

EXTRA

# Columbia Union Visitor



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

Vol. 21

Mount Vernon, Ohio, March 30, 1916

No. 13

## Miracles of Modern Missions

It has been announced that the subject tonight would be the "Miracle of Modern Missions," or the "Triumphs of the Cross in Heathen Lands." The gospel is God's message of salvation to the world. That message is a world message; its proclamation, a world movement, nothing short of that. The careful reading of the entire Bible shows that it is a world problem. It is not for any one nation or any one part of the world. It is not the purpose of the founder of Christianity to confine the work to any continent. It is a world work, and so tonight I wish to present a few facts regarding the triumphs of this work throughout the world, and to show that today it is accomplishing the purpose of its author.

I think I may say with perfect safety and truthfulness that never in the history of the world has the gospel of Jesus Christ made greater progress than at this very time. There have never been so many consecrated heralds of Christ proclaiming the message in heathen lands as there are tonight. The statistics show that there are 25,000 foreign missionaries in heathen lands. By foreign missionaries I mean European or American; 25,000. These are being assisted in this work by 110,000 native Christians, native evangelists and workers. By native evangelists I mean those who have received the gospel in their birth place, in their native lands; in Africa, in India, China, Japan, Korea, and in all parts of the non-Christian world where American and European missionaries have gone. The message they have taken to the people has found its way to millions of hearts, and from among those missions 110,000 have united with the foreign missionaries to take Christianity to their fellow men. Again: more money is being spent in heathen lands to proclaim Christianity than ever before in the history of the world. From these lands

\$25,000,000 are sent annually to support these missionaries and their work, and in the mission fields the native Christians there are raising \$10,000,000 annually, so that \$35,000,000 are expended each year in non-Christian lands to make Christ known to lost men and women. So dear friends, never since the gospel was first made known to man has it been proclaimed by so many consecrated people at such an expense, in such a vast extent of territory as at this very time.

Now that is in fulfillment of every statement given in the Word of God. It has not happened so. It is not man's plans and designs, or organization. No. Man is doing this in obedience to God, to carry out his purpose, to accomplish the work that he has foretold. You remember the words of Jesus when he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Dear friends, when I think of the circumstances under which that statement was made, and then see what is going on today, I stand amazed in the present of the facts, and I am lead to adore that living Christ who was so bold and courageous and so daring as to say what he did under the circumstances. Remember when Jesus said that he was alone, a poor man in Palestine. He had everything in the world against him, and nothing for him. He came in poverty, born in another family's home, you might say, and all the way along through life he was in the same condition of poverty. He had nothing here; no home, not even a place to lay his head. He said to those who professed to follow him, "The birds have nests and the beasts of the field have their dens, but I, the Son of man, have no place to lay my head." And you know that he took his meals with the people who invited him to their homes, and when they forgot to do so, he rubbed the wheat out of the kernels along the roadside, and ate it. Even

when he came to die he was buried in a borrowed tomb. Now that was the standing of Jesus from a worldly standpoint. More than that he was not counted with honor. The Roman world recognized him not, and his own nation rejected him. O my dear friends, as I look at that figure, that man in poverty, that rejected man, that man crucified with malefactors, under the scorn of the nation, that man to whom the world paid no regard and no honor; then I think of him standing there and saying without a falter in his voice, "This message that I have brought to men will yet be preached in all the world for a witness unto all nations."

The centuries have passed by, and today that word of Jesus is being fulfilled. Today he is being lifted up and proclaimed more than at any other time in the history of the world. Today there are more people bowing under his banner than in any one time before or since the fall of man, and so the whole scripture is being fulfilled.

"God so loved the world," not one portion of the world, and I tell you we must think in world terms when we think about the triumphs of the cross of Christ. We must think in world terms; we must count on a world movement. We must lay all our plans in view of God's message to men being proclaimed throughout the whole wide world. We must get into that habit of thought, that habit of doing, that habit of living, dealing with a movement that embraces the whole world. Now the Bible not only tells us that the movement will be a world movement, but it gives us definite data with reference to the time when that movement would take on its world-wide scope and extent and power. There is a time for it. The Bible sets it for the time of the end; the time in the history of the world leading up to the end of the world; that period of time that butts up against the end and issues in eternity. There is such a period as that

set forth in the scriptures, a special period of time. "the time of the end." We have it brought to view here in the 12th chapter of the book of Daniel, the fourth verse: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Now there is a time called the time of the end, and at that time the prophecy of Daniel and all the rest of the prophecies of the Book of God are to be unfolded in a special way as never before; and at that time knowledge was to be increased. There is going to be a great change in conditions in the world. Now the Bible student is aware that the time of the end began in the year 1798. I have not time tonight, and it is not my purpose to trace out that line of prophecy, I can merely make the statement that in 1798 a certain great period terminated. This is easily demonstrated. Then began that period of the history of the world called by the Bible writers, "the time of the end," and it is in that period that a new era is to come to human history, and a new period is to set in, and everything, as I read it, is to contribute to this one great movement, the proclamation of the gospel to the human race. And I want to say here, friends, that I believe that this is the greatest, the most important movement on the earth among men. I believe that it transcends every other movement. I believe the proclamation of the gospel in this generation to all the world is the greatest thing in the world. I believe it is the supreme thing in the world, transcending all else being done by men. It is God's movement; it is the accomplishment of his purpose. It is the carrying out of his great design to this world. And so his providence is shaping affairs in the world, and has since the time of the end began. His providence is overruling affairs, directing affairs, and so shaping them that everything will contribute to the proclamation of the gospel to lost men and women.

Now we know that the last century has been the most marvelous century of all ages. The world practically stood still up to that time. You can go back and trace the situation readily, and you find that throughout the whole world men had made but little progress, little advancement. Men were doing one hundred years ago very much as they were four thousand years ago in almost every respect. But during the last century, tremendous, marvelous, changes have taken place in every respect in the world. The spirit of discovery, of navigation, took hold of the minds of men about a century ago, or a little more than that, and they began to push out from their old moorings, and to pass on to new seas and new continents; new worlds, so to speak. This

work of discovery and navigation has gone on during the last two hundred years until nearly the whole world is brought closer together, and made one big brotherhood. Why we know more about the whole world tonight than the majority did about their own nation one hundred years ago. We know more about the whole wide world tonight than the people of India did about India a hundred years ago, or the people of China about China, as to what is going on. How is it? We are brought close together. Now then this desire for discovery, to me, has not been a mania, but an obsession. Men could not throw it off. I do not know whether they have stopped yet or not, since they are to the two poles, but I tell you up to the time Perry reached the north pole, and the others reached the south pole that that desire that could not be satisfied was manifested with tremendous energy. Well, everything has been found that there is, so far as we know. All the continents discovered, the rivers discovered and navigated, the plains and the mountains coursed, everything brought close to hand. On the heels of all this, other men followed. Take inventions for a moment. In connection with this spirit of discovery we must consider inventions that have come along: the use of steam for travel by sea and by land; the use of printing for the distribution of knowledge and information that men gather in their travels; the use of the telegraph and the cable for the rapid diffusion of knowledge, the movements of nations as they occur over the world.

Now these inventions are doing much today to aid in the proclamation of the gospel. These men who have brought these inventions to enable the messengers of God to go quickly all over the world and to tell quickly the message they have, and to tell widely the message they have, have all contributed to the speedy spread of the gospel. And then in connection with this is the missionary spirit that has taken possession of Christians, the heralds of the cross, and they have been anxious to go out. This is one thing that is very interesting to note, that the missionaries have been hard on the heels of the navigator, the inventor and the discoverer all the way along. The Bible men, the preacher, and the herald of the cross, have stepped quickly in the footsteps of all these others with the message of God, and tonight it is what all these others have done that enables the missionary to do so much to make Christ known to the foreign world. There are the long railway lines across the continents, the Russian railway line clear across European Russia, through Siberia. The government of Russia put that road through, but I tell you the best thing that road has yet done, has been that it afforded the heralds of the

cross a way to get across that great Siberian continent and tell God's message to the people. And so will all the railroads of the world. When I landed in India a little more than a year ago, we had long journeys to make; we had widely scattered mission stations to visit, from the southern point of the peninsula, way up to the Himalayas; and from the border of Afghanistan in the west, clear across to Burma to the borders of Siam in the east. The missionaries are over the whole territory, mission stations planted everywhere. I had but a short time in which to visit those; and I found that the forty-seven thousand miles of railway lines in India, contributed wonderfully to the accomplishment of this work. Now how could I possibly have made these journeys without these railways, this thing that men have extended. Whenever I had to go from the railway lines I found the difficulty of traveling. As I pointed out the other night, we landed at Tinnivili Bridge. From there I had to make a journey of twenty-four miles. There was no railway. Well I was put into a bullock cart, and we were twelve hours going the twenty-four miles, traveling at the rate of two miles an hour. Suppose we still had only the bullock carts of India for conveyance, what would we do? How would I ever have gone from Tinnivili Bridge down on the peninsula, clear up to the Himalayas? Well it would have taken me a year with the bullock cart to make the journey. But there were two or three lines of railway which enabled me to travel in forty-seven hours from the most southern point of India up into the mountain ranges, and from Afghanistan to Siam. So all of that contributed to the speedy proclamation of the gospel to the world. And so we might spend more than an hour here talking about all these things that contribute to this kind of work. Now I believe that the providence of God has brought all these things on at this hour so that his work might be fulfilled in the time of the end, so that in the last generation of the human race his message would be speedily and thoroughly and efficiently proclaimed to all the world so that every human being might find salvation if he will.

Now I do not want to pursue this line of thought too far, so that we shall not have time to see some of the triumphs of this gospel work in these heathen lands, and I am glad to be able to say tonight that we have the satisfaction of seeing more than preparation for gospel evangelization. That is, dear friends, there is something more than steamships, steam railways, telegraph and cables lines, and great printing presses. There is something more than that, and I am glad to tell you that there is something more in this thing than the European missionary

in heathen lands. I am glad to tell you that there is something more than \$25,000,000 being expended. There are souls being brought to Jesus Christ in all these lands, as a result of all these things that are necessary to do this work. The fruit is being gathered and there is not a land in the world where the gospel is being preached tonight but what the people in that land are receiving that gospel and are being saved by it. Yes, they are being saved. The gospel of Christ appeals to the intellect of a Hindu, and of a Confucianist, a Buddhist, and an African just the same as it appeals to the intellect of an American. It lays hold of the judgment and convinces, and then it lays hold of the heart and convicts of sin. It leads to repentance and confessions, and to heart regeneration, out there just the same as it does here. O friends, that is the glory of the gospel of Jesus Christ, that it does the same kind of regenerating work in the hearts of men the world over. Wherever a man is made a Christian he is made just like every other Christian, and like the founder of Christianity, Jesus Christ. He gets that same spirit, that same glorious character, and then he leads that same beautiful life in the world that the founder revealed to us when he was here. Every one who visits the mission fields without prejudice and who comes into close contact with the people, is convinced that the gospel of Christ is the greatest power in the world, the greatest regenerating power. Some men, Mr. Taft for one, say that it is the greatest civilizing agency on the face of the earth.

Well now, of course that is according to what we understand civilization to be. But Christianity is more than that. It is above a civilizing agency. A civilized man may not be a Christian, but a Christian man is a civilized man if we know what the word means. To one man it means one thing and to another another. But taking it from our standpoint of civilization, from what we understand it to be, then Christianity is way above civilization. He is civilized because he is a Christian, but he is way above altogether. I do not believe in advocating Christianity as a mere civilizing power, to go out for the purpose of civilizing people. The thing is to go out and Christianize people. And then you have Christianized men, you have civilized them all right. Where Christianity prevails, civilization stands high. You will see this in all countries and under all circumstances.

I could not help but notice this, the difference in the people in these foreign countries. Christianity changes the faces of the people, it changes their dress, it makes a difference in the cleanliness of the people and of their homes, a difference in their attitude to one another, their

treatment of one another. It begins a wonderful work of revolution wherever it lays hold of the people. There is every evidence of this as you travel about among those people.

I think I spoke the other night here with reference to my visit to Fiji. I never appreciated the mighty power of Christianity as I did when I stood before two hundred Fijians. I went there with a preconceived notion and feeling that I had obtained when a boy reading about cannibals of the Fiji Islands. A savage people was all that was in my mind, and although I knew differently, yet that old feeling came back to me and somehow I could not get it out of my head that those bushy-headed cannibals, savage and cruel as they once were, were just about the same still. But I tell you when I got in their presence, and I took hold of their hands and felt the warm Christian grip, and saw their countenances, I saw what a mighty change had taken place in their lives, and in their hearts. I never will forget the first one who addressed me. He hurried up to our mission station overlooking the bay where our steamer landed us, and the church bells were rung, and two hundred Fijians hurried out from their little huts on to the green in front of the church. Our superintendent there introduced us to these new friends, and when he finished his few words, a full-blooded Fijian stepped out from the crowd and began to address us. If I can tell you in a few sentences what he said it may help you to understand what had taken place. He said, "Dear Brother and Sister Daniells, we are glad to welcome you to Fiji, and to our mission station today, and first of all we want to thank the Lord for answering our prayers, our three-fold prayer. When we heard that you were coming among us, we began to pray first that the Lord would bring you to our island in the day time, and not in the night, and secondly that it would be a pleasant day, and not stormy, and thirdly that you would be well on your arrival. And now here you are in the middle of the day, and you see how bright the sun is shining, and you certainly look well, and we thank the Lord for answering our prayers." Well, now I thought that was a sensible and beautiful welcome, equal to any that I have ever received in any land among any class of people. And then he said, "Now we want to give you a real Fijian welcome. We cannot give you any other kind, for we are Fijians, and Fijians always give little presents when they welcome anyone, and we beg of you to accept ours. It is very little but it represents something very big, it is the love of the Fijians to our American brethren for sending us Brother Fulton with the Third Angel's Message." Well I thought that was

great. And then he did one more thing that I thought was very gallant especially for a Fijian. He said, "Now we are going to shake hands with you, and I shall ask Mrs. — (his wife) to be first to shake hands with the newly arrived missionaries." Now brethren, that Fijian never learned that from a Fijian, for they never knew what it was to give honor to a woman until Christianity came to them and taught them the elevation of woman. Well all this was so beautiful that I just stood amazed before them, and I could see that a power had come into their lives and had been a mighty uplift to them, and had put them on a new foundation. Those Fijians were not the Fijians of the olden days. They were a new race. What made them new? Just one thing: the gospel of Jesus Christ. That was what made them a new race.

Now this is one of the miracles of modern missions; but it is only one. You may go the world around and you will find that same type of work going on among the heathen. Yes, dear friends, the gospel missionary has the privilege of seeing those heathen hearts reached by the loving message of the Saviour of men. When their hearts are reached they are transformed and they become just like the rest of us. O I have seen it everywhere. When I went through Russia I got a new idea of Russia. When I went down to Riga in Russia there were four hundred of our people there who had embraced this gospel for this time, to attend our services. Our hall held only two hundred, so we had to have two meetings at two different hours. Two hundred came in for the first meeting, and when it was over they wanted the privilege of shaking hands with me. We could not talk, we could not say a word to each other. I talked through an interpreter. I was leaving that same night, and they wanted to shake hands with me, and dear friends, as those old men and women passed by I could see tears in the eyes of some, and when they took my hand and gripped it and some of them kissed it, it broke my heart. I realized there was a wonderful power that had taken hold of their hearts and bound us together like members of a family.

Then I went down from Russia to Turkey. Now one does not hear good things about Turkey. We hear bad things about the Turk, and going down across the Black Sea, standing on the deck I wondered how the Turk should seem as a brother, and I hardly knew how a Turk could seem like a brother. I could hardly make it out. Then I got a bad impression of Turkey at the start. When our boat came to anchor at the Golden Horn, the men came out in their little boats to take us ashore. They just scrambled over the side of the boat and took us by storm. Well I did not

know where I wanted to go. I thought perhaps our friends in Constantinople would come to meet us, but those fellows seemed to know exactly where I should go. These good people seemed determined to get me. They grabbed hold of me, and were forcing me over the side of the boat. I struggled and talked, but it was no use. Finally the two of them that were forcing me away, began quarreling over something, and I managed to slip away. I went and hid behind one of the cabins out of sight of these fellows to get away from them, but looking around the corner I saw one of them just putting my suit-case over the side of the boat. I rushed toward the man just in time to get hold of it, and finally managing to get hold of it just in time, I went down to my cabin to get away from these men and protect myself. Well now, I did not get a good impression of the Turk. My wonder was deepened as to whether a Turk brother would be a real brother. I was taken finally to our mission, and in the evening we had services, and when they were over, the missionary had all these brothers, Turks, Armenians, and what not, came up and shake hands with me. And my dear friends, when they got hold of my hand, and I of theirs, and looked into their faces and saw the brotherly expression of feeling, why I found that a Turk who had been made a Christian was just like every other Christian in the world; just like the American Christian.

That is the marvel of the thing brethren. Go where you will throughout the world, from the Arctic to the Antarctic, and wherever a man is made a Christian, he is made like every other Christian in the world. They are all the same, and you feel that they are Christians wherever you go. Now that work is being done by the gospel of Jesus Christ.

A. G. DANIELLS.

[Given Thursday evening, March 16.]

### Soul Winning

It is a very encouraging thought that in this work of searching for the lost, of bringing the truth to hearts, that we have the entire co-operation of all the heavenly beings. It is in this work that all the heavenly intelligences are interested. This world is the lesson book of the entire universe, and all heaven and the unfallen worlds are interested in what is going on here. The Holy Spirit, the Father and the Son and the angels are wholly engaged in this great work. We are told that there were angels that would gladly have sacrificed their lives to save man from the results of sin, but the sacrifice required to pay the debt was too great for an angel, and so they could not do it, but they are engaged with us in this work and we are co-operating with them in it.

This is the work that will bring joy to the heart of the Saviour. You remember that text "he shall see of the travail of his soul and be satisfied". We might say that he never will be satisfied until he looks on the redeemed and sees the completion of his work. Then Christ will be satisfied, and then we will be satisfied too. When we see these souls we will be satisfied. There is no satisfaction to the things of this world, but there will be complete satisfaction then. In the 12th chapter of Hebrews, in speaking of Christ, the second verse says: "Who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God." What was that joy? What will Christ get out of all the sacrifices made! He left heaven with all its riches and came and took hold of poverty that we might be saved. All that he will get out of it will be the joy of seeing redeemed souls in the kingdom of God. It will be his to look on that great company from all parts and generations of men since the fall of Adam, and if we have been instrumental in bringing men to Christ we will enter the same joy. It will be an eternal joy too.

In Philippians 2:5 we are exhorted thus: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." The revised version carries this thought; "Who being equal with God did not think being equal with God was the great prize." Christ did not think it the greatest thing to stay up there and be equal with God, but the greatest thing was to come down to this earth that he might save lost souls. That was the great thing. As I have often said, Christ could not have been happy and remain in glory and allow man to perish. How could you be happy in your home, any of you parents, some cold night when the frost was penetrating, and you knew that one of your children was out lost and freezing. Could you be happy and stay there? Why the only joy that you could have would be to leave the comforts of your home and go out and search for the lost. So it was with Christ; and brethren, I believe the only true joy that there is for you and for me is in doing the same thing. That is the only real thing, and I believe we ought to give ourselves to this one thing as never before.

The first impulse that comes into the soul that is saved is to save other souls. We find Andrew looking for Peter, we find Philip looking for Nathaniel. The spirit said to Philip, Join yourself to that chariot. The story is told of the captain

of a great ocean liner, how with his binoculars he saw a little speck in the distance on the horizon. He discovered it was a boat in distress and ordered a boat to be put out from the liner to investigate. When they got to the side of the sinking boat there was a man in it, unconscious. They got him out into their boat and revived him, and the first thing he said when he came to was, "There is another man in the boat." He thought of his friend. That was what was on his heart. That is about the way it is in our hearts. When you become a Christian and embrace this truth, and began looking for the coming of the Lord, you began thinking of your friends, your associates and your relatives, and the thing that caused you the deepest sorrow was that many of them paid no attention. But there is a burden in our hearts, and every day the burden ought to deepen, and our desire to see them saved ought to increase. All the unconcern and indifference of the Christian ought to pass away because we are not going into the kingdom alone.

I read a little incident of an old lady who had a dream one night that illustrates this point. She dreamed that death overtook her and that she was taken to the gates of the celestial city for admittance. She knocked at the door and the angel asked her who was there. She told him and the angel asked her who was with her. The old lady said she had come all alone, and the angel told her that he could not admit her alone, and the gate went shut, and the old lady woke up. Brethren, lot of people need to wake up to go to work rescuing the lost. It seems to me this is the need of the hour. We need to inspire our people with a great desire to engage in the work of soul saving. There is a great lack, a great unconcern along this line. I have prayed to God to take the unconcern out of my heart and give me a real burden for souls.

Cain said! "Am I my brother's keeper?" Am I responsible? Have I a responsibility for him? He did have a responsibility, but that spirit of irresponsibility is too much in our midst. We are responsible for other souls. In 1 Kings 10:40 we read of a man who was taken captive and handed over to another man to be kept till morning. This man was told that if he could not produce the captive in the morning, his life would take the place of the life of the captive. It would seem as though he would have left every thing he had on hand and attended to this matter. But the man got away. What did he say later? "And as thy servant was busy here and there, he was gone! He was busy here and there. I tell you brethren while we have been busy here and there, with this and that, lots of souls have gone that we can never reach.

Many from our homes that could have been reached, many from our Sabbath-schools, and our churches that could have been reached, but we were busy here and there. By and by we waked up to the fact that they were gone, beyond our reach. May the Lord help us to pay attention to them while we have them.

We can solve a lot of the problems in our young people's work. Some day God will say "Where is the flock that was in your midst. Where are those boys that you had in the church? Where are they?" Gone! while we were busy here and there. We need, brethren, a great burden, a new vision.

After man had sinned, before he was driven out of the garden, we read in Genesis 3:8, "And the Lord God called unto Adam, and said unto him, Where art thou?" The first thing we find God doing when Adam had sinned was looking after the sinner. That is a splendid example.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." It is a fearful thing to have the curse of the Lord. What had they done? Nothing. They came not to the help of Lord against the mighty. There was a campaign on, and the rest of them went out, but the people of Meroz did not, and I tell you that that curse is resting today upon those who are doing nothing.

In Matthew 25 and the last few verses we are shown the great separation; the sheep are on the right, the goats on the left. To those on the right the king says "Come". To those on the left he says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What had they done? "Inasmuch as ye did it not." Their sin is one of omission. God sends them into everlasting fire. It is a terrible thing, this unconcern, this lack of a burden.

Suppose the conference here at this meeting, the committee on resolutions should come along and guarantee to every man that would go out and win souls that he would get \$1000 at the end of the year for every soul that he brought to Christ. Would we get at it any better than we do now? Would that not be an incentive! Would you get up any earlier? Would you say "I am not a good visitor? How much is a soul worth? Christ would have died for one. If we would do for money any more than we are doing now, it would be an admission that in our opinion souls are not worth very much. The only way to win souls is to have a love for souls. What we need is love for souls, and when we love them, brethren, as we ought to, we will save more of them under God. We do not love them.

We do not estimate their value. We ride on the trains and we do not think of the man sitting in the seat ahead of us; we do not think about how much his soul is worth, whether he is saved in the kingdom of God or not.

Suppose I were to see a blind man unknowingly approach the brink of a precipice, and that I were to sit by without concern. Would I not be as guilty of his death in God's sight as though I had murdered him outright? But my dear friends, there are many people without any eyesight. Their spiritual eyesight is either totally gone, or it is so dim that they cannot see. You and I know they are going toward the precipice of ruin, but they do not know it, and we boast about the good eyesight we have, and say we pity others, or else we ridicule them, instead of reaching out a warning hand to them. There will be a reckoning day sometime. We ought to sense now the responsibility that rests upon us. When God told Moses that he would blot out the children of Israel and make of him a great nation, Moses prayed and God did not blot them out. Then they made that golden calf and rejected Moses as their leader, and Moses said, "Lord, thy people sin a great sin. If thou wilt, forgive; if not, blot me out." Moses stayed with God's people although they had sinned. He knew that they were still God's people, Moses loved his people, and that is the kind of love that must be in our hearts. We need to do more weeping. There are many Christians to whom God is sending more light. Let us do what we can to help people to embrace it.

I feel that there is a pillar of cloud going along with us, that it is right over us, and now that the day of the Lord is coming nearer and nearer, and we see terrible storm clouds gathering, and hear the muttering of thunders that tell us that a storm of unusual power is at the door, and we look at the lightening flashes, and know that soon souls will be beyond our power, there surely should come a new burden into our hearts. Brethren I believe it is coming. I am glad that we are reaching the point where we will look upon souls as the greatest signal of success.

I wish to read a little incident in closing that I found the other day in a book, and when I read it, it became a great inspiration to do more than I have ever done before along this line. I see the firemen in the city. The signal is given, and almost instantly they are down in a great tenement building, the engines come, the men are scaling the ladder, way up to the fourth and fifth stories. In at a little window one goes from which the smoke and fire are issuing. Presently he comes out with a woman, unconscious. He brings her down, and goes up for another,

other, and another, up and down, up and down, until it looks almost like suicide. They do that because it is their work. We are running a fire escape, but we cannot run a fire escape and keep out of the smoke and the heat of the flames. As I have watched these men, I have said "Lord I want to be as earnest as that in saving souls."

The following is a report of a life saving crew on the shores of Lake Michigan, in Illinois. "A boat on the lake was on fire; it was sinking. The people were jumping into the lake to escape the fire. On the shore stood two brothers. One of them as soon as he saw that he could help, stripped himself of all unnecessary clothing, and swam out and brought in one man. Out again he went, and again, and again, until he had brought in seven people. Then he saw another man struggling in the water, and again he swam out and brought him in, and then another and another, until he had brought in eleven. Then as he stood by a little wood fire, blue and shivering, he saw a woman clinging to a bit of driftwood, and it was drifting toward a dangerous point of land. He broke away from his friends and swam out to her, guided the bit of wood away from the dangerous point, and brought the woman safely to shore. Again he brought another, and another, until he had saved fifteen. And then again as he stood by the little wood fire, exhausted, and almost dying, he saw another person struggling in the water. His friends laid hold of him, and told him he had done enough. To go again would only mean death to him, but he broke away from them, and brought another and another safely to land, until he had brought eighteen.

That night as he tossed in delirium on his bed, he cried over and over again, "Did I do enough? Did I do my best?" His brother watched over him and tried to calm him, but it seemed impossible. "Did I do enough? Did I do my best?" "But you saved eighteen," his brother said to him, trying to calm him. "Yes, I know," he answered, "but I might have saved one more."

One more, brethren, that is the spirit that must be in our hearts, to save one more.

G. B. THOMPSON.

[Given Thursday morning, March 16.]

## The Victorious Life

Christ tried to explain that he did not mean that, but that a man must have not simply the natural birth, like that when we are brought into this life, but when he is born into the kingdom of God he must be born of water and the spirit, and must be made into a new man, so that the new birth performs a work of grace on the heart by taking a man who

is born after the flesh and in the flesh and so changing him that after this birth he is not a man after the flesh, but a man in the flesh after the spirit of God.

Now that is a wonderful transformation, and I like that sixth verse, myself: "That which is born of the flesh is flesh." That is to say every man that is born into this world through the natural process of coming into this life is of the flesh, belongs to the flesh, has a fleshly nature. You can not say he is a spiritual man, for he is a carnal man, a fleshly man, and will obey the laws and demands of the flesh, and his life will be to satisfy those laws and demands; that is natural. But when a man is born of the Spirit, that man is made into a spiritual being.

"That which is born of the spirit is spirit" just as lawfully as "that which is born of the flesh is flesh." That is a wonderful transformation; it is the new birth. I would like to emphasize that by turning to Eze. 39, and reading the expressions found in verses 25 to 27. Speaking of this very work of grace on the heart, what God's Spirit does for a man, and how God does work for him when he receives him into his family, we read: "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Now, that is a wonderful work of grace on the heart, dear friends, for Isaiah describes our condition, when God found us in sin, and it is most pitiable, a most sickly, a most nauseating condition. Isaiah 1:5, 6 says:—

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

That is, ye will go on sinning more and more; that is the nature of sin. Sin can not stop of itself. By that I do not mean that a man could not quit one sin if he wanted to. A sinner can do that. I have seen men who swore and blasphemed the name of God stop swearing. Not that they were Christians, but they did stop it for some reason. I have known men to drink liquor and stop it. Not because they were Christians, but because they had resolved to quit. But no man in the world can ever be in the condition described by Isaiah and make himself a sinless man in God's sight. The nature of sin is to go on and on sinning, repeating

the act over and over and over endlessly. There is no stopping, no place where sin, of itself, can say of itself, I am through and will sin no more.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head there is no soundness in it." Not that I would have you believe that every man goes equally down in sin. There are men, even out of Christ, that have never gone to great extremes, but, my friends, in God's sight there is something about them which wholly unqualifies them, that wholly unfits them for the society of heaven, and they are compared to a man that is covered with wounds and bruises and putrifying sores until there is not a sound place in him.

I remember a forceful illustration of this. Over in China, when I was there, a poor leper used to come every Sunday and sit in a certain lane to beg. He never failed; whatever might be the weather it did not seem to affect him in any way, for he always came on Sunday morning and laid right in that alley, and we could not get to the street car line without passing him. That poor man lay in the burning, scorching sun of summer, with swarms of flies upon him, and the storms and snows of winter, every Sunday of his life, and that man was certainly a mass of putrifying sores. His head was swollen far beyond normal, twice as large as ordinary size, he had one hand eaten off, the other hand putrifying, one foot was gone, and the other one was eaten and swollen and full of inflammation. And as he lay there every Sunday, half-naked and covered with filth and dirt (and surely he never washed) it was a pitiable sight. When I saw him first I could not get him out of my mind for days, and for hours I thought of that scripture, "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." And that poor man did not seem to suffer much. He was there as a professional beggar to get alms as the men and women went back and forth, and there he was begging and soliciting money; but I never saw him but what he made me think of that description in Isaiah. How could a man ever be more wretched? And how could God take a man like that and fix him up for heaven? And yet, my friends, that is exactly how any man out of Christ looks to God.

But the Lord says "Then will I sprinkle clean water upon you, and ye shall be clean." When I read that scripture I am convinced that when God brings a man to himself and accepts him through faith in Jesus Christ, the Lord takes that poor sinner regardless of what he has done, takes him with his sins and all there is

about him, and washes him and purifies him and makes him clean. So that when a man comes to the Lord and is accepted of the Lord, he has his case entirely fixed up through grace and the forgiveness of sin; and his whole past life is reconciled to God. Therefore, when a man comes to Jesus Christ and finds forgiveness of sin, he does not have to spend the rest of his days in repenting of and repeating over and over his repentance through the coming days. When God forgives a man the thing is settled as far as God is concerned, and God fixes a man's sins up at the same time he receives him into his family. He does not wait ten years, fifteen years, or twenty-five years for that man to get better, prove himself, and show himself worthy to receive forgiveness. A man, my friends, receives forgiveness, not because he is good or merits it, a man receives forgiveness through the mercy of God; it is the gift of God to a poor sinner. It is never to be earned or worked out or won by merit.

Now then, if that be true, and forgiveness is obtained by the mercy of God and through faith in Jesus Christ, not because he deserves it, but because God wants him to have it, I want to know why a man can not claim it when he comes to God. A man can not earn it, he has not merited it, it was his duty to live a sinless life always. Therefore, I hold that when a man comes to Jesus Christ and is accepted into the family of God, it is his privilege to accept forgiveness for everything he has ever done and that has been contrary to the will of God. And a man does not have to go on repenting year after year lamenting over the sins he committed when not a Christian; and I hold further that when a man comes from a life of sin, rebellion, and disobedience to the service of God then the church of God must take that man on the forgiveness which God gives to him, and has no right to hold the past of that man's life against him. When God takes a poor sinner and forgives his sins, and receives him into his family, then I hold that every one of the family of God ought to receive that man with joy and gladness of heart, and his past life should not be held against him to crush him down after God has forgiven his sins.

I know some people are troubled about forgiveness, and say that they feel God has not forgiven them, but, my friends, I cannot read this scripture and not be convinced that when God takes a man into his family that everything God forgives is settled with God. You do not have to go over that again and again and keep repenting of it. I have heard people say, yes, I have confessed this sin a thousand times, and still I am confessing it. But what is the use of all that, my friends. I think a man ought to learn his Bible bet-



ter than that; and when he has been forgiven and has settled up a sin with God, then, my friends, he ought to take forgiveness, for certainly God does say he cleanses us from all our filthiness. "From all your filthiness, and from all your idols, will I cleanse you." Is not that a full cleansing? Is not that complete? Then, how much more does a man have to repent of? Well, you may say, I was not sorry enough, I was not sincere enough, I did not get down to the matter like I ought to. Well, how are you going to get down to the bottom of the matter if acknowledging to God that you are a sinner and lost and crying to him for help will not do it? What more can you do than that? And now, my friends, let us take that very scripture and use it under the Levitical law. We will say that any man,—a lay man, had sinned. God prescribed in the Levitical ritual just how a man should do. The man who sinned should bring a bullock, or a sin-offering, and come to the sanctuary, then put his hands upon the head of the bullock, or kid, or whatever the offering might be, and confess over the animal his sins. Then he was to take a knife and take its life, and the priest was to come out of the sanctuary with a basin, and as the poor animal lay there with the blood dripping from its throat, the priest was to sprinkle the blood seven times before the vail, then he was to come to the altar of incense and he was to put his finger in the blood and put it upon the horns of the altar, going carefully through this ceremony. Then he was to walk solemnly out, and pour the blood at the foot of the altar of burnt offering. Then he was to take the animal and dispose of it according to the commandment given to Moses. Then the fat and all is taken away, and not a vestige remains save the blood. I want to know, when that poor man stood there thinking of it, having confessed his sins in sincerity, over the head of the animal, saw its life taken, saw the priest go into the sanctuary, saw him dispose of the beast and the blood, did that man go home and say to his family the next day, "Well, I must go to the tabernacle and take a bullock or lamb for a sin-offering. I did not get any good out of it yesterday." Was the man, my friends, compelled to go out in the field and get another bullock or lamb and go to the sanctuary and make another offering for that sin? How many offerings did he have to bring to the sanctuary to find pardon? Only one.

Now, my friends, if God, under the Levitical law, forgave a man through that offering, I want to know, if we come and confess our sins, if we do not have every reason in the world to believe that God has forgiven our sins? It does not matter what we have done that is wrong, every

man can receive forgiveness for his sins when in sincerity he repents with all his heart. If that is not so, my friends, we haven't any gospel. And so, I hold that the Lord takes every man's sins away from him. God not only forgives him, but makes him a new man. He is not like the man he was when he was out of Christ. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Every man, dear friends, that God receives, every human being God receives into his family he has to make into a new creature. He changes that person, gives him a new heart, a new experience. He gives him a new spirit, and that man, after he has been converted and has received forgiveness of sins, is not like the man he was before he was converted. He may look the same, may have the same body, he may walk the streets the same, and do the same kind of routine work day after day, brethren, that man is a new man in Christ Jesus. His family knows that he is a new man. The wife husband children or parents of that person know. Every person who is born into the family of God, is a new creature in Christ Jesus. He does not do those things that he did before voluntarily. He now lives a godly life through Christ Jesus.

Paul described this condition in 2 Cor. 5: 17. He says: Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." That is a wonderful change. "If a man be in Christ, he is a new creature." And I do not care how bad the man may have been before, when he comes to the Lord, my friends, he is a new creature. I remember an illustration of this in Canton, China. I went into the church there one day and was introduced to an old man sixty-five or seventy years of age. He was tall and slim and wore a pointed beard. They told me this man had been baptized and was a member of the church. They also told me that he had been a Chinese pirate. That there had been for many years a price put upon his head by the Chinese government, whether dead or alive. He was at the head of a crew that sailed up and down the West River, he had killed many, had robbed many, and for a long period of his life that old man was an outlaw in China, living by murder, theft, robbery, piracy, and I saw him sitting there in the front seat just as meek as a lamb, an earnest, devoted Christian. He would kneel down and pray so penitently, and every Sabbath he was in his seat, and every prayer meeting he was there, an earnest, God-fearing, conscientious Christ-

ian. My friends, that man was a pirate no more. Whatever crimes he had committed (and I suppose there was no crime so bad, nor sin in the calendar of sins that he had not committed) yet he sat there as meek as a little child, and when some one would preach, the tears would run down his cheeks, and he would look up and praise God for deliverance from sin. My friends, he was a new creature. I was no more afraid of him than I am afraid of you. I was in no more danger of my life before that man, who had been an outlaw in China for so many years, my friends, than I am here among you. Why? Because he was a changed man; and that is what God will do for every man that comes to him.

And sometime when God brings men to him there is such a marvellous change, such a complete, radical change, that the whole outlook seems a new vision, and the man says, "I can not comprehend, I cannot express, I cannot tell you what a wonderful work God did for me, and he can put his hand on the very place where God did that work for him. "Why," he says, "I can take you to the very spot where I found Christ. And he points and says, right there I found Christ."

But, my friends, we do not all have that experience, nor do I say that it is necessary that we all have that experience; but I believe in such experiences. I believe when a man has gone deep into sin, and has given loose rein to all that is evil in his nature, he will have to have a wonderful experience: the whole life must be changed and the whole outlook, and, of course, he will know it and every one else will know it, and nobody will meet him but what they will say that he is a changed man. But now, here is a young man say twenty, to whom I say, "John, when did you give your self to God?" And he will say, "I don't know." "Well, weren't you converted?" I ask. "I don't know." "Well, weren't you baptized?" "Yes," he says. "Well, weren't you converted then?" "I don't know," he replies. "Well, what about it?"

I. H. EVANS.

(continued)

[Given Wednesday, March 14.]

## Washington Missionary College

Some enthusiastic musicians among the young men have organized an orchestra. They seem to have no difficulty in making themselves heard.

President Shaw and his family are glad to be back in their own home after several week's stay in the dormitory while waiting for their furnace to be repaired.

Mr. Harold Jenkins has accepted the position of clerk at the Sanitarium.

## 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.

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

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Professor W. E. Howell gave a good talk on the value of a Christian education at the educational rally in the Young People's meeting Sabbath afternoon. A missionary symposium was given the previous week. India, China, and South America were represented by the different speakers.

Miss Ida Tiney enjoyed a visit from her sister, Miss Alice A. Tiney, of Peter-sham, Massachusetts. Miss Alice is to take up work in the office of the General Conference.

The senior class was organized recently and the following officers were elected: President, Harold Lewis; Vice-President; C. C. Morris; Secretary, Hazel Worden, Treasurer, Ida Tiney.

The other members of the Faculty gave Professor and Mrs. Albertsworth a housewarming Saturday evening. The affair was a complete surprise to them and was a very pleasant social occasion.

On the evening of February 28, sixty former Mount Vernon students and teachers met in the dining room for a social evening. A short program was given, and refreshments were served. Many interesting experiences at that school were related, and an enjoyable evening was spent.

Thursday evening, March 2, a very fine lecture on Alexander Hamilton was delivered to a large audience by Senator W. G. Harding, from Ohio. The senator is a brother of Mrs. H. H. Votaw, and is a very interesting speaker.

## Mount Vernon Academy

## Harvest Ingathering Experience

God's workers "will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them. Then pray and work, work and pray, and the Lord will work with you."—*Manual for Canvassers*, p. 13.

I have realized this more than ever before while out with Harvest Ingathering papers. I prepared to go out one afternoon, and as I started from home it began to rain. However it soon stopped and I went out. In the next hour I visited four business places, gave out ten papers, and received sixteen shillings. Most of it was given to me cash and the rest in the next few days. The highest I received for one paper was four shillings, and the least, one shilling. It seemed as if the Lord was there impressing them to give.

I felt that I should send some by mail. One I sent to a lady in the States whom I have never seen. Three years ago Mr. Holst sold this lady a "Daniel and Revelation." Then he gave her name to a Home Missionary Society which sent her literature. Since then I have been writing to her and I was indeed glad when I found a brand new dollar bill in the last letter from her. Here is what she says in her letter, "I am too feeble to do much active work but if my prayers and what little I am able to contribute will be of any avail to your noble cause you will surely get the benefit of both."

Let us go on working for our dear Master knowing that he is going before us and preparing the way. MRS. R. V. HOLST. —*West Indian Messenger*. It will be remembered that Mr. and Mrs. Holst were former students at the academy who are now laboring in Jamaica.

Miss Ethel Andre spent a few days here visiting friends.

Mr. Ray Spencer talked to the patients at the State Sanatorium Sunday evening. His subject was, "The Christian's secret of a happy life."

Messrs. Tebbe and Kinker visited at their homes in Toledo, Ohio for a few days.

The printing office boasts of a new job press which has been recently installed. It is very much appreciated by the office workers.

Mr. Otto Hershberger spoke at the Mission in Mount Vernon, Sunday evening on "The Question of the Hour."

Miss Jessie Shearn is home for a short vacation.

Elder Fred Webster, a former student of this school, his wife and two children are visiting his parents Elder C. C. Webster and wife. He spoke at the church service Sabbath, and also to the students Tuesday at the chapel hour.

Miss Ivy Harkins enjoyed a visit from her mother and little brother this week.

Mr. Bonar Bainbridge has taken up work in the printing office.

Mrs. R. Sims of Cincinnati, Ohio, visited her daughter Miss La Vergne, recently.

Mrs. M. V. Eusey and son are visiting her relatives and friends in the village.

Mr. Edgar Thatcher visited friends at the Otterbein University in Westerville, Ohio recently.

A music recital was given by the music students Tuesday, March 21. The Refuge Psalm was rendered by the chorus after which several different selections were given. The program was very interesting.

The young women of the dormitory entertained the young men last Saturday evening, March 25. The program was interesting and well rendered. The kitchen symphony played by a group of girls was especially good. Light refreshments were served and the young men went away feeling that they had been well entertained.

## Church Dedication

At the recent visit of Elder W. C. Moffett and W. H. George to the Republican Grove church, it was arranged that the dedication should take place Sunday, April 16. Meetings will begin Sabbath day, and it is planned to hold meetings a week or ten days as the interest may demand, and review the leading points of the message. Brother L. O. Gordon is expected to conduct the week's meetings. These brethren mentioned with Elder W. H. Armstrong are expected to be present at the church dedication. A cordial invitation is extended to nearby churches also to the public to attend all these services.

E. L. WILLIAMS.

## Advertisements

FOR SALE:—Nine acres of land, six room house piped for gas, cement cellar and cistern, a good barn, hen-house and fruit trees. Located two and one-half miles from Mt. Vernon and 10 minutes walk from the academy. Address Mrs. A. Hamilton, Mt. Vernon, Ohio. R. 1.