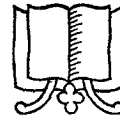


EXTRA

# Columbia Union



# Visitor



"I WILL VISIT YOU, AND PERFORM MY GOOD WORD TOWARD YOU"

Vol. 21

Mount Vernon, Ohio, March 23, 1916

No. 12

## Has Christianity Failed?

I wish to introduce a consideration of the question, "Has Christianity Failed?" by reading a statement in the Word of God. "And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all the people. And suddenly there was with the angel a multitude of the heavenly host praising God, saying, Glory to God in the highest, and on earth peace, good will to men."

That is the message of Christianity to this storm-tossed world. That is the message of the Gospel of Jesus Christ to the warring factions of earth. *Peace* on earth, *good will* toward men. Has that message failed? Has the purpose of the giver of the message, the founder of Christianity, failed? That is a question that is being discussed very seriously in all parts of the world. I have here a statement from the "New York World," reading like this: "If organized Christianity is opposed to war, how are we to account for its weakness in the presence of the war makers? How are we to explain the fact that in its rank and file it is as fierce as the pagan? How are we to explain the fact that it speaks nowhere with authority?"

This is a serious question propounded by the editor of the "New York World." Soon after the war began, I crossed over from Australia to India and I found the question to the front among the Hindus, the two hundred millions of Hindus of India; and among the eighty millions of Mohammedans and the ten millions of Buddhists, besides the other divisions of heathen castes and religious persuasions. They were discussing it in the Indian papers, the native papers of the country. And the general opinion expressed was that, after all, Christianity is a part and

parcel of all the other religions of the world. I had a talk with the vice-chancellor of the Calcutta University. I spoke to the students of the university on the meaning of this great war and the vice-chancellor, who was the acting president of the university, came out to hear what a Christian would say to his Hindu boys. I spoke very plainly from the Scriptures. After my address the vice-chancellor came forward and we had an interview. He conceded that from the standpoint of the Scriptures I had made my point, but he thought that from the standpoint of his inspired books he could make the same kind of a point; and so the position of all those leaders of thought in India, as I found it, was about this. Hinduism has had its millions of adherents for three or four thousand years; Buddhism has had its earnest followers for at least two thousand and five hundred years; Mohammedanism has had its believers about fifteen hundred years, and all that time they have all been fighting and warring. The Mohammedans base the establishment of their cause upon the sword, as we all know, and the Indian tribes never failed nor hesitated to unsheath the sword when their path was crossed by another tribe or another people. The Buddhists have not been so much for war, but, they have been in it. Now they said this: "We have been assured all the time that Christianity was different; that it had power to assuage the wrath of men; that it had power to prevent war; that it was designed to do it. We have been told that it would bring peace to the world until men would 'beat their swords into plowshares, and their spears into pruninghooks' and, eventually, all the things of the earth would be peace and amity and good will." They said, "That is what we have been taught, and somehow the impression became pretty strong that really here was something not only designed to bring peace, but having the power to do it." But they

said, "Now look at the Christian nations; look at these mighty civilized powers, going at each other's throats, each in the name of the Christian's God, each praying that Supreme being to give him victory over his enemies, each praying his God to help him to put the necks of his enemies under his feet."

Since this war broke out there has been a great swaying back in heathen lands and great loss of confidence. And the Christian nations have lost prestige very much through this war. I find very much the same thought in the minds of agnostics and writers in these so-called Christian lands who are very sure Christianity has absolutely broken down; that it has failed. Had I the time to read to you statements that have appeared these last eighteen months in the magazines and journals, you would certainly see that a great, big, question mark stands out on this subject.

So I feel interested in it. And I wish tonight to answer the question and to say, that I join the issue with every Buddhist, every Hindu, every Mohammedan, every agnostic, every unbeliever in the world over this question, and I am here to say that I am sure Christianity has not failed. I am here to declare that Christianity is the only thing that has not failed. Civilization has failed; everything has failed, and failed sadly, excepting Christianity. And wherever Christianity has been recognized for what it is, and its purpose understood, and it has been given a trial, it has triumphed. It has proved a glorious success. And I think I can demonstrate that tonight.

That question is based upon a great misconception regarding Christianity. It is based upon the idea that Christianity is a great national affair, an organized state; national, world affair, among men like any other organized movement—commercial, social or political. And so nations, in which Christianity is the pre

vailing religion taught, are recognized and are called Christian nations by the rulers, by the statesmen, by the preachers, and by religious writers.

Our own country has been declared to be a Christian nation by no less an authority than Justice Brewer of the Supreme Court of the United States. So all over the world it has come to be that all men in leading positions and all people throughout the world, who know anything about things at all, have come to have the idea and the conception that these nations, in which Christianity has been the dominating religion taught, as from Hinduism, Buddhism Shintoism and Mohammedanism, that those nations are Christian nations. Now when a Christian nation goes to war, then people say, "Well what kind of Christians are they? What kind of Christianity is it, and how do you account for that?" And surely, they think that Christianity has failed. So this is the conception; but I wish to say that it is a false conception. It is contrary to the conception set forth by the founder. He was asked by Pilot if he were a king, and he said, that was what he came into the world for: but he said, "my kingdom is not of this world." My kingdom is not like any kingdom here. No kingdom here meets the conception I have of my kingdom; it is not a part of it at all. Then, through his ministry, he set forth his kingdom.

Now the fact is that Christianity is not a national movement or an organized movement dealing with great groups of people. It does not deal with cities as such; it does not deal with the nations as such; it does not even deal with neighborhoods as such. Christianity does not deal with a family as such. The more carefully you study it the more you will see that Christianity deals with the individual, with each man and each woman.

In the third chapter of the Gospel by John, we have this statement: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Look! God so loved the world. God's love was for the world, for every individual, and he so loved the world that he gave His only begotten son to die for the world. But now notice the change when it comes "the world": that whosoever believeth in him should not perish but have everlasting life. There it comes straight to the individual. God loved the world and gave his son for all, that whosoever, whichever one, in the world, believed in his son should not perish but have everlasting life. Then that reduces the thing to the individual and to the person. So, although God loved all and gave his son to die for all, yet only the one who believes in his heart and accepts that son will be saved. So

Christianity then is directed straight, immediately to the individual. It cannot deal with the mass of humanity only by reaching each individual separately, alone. It is an individual matter to every person, and the nation is a Christian nation just to the extent that each individual is a living Christian, no more. And where is that Christian nation? It is not in the United States. Now I do not want to speak unkindly of my kith and kin or my flag, if I may refer to that here, or to my country. I do not want to speak disparagingly. But, my dear friends, this is not a Christian nation, not by a long, long way. And if this nation goes to war with any power in Europe or any power on earth, it will not be evidence that Christianity has broken down. NO. Christianity has only failed in this: it has failed to prevent war. But it has never announced that it would prevent war except in one way, and by one method, and that way is to lay hold of individual hearts and keep the individual from war; keep the individual from revenge; keep the individual from murder, or strife, or enmity. And then by laying hold of individuals through the ages that Christianity will develop and bring into existence men and women in sufficient numbers to one day fill the earth with Christian people. There will be a Christian nations sometime: there will be a Christian world here,—that is the announcement; that is the conception, that is the purpose. There will be a time when every person on this earth will be a Christian, and then there will be no wars, then Christianity will have triumphed indeed. That is the purpose of Christianity as set forth in the Bible. Let us follow this a moment and see how it operates. Christianity comes to the individual and first appears to that individual's mind. Oh, I am glad of that! In order to be a Christian one does not have to shut his eyes and blindfold himself and throw away his reason and become a fanatic. Christianity appeals to the reason more than any other thing I know of in the world. It appeals to a man's intellect and then beyond his reason to his judgment, and from his judgment to his heart, his soul, bringing not only the assent of the mind to a fact and the decision of the judgment regarding the fact, but it appeals to him until it brings conviction to his heart, repentance, confession and regeneration. Now if I understand the teaching of the Scriptures, that is the method, appealing to the mind, the candor of the judgment and conviction leading to repentance and confession of wrong and to the regeneration of the soul. It does that for the individual, and then what follows? That individual then finds himself a new creature. As the apostle Paul says, in the second epistle to the Corinthians, fifth chapter and seventeenth

verse, "Therefore if any man bein Christ, he is a new creature: old things are passed away; behold, all things are become new."

Christianity makes a man a new man. It is a fact; and there are plenty of witnesses here tonight who would testify in any court, before any commission of any sort, to the fact that Christianity has brought to you a new life, that it has given you a new nature and you can honestly say that the things you once loved you now hate, and the things that were once distasteful to you you now love. You can testify that sin which had dominion over you at one time has been broken and you are set free, and you are living a triumphant life over that sin. Certainly many here can testify to that. I can, I am not ashamed to say. I am proud to say, I give glory to my Lord and Redeemer tonight, and I am glad that he brought into the world a power which we call Christianity, that is able to lay hold of the sinful part of a human being and eradicate and eliminate sin, and plant in its place righteousness and goodness; that is what Christianity is able to do.

I shall never forget a visit I made once to a couple of young men over in Australia. Through correspondence I learned of these two young men, one a Dane, and the other a Singhalese from the island of Ceylon. Our correspondence became very friendly; they were seeking for Christ, seeking for a new life, and through the religious reading matter I was able to send them, and the correspondence, they sent word to me they had found Jesus, and had found that new life. I was to make a long journey over there, and so I made arrangements to stop off and see these young men. I found them in a hotel, and in Australia a hotel means a barn; it means what we would call a saloon, a drinking place. They told me their story. The Dane told me when he came to Australia he was a wild, reckless, wicked young man; he got employment in this hotel, and said he drank his share of the whiskey, chewed tobacco, did his share of swearing, and was in it up to his eyes with the wicked men of the town. The Singhalese, who could hardly talk English, said he was right in the track of the Dane. "Well," I said, "boys have you quit it?" "O yes!" they said, "We have quit it. We have become total abstainers; we do not ever touch intoxicating liquors in any form." They had stopped using profane language, and did not use tobacco in any form. I told them that was a great victory, and asked them if they had trouble to give up such things. The Dane said, "I did not have much trouble, but the Singhalese had a big job." He said, "I had a hard time," and in his broken English said finally, "I felt I must have victory, and I said to God, when I went in my room and got down on my knees, that I wanted to

do right; you know God I want victory; I believe this thing is wrong, and now Lord, help me." And he said, "I got up from my knees and I have never tasted whiskey since, and I have never wanted to. God took it all out of my heart." I found there two of the sweetest Christian boys I ever saw, living in that hotel surrounded by those wicked men and associates, and by all those temptations, and I found them as pure as a lily. I found them living beautiful, triumphant, Christian lives, and I said, "Boys, how did you get this?" They replied, "We got it by reading the Bible, and by getting down on our knees and praying to God." And I tell you they had it, and the proprietor of the hotel knew that they had a new life and were living the triumphant life.

Now that is the design of Christianity; that is the way the Redeemer proposed to operate it. He never announced anywhere that he would lay hold of nations as such, or statutes as such, or cities, or neighborhoods, or families, but he did tell us that he would lay hold of individuals. The man who will believe, the man who will repent, the man who will confess his sins and exercise faith in Christ, will find a divine power sent into his life, making him a new man and taking away the old things. That is the way the Bible sets forth the process of Christianity in the human heart.

Now this work is going on today, dear friends; it has never failed when people have gone at it in the right way, the way God proposed. Whenever an individual in any part of the world has gone to the Founder of Christianity, has laid hold of him in his way, he has found help; he has been victorious, he has been able to live a triumphant life; he has been given a new nature, a new hold, a new inspiration, and the whole world has become a new place to him. It has never failed to do that, and it is not failing now. It is doing that kind of work in thousands of hearts tonight. It has been doing it right along.

We find as we go about thousands of these individuals, and sometimes we find a whole family where each one is a genuine, living Christian. Sometimes we find a neighborhood that is called good, called Christian-like, but I do not know that I ever found an entire community, however small, that was Christian. You may have, but I have not been fortunate enough to find such. When it comes to a city, I do not think there is a city on the face of the earth that is actually a Christian city. There may be, but I have never seen it. When it comes to county, or a state, there is no such thing as a Christian county, or a Christian state, or a Christian nation. There are good Christians in communities, in villages, in cities, in states, in nations, but the nation is Christian only so far as

each individual is a Christian. The fact is that the Christians are in the minority, and always have been in the minority, and the non-Christians are in the majority, and the majority rules. The majority settles questions of dispute; all national problems are settled by the masses, by the majority. They are not Christian; the majority do not even profess to be Christian, and so all these disputing questions of a national character, or international, all these entanglements, are submitted to that majority for settlement, and so they resort to war for settlement. So I feel free to say this: If these great disputes were handed over to genuine Christian people, the followers of Jesus Christ, they could and they would be settled without war. Two Christian people cannot go to war with each other; they cannot fight each other. They will find some way to agree; each one is willing to make concessions; each one is willing to do more than his share, to go more than half way. How can two good men whose lives center in the heart of the Prince of peace, war with one another? No! They would die for one another, but they would not require either one of them to die for the other; that is Christianity. Jesus Christ came to die for me, for you, but he never sentenced you to death for him, or for anything pertaining to him, and so my friends, it is beyond the boundaries of Christianity altogether that one man should demand the life of another man for his interest or his welfare.

Now these Christian nations, so-called, are killing each other in self-defense, or for the extension of empire. That is not Christianity at all. I have endeavored to touch this evening upon the vital, fundamental point of the whole thing,—that Christianity deals with the individual, and it makes a nation Christian just so far as the individual voluntarily and cheerfully himself accepts of the Lord Jesus Christ, and gives himself to Christ and becomes a Christian.

Now I have said that Christianity is triumphant. It has not failed; it has never professed, never has claimed that it would prevent wars. The founder said that there shall be wars, and nations shall rise against nation until a certain time. He is now building up a kingdom of righteousness for himself; he is gathering out a people for himself. Take the day of Pentecost, with which all Bible students are familiar, when the Holy Spirit was poured out on the apostles, they taught that God was doing a work there building up his kingdom which the prophets had foretold; and all the way through the Book of Acts, we have it set forth constantly that in the conversion of every soul God was building up the house of David, or the house of Christ, a kingdom

for himself; and when the number is gathered out, when the original purpose of God regarding the policies of this earth is accomplished, then this work of gospel evangelization will cease, and then Jesus Christ will come as Prince of peace, and establish a kingdom of peace, and through all eternity from that day there will never be a quarrel, there will never be war any more.

About a year ago when I was going down the Pacific Ocean I stopped at the island of Fijii. I had read of the Fijians when I was a boy in school, and I could remember their pictures in the physical geography,—those great bushy-haired heathen, with deep set eyes, broad shoulders, spindling legs, fierce-looking savage cannibals. That was the picture I had of them, and it always stayed by me, and I confess that although I had read of their conversion in the island, as our boat neared the harbor I wondered if I could really look upon the Fijian as a Christian brother, whether I would find them anything but cannibals, whether I would feel altogether safe on the island of man-eaters, and as I contemplated that I went ashore and there found a band of converts who had been brought to Christ through the efforts of our missionaries. There were two hundred of them, and my dear friends, before I left the island I saw what Almighty God can do for the heathen, a savage, cannibal people.

When discovered by Captain Cook they were perhaps as fierce and dreadful a people as had ever been found by civilized man; in fact, they were really called Savage Islands, and just a little east of the Fiji islands now is one of those islands, named Savage Island because of the savage character of the people. When the chief wanted to build himself a house, he would call his subjects to have it done. His word was law, and there was no other word in the land but his. He would order men to dig holes in the ground to put the posts in and dig down deeper than those men's heads, and then when deep enough he would order those men down in the holes to hold the poles, and order other men to shovel dirt in and cover the men in the holes which had been for the chief's house. And that was done for mere cruelty. When he wanted to launch a canoe, instead of taking skids, or small poles, he would order his subjects to lie down on their faces, and he would have the canoes dragged over their backs, grinding them to atoms. Every kind of conceivable cruelty that one could think of was practised upon those innocent people. When a chief was victorious in war, the enemies were taken and they were dismembered, and their arms, legs, and bodies were cooked in the fire, and the victorious, conquering tribe would gather around in

circles and eat the flesh from the bones of those human beings.

Now my dear friends, those islands have undergone a mighty transformation; there is not a man-eater in the islands of Fiji today; there is not a savage; there is not a dangerous person, unless perhaps a few dwelling up in the mountain tops somewhere. These people today are as kind and docile as any gentleman, and as helpful and saving and honest as anybody in the city of Pittsburgh. Our missionary, Pastor Fulton, told me that during the nine years he has been there, he never had anything taken from his mission, never had any disturbance whatever in his place, nor even had a hammer or any implement taken from his place. He would go away and leave the mission in the hands of the natives for weeks, and find everything just as he left it: and so I found these people kind, and courteous, and safe Christian people.

That kind of work is going on throughout the world. From Fiji I went across to India, and then to Malaysia, and to China, Korea, Manchuria, and the Philippines, and everywhere I found the work of Christianity laying hold of human beings and working marvelous transformations. I was so impressed with it that I took photographs as I went along, and of these individuals whom I met I secured photographs. I will take the time to run through a few of these pictures tonight, and let it be seen from the countenances of the people what Christianity is doing in the darkest and the worst lands of the earth.

A. G. DANIELLS, Carnegie Library, Pittsburgh, Pa., March 14, 1916.

### Soul Winning

I am sure that as a Union Conference we have never met under such circumstances as we meet under at the present time. The two years that have passed have only been two years according to the calendar, and yet there have been crowded into these two years more events of great importance, and the world seems to have moved with such rapidity that it seems as though several decades of time have really passed. We are today as a conference and as individuals, meeting under very unusual circumstances,—circumstances that tend to cause us great sobriety and serious reflection, and earnest prayer that God will help us to appreciate the times in which we live. We are not gathered under ordinary circumstances; they are extraordinary. We have looked through the prophetic telescope to a time when we thought something like this would come. Now that it is here we want to recognize it and its meaning. I have thought in all these union conferences, "Here we are, and if

plans that we have adopted in other unions prevail, and they probably will, and four years will go by before we meet again in this palace, or some other, what will be the condition then, and where will we be? If we move with the same rapidity that we have moved recently, where will the world be? Where will our work be? Where will we, as individuals, be? Will we be spared to meet four years from now? Who will be up here in the desk? Who will sit there? Who will speak? Elder Daniells? Elder Evans? Will our friends and our missionaries meet again? I tell you brethren, we ought at this meeting to consider and do the most important things. If there is any way to discover what is the most important thing, then we ought to find it and do it, for we have no time to waste. We are not on dress parade. This work is not a dress parade affair, or a stage performance. It is the real thing, and if God will help us at this meeting to find out what the most important thing is, then brethren, let us do it!

Now while I admit that it is necessary to make recommendations and do some business, yet I cannot somehow believe that that is the most important thing. It is not more plans that we are in need of. We are facing the most tremendous issues, the most serious conflict, and are intrusted with the weightiest responsibilities that have been handed down to any men by the Almighty since the beginning of the world, and if this work that we have is anything at all, it is worth putting our life into.

This is God's last appeal to honest men to come to him and be saved. And so it seems to me as I think of myself and my own limitations and weaknesses, all that I need is a divine power to come down from the Almighty and transform me into a new man, and somehow deliver me from the power of sin and set me entirely free and clothe me with strength to bring men and women to the Saviour. We all need that experience. We look about us everywhere and see men dead in earnest. Thousands are consumed with the passion for getting money. There is the passion for power. Thousands of dollars are consumed in the desire for power and authority. Then there is the passion for fame and glory. But there is one passion that surpasses all others, the one that consumed the Saviour while on earth, and that is the passion for lost men. Every power of our being should be given up to that one thing.

Now just think where we are. If we go back and trace down the prophecies, they all stop just before the coming of Christ. Take the prophecy the Saviour gave as recorded in Matthew 24, signs in the heaven and on earth; and we know that the generation that saw those signs

will be still living when Christ comes. The line of prophecy of the judgment commencing in 1844; when the Saviour took up his work in the Holy of Holies and began his final work of the investigative judgment. He has been there now for more than seventy years, and that work is about finished.

Then turn just a minute and think of what is to be done. How long would it take to warn Pittsburgh at the rate we have been going? How long would it take in other places? And in other countries and in the foreign fields and the great cities, what length of time would it take, and how do you think you could figure out that this can be done, and only a fragment of time left in which to do it? Now it looks to me like the great thing we want to find out is how we can finish the tremendous task we have before us in the little time that is left us.

The great question that faces us is how can we relate ourselves to God so that this thing can be done. There is a statement in "Early Writings" which reads; "At the beginning of the time of trouble, when the nations were angry, we went forth and preached the Sabbath more fully." The explanation of this is given in the supplement like this, "The time of trouble here mentioned is not the pouring out of the plagues, but a little time before the plagues are poured out when the nations are angry and trouble was coming on the earth". At that time we went forth and preached the Sabbath more fully. How do we preach the Sabbath more fully? We are coming to a time when God is going to finish up this work, and at that time we will preach the Sabbath more fully. God has good people all over this world who are looking for more light while following all they have. A mighty outpouring of the Spirit of God will come upon God's people to help them close up this work. We need that divine unction from on high. I am going to read a text from the second chapter of Acts, beginning with the first verse: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

They were all there and of one accord. They had been instructed to tarry at Jerusalem until the outpouring from on high would come upon them, until they would receive from the Lord that fitting up that they needed for their work. They had seen Christ raise the dead, heal the sick,

and perform great miracles, and had listened to his instruction and yet that did not of itself qualify them for their work. They needed something else to finish the work, and on the day of Pentecost the Spirit of the Lord came upon them. That was the early rain. That was all that they had at that time; they had no followers, they had no great men, they had no money. "Silver and gold have I none," said Peter. They had none of those things. They had no constituency, they had nothing back of them. The only thing they had with which to do the work at that time was the endowment of the tongues of fire. They went forth with that equipment, and look at the results. Paul said in his time that the gospel had been preached in all the world. Their enemies said a few weeks after Pentecost that they had filled all Jerusalem with their doctrine. Churches were quickly built up, believers raised up everywhere, and the work of God went throughout the country with great power.

Brethren, I believe that is what we need more than resolutions. We may make all the plans we please, and the work will not be done. This is what we need, brethren. That is what the Lord gave his disciples in olden times when they made the necessary preparation. They had the blessing and I believe that what we need today is workers who have reached that place with God. When we all quit a lot of these things that we know are wrong, and tell the brethren our faults, and get all these things made right with God, then the blessing will come. But we will have to quit these things ourselves, and until we have we are not qualified to help anyone else.

We are not ready for the latter rain. God in his mercy is withholding it until we are ready, then brethren, let us get ready for it. I would like to have the privilege of seeking God with you, because I believe there is something that the Bible tells us we can have, and the only reason we do not have it is because we are not right with God. I am getting tired of being a sign-board, I feel I must have the real thing. There is only one thing I know of that would keep the gift of the Spirit out of a man's heart, and that is sin. A man can have it if he pays the price. The disciples paid the price at Pentecost.

The Lord has given us a great work—the work of winning souls. The prophet Daniel said in the twelfth chapter of his book, the third verse: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The Lord has made wonderful promises to the soul winners. It will pay to bring men and women to Jesus Christ. What shall it profit a man if he win the

whole world and lose his own soul?" How much is a soul worth? More than the world. There is a statement here that I copied from "Christ's Object Lessons," page 196: For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down his life, you may estimate the value of a soul.

If Christ had looked down on this earth and seen just one sinner he would have laid down his life willingly for that one, and would have been satisfied through eternity. Therefore it is worth while saving a man. There is another statement about the science of soul-saving: "The highest of all sciences is the science of soul-saving. We have professors of science who spend much time in getting their apparatus ready to teach science. It may be you did not have the chance when you were young to study these sciences, but here is a science which all can get, the biggest science there is. All the sciences fall into insignificance beside the great science of soul-saving. "The greatest work to which human beings can aspire, is the work of winning men to holiness." There is nothing higher than the work of winning men to Christ. There is nothing higher on earth or in heaven. This is the highest. You cannot promote the man who is giving his life to soul-winning. He cannot be promoted, he is at the top.

The joy, not only in this world, but the joy in the kingdom of God, will be souls. I read a little paragraph in a tract, and it said: "Suppose that when the roll is called up yonder and I am there, but that through all eternity I am unable to find a single person who is there because of my having led him to Christ, what would heaven mean to me?" Just think about it. Suppose I am there. I am actually there on the sea of glass. Christ is there and all the redeemed of all the earth. I am there forever. I am immortal. We will know each other there, and we will know who has been instrumental in helping us to be saved, in leading us to Christ. If I could not find a soul among the redeemed that I had helped when backslidden, or who I had led to Christ, do you think I would enjoy it? Would you enjoy it? Brethren, the joy of being there will be seeing someone else there; seeing souls saved because of the help that you gave them. That will be the joy of the redeemed. There will be nothing like it. It will thrill your soul all over new to have someone take you by the hand and say, "You led me to Christ." If after a million years some one should come and say, "I would not have been here if you had not helped me," that will be joy. I believe we ought to give ourselves to this thing all over new, and make it our busi-

ness to save souls as never before. That is the business that we are ordained for.

May the Lord help us to get where we can help souls all the time. God is willing to help us all the time. It is holy living that is needed. Not only we, but brethren, we need to take a new inspiration to all our churches, to help them to wake up to this great thing that is coming. We will need to go to work ourselves, but the salvation of our churches depends upon their being aroused and get to work.

We talk about doubling our church membership. That sounds like a ridiculous proposition, but think what it means. What would be necessary to double our membership in this union? It would mean that every one of us here should go out and bring one more soul to accept Christ and this message. There are plenty of people about everywhere. If we did that now where would we be next year, and if we should do that in four years, one soul in four years, that is not too big an undertaking is it? One soul for Christ in four years? Is that a ridiculous proposition? Is that beyond us? And if we would all do that how many would we have in four years? It looks as though we ought to be able to double our membership, does it not? I do not know what we will do, but we will do just as much as we have faith and confidence. May God help us to lay hold of this great work as we never have before. G. B. THOMPSON.

Bible study given Tuesday afternoon, March 14.

## The Victorious Christian Life

(Concluded)

I remember when I was a boy I lived in the country where the land was clay and black dirt. When there would be a drought I have seen cracks open in the earth, one or two inches wide and many feet long. The earth seemed to be opening her mouth and crying out for rain. It must have moisture, there must be a down-pour from the heavens before those open mouths could ever be closed. This serves to illustrate the longing of the heart, as it cries out for God, hungers for God, thirsts for God. O my friends, I would to God that this hungering and thirsting should come down upon our hearts here in the union conference until every man could say this is his experience. O let me find God and my heart is satisfied, let me find confidence in his salvation and then I care not what else may come into my life. My longings and my desires can only be satisfied when I can feel the divine presence and power in my heart.

I will read one more statement from the eighty-fourth Psalm. Here is stated in other words almost the same thought that I have read before. "How amiable are thy tabernacles, O Lord of hosts!" What a beautiful experience. For a man to say

this is to say that wherever there is a place where God dwells, that place is amiable. How beautiful it is! How I love it! Not the brick and mortar that it is made of, but because it is the habitation of God, therefore I love it. There is the glory and shekinah of Jehovah, the dwelling place of God on earth. And I think when a man's heart is enamored for love of the habitation of God, the very soul of that man must hunger for the living God.

"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee." Ps. 84:2-4.

Is that not beautiful language for a man as busy as David was, a man who has to lead an army out almost every year of his active life to crush the heathen, to negotiate treaties? And yet, my friends, he cries out with all the passion of the human heart, that notwithstanding all his activities and responsibilities, his supreme satisfaction is in communion with God. That is where he found joy. That is where his soul was satisfied. There is where he found rest and satisfaction. And brethren, I believe it is our privilege to have that very experience ourselves. The world would entice us continually to seek other than these blessings that my text introduces, and there is something in the heart of man that seems restless and all the time pressing for supremacy, sometimes commanding us and driving us on into other and forbidden ways. And yet we know that these ways will lead us down to ruin; they will be the means in the hands of the enemy of blasting out hopes at last and driving us finally to utter despair. The heart of man is ambitious and it loves honor and somehow it seems to be human propensity to love to receive honors one from another. Somehow it is pleasing to a man when you tell him that he is bright, that he is smart, that he is a good speaker, a good manager, or a good financier; and somehow this human heart, this moral clay, this humanity of ours loves to be loaded with honors from men, and the more they heap them on the better we are pleased with ourselves and our fellows. But you strip us of these things and we feel our desolation and weakness and oftentimes we feel our work and ourselves have not been appreciated by our brethren because we have lost some official position.

I remember one poor man in one of our churches in the state of Michigan was crowded out of being janitor, and he came to me as I was holding some meeting there, and he said to me, "Why, Brother Evans, it is the only office I have ever had in all my life and now they have taken it away from me, and now I am not going to be a Christian any

more." He only expressed in his weak way the weakness of the human heart. Anything, my dear friends, to receive honors one from another.

I turn over here to John 5:44. They are the words of Christ to the Jews in the days when he was here: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" And yet my friends, I must say that many a man today, many of us are very anxious for the honor that comes from one another. Men have been made most miserable because they have not been put in some official position. Men somehow seem to think that their greatness here counts with their greatness before God, and yet my friends, there does not come a greater delusion than this. God never tells us anywhere in his Word to seek for the honor of men, but he does tell us to seek him first and his righteousness. Yet most men of this world are spending their lives seeking honor of men, seeking its glories that they may be highly esteemed of others. There are many other men that spend their lives seeking the riches of this world, and I think sometimes that we as preachers think that a man is great on account of his financial ability, on account of his ability to persuade and handle men, or to guide and control affairs. But I think we are mistaken and this honor that we seek one from another, and this respect we give to position, I cannot think comes from God. We should respect every child of God. It ought to be so that, no matter how humble and weak he might be, if he is a true child of God, that you and I could extend to that soul every Christian courtesy of love and esteem. We have not only to esteem men of high official position, and respect and flatter and cajole them. Our duty is to honor every child who belongs to the family of God. And none too poor, none too lowly, none too humble that you and I will not stoop clear down where they are and worship with them the great God that has called them and us into his service, for we are not to seek honor from one another. We are not to seek to have ourselves promoted and to make our friends and our brothers and fellow servants in Christ's service secondary. These are the evidences of the ambitious and unregenerated heart. But we are not to seek these things, and I feel every time I stand before a large concourse of our ministers that I must emphasize over and over again that it is not by the position that a man holds in this life that we must judge of his worth in the sight of God. And yet many and many of us do it. A man that has money is honored and esteemed, while a man that is ever so earnest a seeker after Christ, if he is poor he can sit over there, while the man that gives money is respected and receives honor from us. My friends, these things are not of God. They are not commanded in the scriptures, and as workers and followers of

Jesus Christ, I believe that we are to continually, more and more as we come down to the end of time, emphasize faith and righteousness, and full confession to God, and prize these jewels of faith and love far above talent, far above the honors that we heap upon each other, far above riches.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." But what are the things that we are to run away from? I will read from the same chapter beginning with the ninth verse: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." Flee from them, run away from them. How different that is from what the natural heart does. The natural man pursues these things, follows after them, lives for them. What shall be our pursuit? "Follow after righteousness, godliness, faith, love, patience, meekness." That is our first duty. How different from the natural heart and what we would do if we were to follow the inclination of our hearts. But flee these things and follow after righteousness, godliness, faith, love, patience, and meekness. Follow these, seek after them, pursue them, but turn away from the others.

Sometimes we think a man stands high in his financial ability; sometimes we think a man stands high in his oratorical powers; sometimes we think a man stands high in his official position. I tell you my friends, a man stands in the cause of God in the sight of God according to his connection with God. And these things are to stand out in our lives, godliness, faith, love, meekness, and patience.

O my friends, I would to God that I could impress the words of my text upon your hearts so that you would never forget them, that all the years to come, in after times, they might live with you and become a part of your life, "Seek ye first the kingdom of God and his righteousness. And when you think that you are too tired or too hurried to commune with God, let the words of this text ring in your ears, and compel you to become a seeker after God. Your success as a minister lies right in that thing; your success as a secretary or a treasurer as a clerk, or a field agent or a minister, or president of a conference, lies, my friends, right there. Your success does not lie in your native ability. It does not lie in what you may do in the way of activities: but it lies in our seeking God with all our hearts daily, that he may keep you from sin and that he may clothe you with his righteousness and that he may dwell within your hearts, and fill you with his spirit, with the power of the Holy Ghost, living in you and using

you as an agent to do his will. You will make a failure, and I will make a failure if we do not take heed unto these words: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I. H. EVANS, *President of the North American Division Conference.*

### How The Campaign Began

If the old saying that a thing well begun is a thing half done, has any truth in it, then we have a good start on our campaign in behalf of the Educational Fund for Washington Missionary College and Mt. Vernon Academy.

Elder Wilkinson has already reported the way we began at the college. The enthusiasm with which the students took hold of the situation, assuming the responsibility of raising \$5,000 of this amount, set the pace, and brought courage to all concerned. When it is remembered that for the most part, these students are struggling with the proposition of acquiring an education in these expensive days, we see something of the sacrifice they are making.

The rest of the district of Columbia signed cards adding \$2,000 to this sum. We expect more to be added later, but the brethren and sisters generally manifested much interest in the enterprise. The call to begin the campaign in Ohio found the work not quite completed in the District.

We decided to begin in Ohio at Mount Vernon itself. The writer spent four days there in counsel with the brethren and in placing the situation before the school and the church. The response was immediate and enthusiastic. The students organized a Student's Association and voted to raise \$2500. Some were doubtful if so much could be done, but on Sabbath, February 4, at a full attendance of the church, the spirit of the Lord came in as the matter was presented, and in a very short time, with no other pressure than the urgency of the situation in the mission fields cards pledging \$2625 were signed. That night \$75 more came in making a total of \$2700 or \$200 more than the goal set by the Student's Association, They will easily pass \$3000.

This has surely set the pace for Ohio, and the writer is glad to say he appreciates the Mount Vernon spirit. If the Mount Vernon spirit proves to be the Ohio spirit then I will have a most encouraging and profitable experience in Ohio.

The fund now stands as follows:

Washington Missionary College and church	\$5000
District of Columbia	2000
Mount Vernon Academy and church	2700
Total	9700

We present to the readers of the VISITOR the monument we are erecting for the finishing of this work in all the world. We are extremely grateful for the good hand of the Lord that has been with us so far. May each believer rally to the call. Watch the monument grow.

Geo. F. ENOCH.

ishing of this work in all the world. We are extremely grateful for the good hand of the Lord that has been with us so far. May each believer rally to the call. Watch the monument grow.

cussed. Both of these papers were written by the Sabbath-school superintendent newly come to the faith but intensely earnest and anxious to see the young people reach noble aspirations.

### TRUE COURAGE

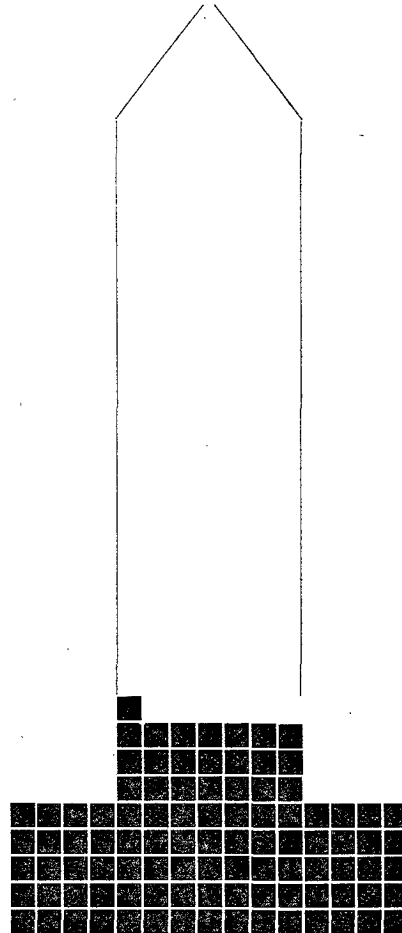
"What is courage? We define it as boldness; bravery; valor. There is a difference between courage and recklessness. Have the courage of your convictions. "According to your faith be it unto thee." A man or woman's power is assured by his or her convictions. The minister who can most completely identify himself with his people, and live out the convictions of his heart with true courage, is the one who most likely will be successful. But let us consider courage from the standpoint of action. It takes a great deal of courage to say *no* when asked to take part in the worldly amusements at which places so many of the youth are ensnared. A young lady the other day said, "Since I came to Washington to visit I have done lots of things that I never do when home." When asked why, she said, "If I do not engage in the pastimes and sports which the other girls indulge in I am snubbed ridiculed and do not get any invitations to go out." It's here that it takes courage to say *no* and also to say that you are a Christian and as such of course cannot indulge in worldly pleasures. Is this easy? It may not be but we would define this courage as bravery. It also takes a great deal of courage to wear last years suit of clothes when all your friends (former friends) are bedecked in the extreme fashionable gowns so many of which are worn by the youth of the world. But we see that many are not only immodest but from the way many are cut are likewise a menace to health.

"Have the courage to acknowledge your ignorance when asked something about which you do not know, also be courageous enough to own that you are wrong when convinced that such is the case. This is not always easy to do as often our pride will try to get the best of us in thus confessing. Have the courage to say your prayers no matter where you may be, although you may be ridiculed by many thus being a witness for Jesus, for if we do this he will give us a double portion of courage.

"Finally have the courage to be good and true and you will always find opportunity to prove your worth as a volunteer missionary. To be successful in life we need a great deal of courage to win in the battle and to be always assured of victory."

### AMBITION

"There is an noble ambition in every successful individual and in every race. Some one has said, "I am charged with ambition." Let that ambition be a noble one, and who shall blame it? To aspire to



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Amount Pledged February 5, 9,700  
Cash Paid to February 5,

Each square represents \$100. Black squares pledges, white squares cash received.

Watch the monument grow.

### Baltimore

Our Young People's Society of the Baltimore No. 3 church is making progress and many plans are already on foot to strengthen the work and to create a missionary ardor among every member of the church. We believe that this society is partly the means of giving the promising youth the desire to be better fitted for service and some are already planning to attend college and receive training to labor for souls. To show the zeal of our members we send on to be printed in the VISITOR two of our many good papers which are read before the society and are heartily dis-

**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

OLIVE KRUM-HAGMANN 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

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success in business, any of the professions or other callings worthy of a noble character is both praiseworthy and helpful. I will define ambition then as that passion of the soul which urges one to do and be all which one's endowments will permit. A man or race not thus impelled does but little that is worthy of note or attraction.

Not to be ambitious is simply to be content with nothing and to be nobody. Ambition will lead you to say what others have said, 'I can and will do.' Difficulties to such a one are but stepping stones toward the finishing of his desired object; hindrances are but wings to make easy his flight above the mountain peaks and across the wide expanse between him and the realization of the object he longs for. We should then glory in and encourage ambition. They who are strong should bear the infirmities of the weak.

The race which approaches nearest the divine ideal will endure longest and accomplish most for the world's highest welfare. Now if we really love our race if we would have it stand on the very pinnacle of the world's elevation, then let us grasp after this great quality—ambition. Let it burn upon the altars of our hearts for which God is well pleased and man well benefited. Now while it is well to have ambition, do not be content to have it just from a worldly point of view, but endeavor to have it in a spiritual sense. Friends and members of this Missionary Volunteer Society, do you realize that we are engaged in an earnest endeavor to save souls? And with such before us do you know of any other ambition greater than this? And in our longing to do something great and grand are we doing what is really within our reach. A king in Africa was induced by

a missionary to lay aside his royalty for a time and attend a Christian educational institution. He was graduated with honors but went back to his tribe, put on his war clothes, took a half dozen wives and sank back into degradation. A minister preached one day for two hours but left him still in darkness. Soon after the minister established a small mission school on the bank of a river opposite the palace of this king. A woman opened a nursery and soon had twenty native children under her care. In less than two years most all of these children were converted and at a public meeting were called upon to testify to the reality of the love of Jesus. One by one these children stood on a box and told the story of salvation with such simple clearness and evident truthfulness that the heathen were convinced and the conversion of quite a number followed. The king and several of his chiefs were brought to God and he became the native pastor of the church erected in that village. All this was the result of one earnest ambitious woman. This is ambition worth while. Now our duty as Missionary Volunteers is to win others to the Third Angel's Message. Most of us do not know very many of the scriptures used in proving our points of faith. We may be able to turn to the texts, but can we clearly and logically present each subject in a way to convince others? There are texts prepared for the Sabbath school children in the *Little Friend* and the *Youth's Instructor*. We must prepare to win souls by all means. We must have ambition to do this and then know our points of faith to give a reason for our hope with all meekness and fear."

G. P. RODGERS.

### The Power of Prayer

Many times our colporteurs have experiences that look very discouraging and he does not know what to do. At such a time he has but one place to go with his troubles and that is to the One who rules the universe, and he never leaves or forsakes his children. This has been very forcibly illustrated in the following experience.

Brother P. A. Franks has been working among a German class of people and having won his way into their confidence was placing many orders with them. This made Satan very angry and he begins his work, through one of the members of the church. This man had a notice placed in the paper about him and the book and that it was a Seventh-day Adventist book. As soon as the people learned this they all decided to not take the work. Things looked quite blue to the brother and it seemed that the

entire delivery would be lost. We decided to pray especially that God would overrule in this case and in order to help, Brother Reichenbaugh, who can talk German, went with him. To show how God answered the prayers, I will quote from a letter just received from Brother Reichenbaugh.

"I have just returned from helping in Brother Frank's delivery and thought you would be anxious to hear about it. After much praying and much talking we delivered 100 percent. There is a God in heaven that can do things and we give him all the praise."

This letter certainly brought good news, and I am sure that all will rejoice with us in knowing that such victories are being gained. They can do nothing against the truth but for it. V. O. PUNCHES.

### The Bible

Study it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts  
    dwell.  
Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.

Accept the glad tidings,  
The warnings and chidings,  
Found in this volume of heavenly lore;  
With faith that's unailing,  
And love all prevailing,  
Trust in its promise of life evermore.

With fervent devotion  
And thankful emotion,  
Hear the blest welcome, respond to its  
    call;  
Life's purest oblation,  
The heart's adoration,  
Give to the Saviour who died for us all.  
—Southern Union Worker.

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