wrote back saying, "We are glad for the interest you took in us, we attended the dedication of our own church".

Another experience was of two brethren in Arcadia, New South Wales, who decided to work with tracts. Elder Paap related this experience. He said that as soon as these men be-

gan working the community with tracts a Church of England minister announced that he would preach three sermons on "Why I am Not a Seventh-Day Adventist". Elder Paap said that he in turn advertised to preach three sermons on "Why I am a Seventh-day Adventist". The result was 36 adults accepted the truth and were baptized and a church building erected.

A brother present testified that "the reading of the tract 'Signs of the Times' brought me to keep the Sabbath".

A tract society secretary spoke of receiving a check for \$28.00 for a list of books including a set of the "Testimonies", accompanied by a letter asking for the whereabouts of a preacher of one of our churches. An arrangement was made to visit this family. The wife was found keeping the Sabbath. Also another lady, a neighbor, and the secretary declared "they have ordered a tent for camp-meeting."

Another brother declared "I owe my salvation to a man who had consecrated his life to circulating our literature. Through the faithful work of a devoted colporteur I came out of a lumber camp in Northern Canada a Sabbath-keeper."

Another was of a sister near Bridgeton, N. J., who had bought "Great Controversy." She accepted the Sabbath, and it was stated "She has sixteen persons in her neighborhood interested in the truth."

Two letters were read, one of a man who bought "Daniel and the Revelation", the other of one who bought "Coming King." Both of them are keeping the Sabbath.

Elder Spies of New Jersey spoke of receiving the tracts "Elihu on the Sabbath" and "New Testament Sabbath." He said he was convinced of the truth and kept the next Sabbath.

Elder Watt of West Pennsylvania declared "I came into the truth through reading our literature."

The meeting was a very enthusiastic one. It was quite a task for Brother Eastman to bring it to a close.

FOR SALE.— A nine room house arranged for two families, four rooms of which rent for \$15; nearly two acres of land with a barn and henery. The property is located within two hundred yards of the Washington Missionary College, Takoma Park, D. C. For further particulars address I. D. Richardson, Takoma Park, D. C.

"Give me, O Lord, that quietness of heart that makes the most of labor and rest."